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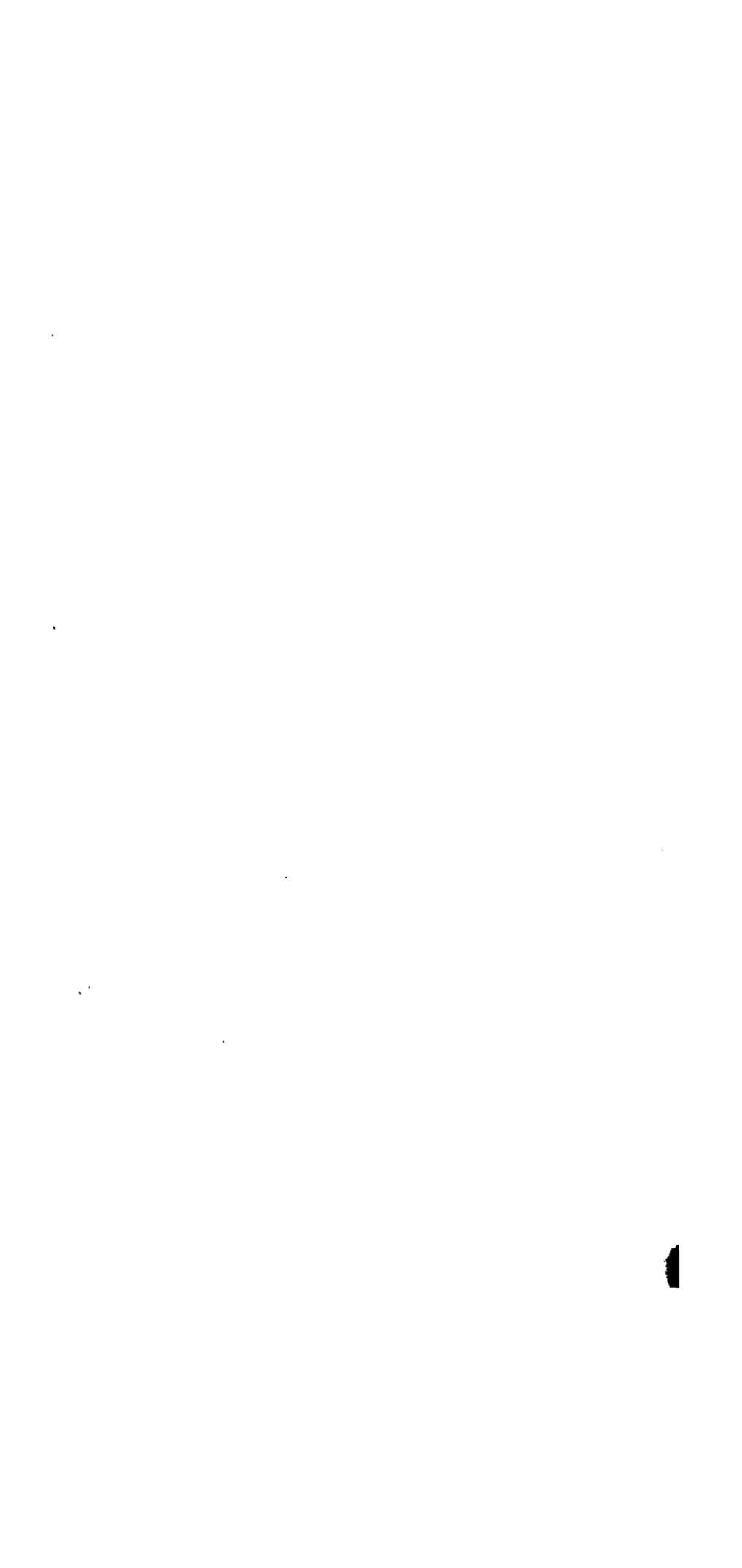


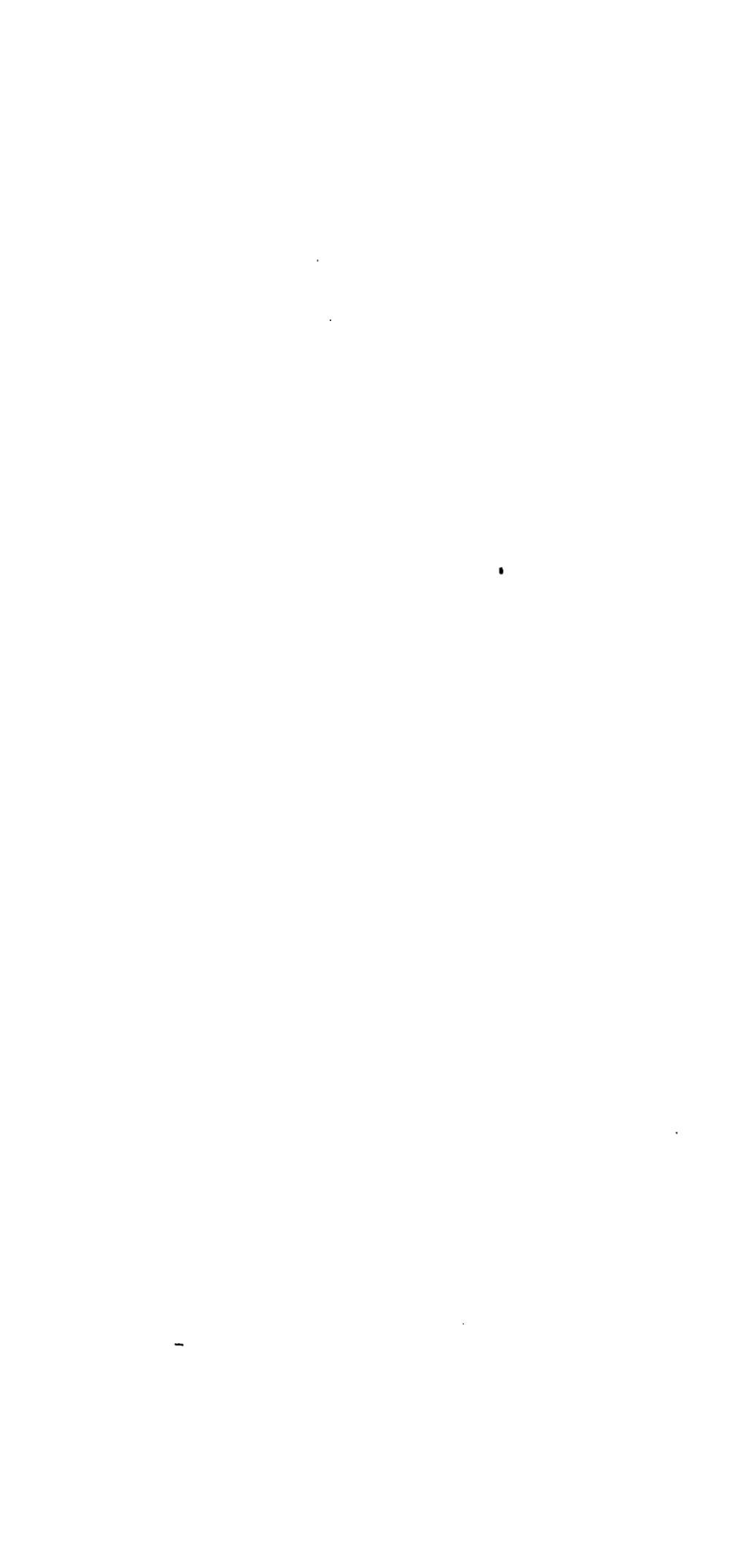
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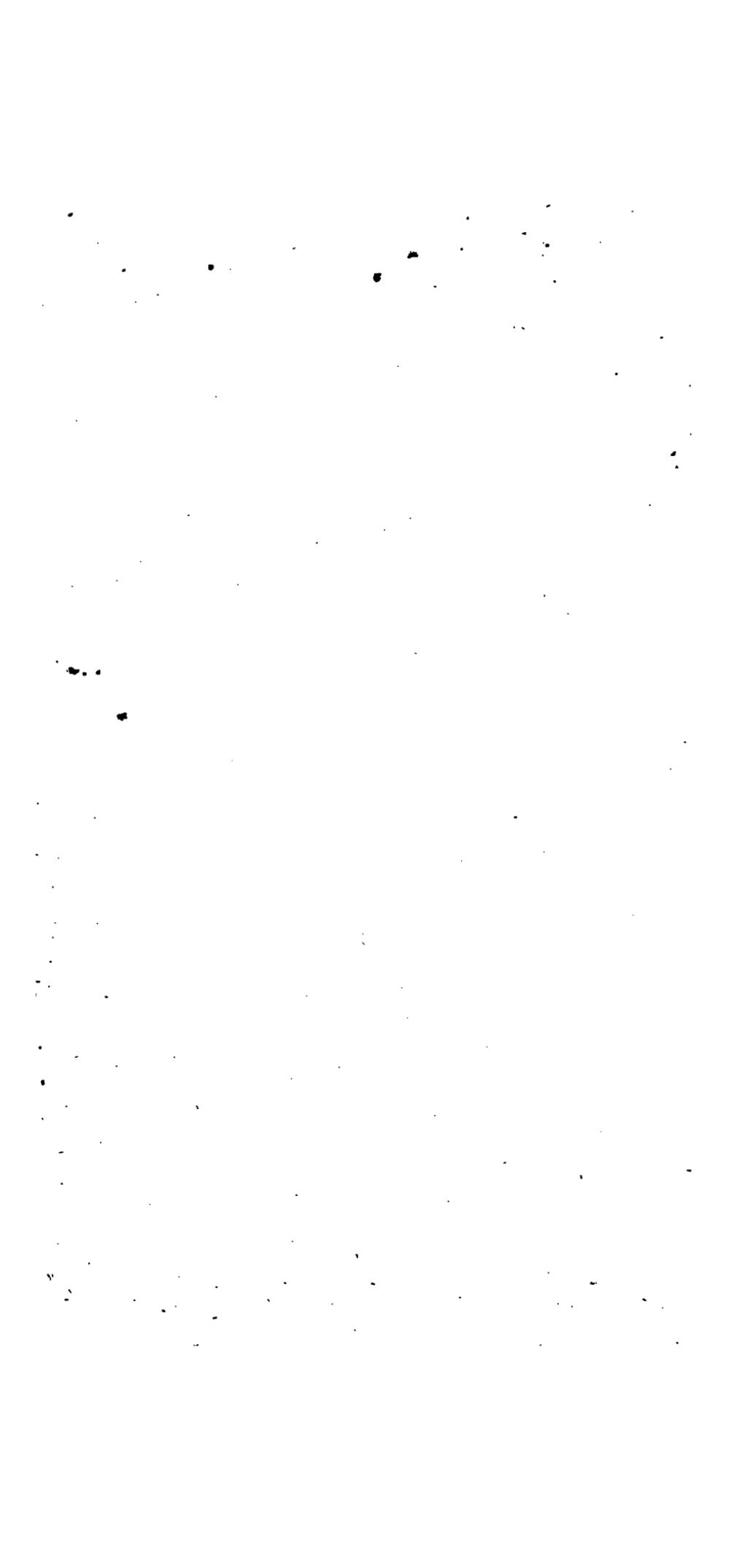












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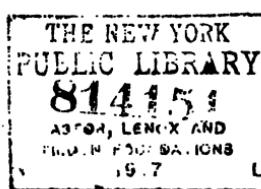
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**REPORT OF THE MANAGERS**  
TO THE  
**AMERICAN COLONIZATION SOCIETY, AT ITS TWENTIETH ANNUAL**  
**MEETING.**

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SINCE its last anniversary, JAMES MADISON, President of this Society and late President of the U. States, has descended to the tomb. Were it proper, it would be impossible within the limits of this occasion to enumerate the virtues, or present a sketch, however brief, of the character of this great and venerable man. His character, his virtues are before the world; both have, since his decease, been exhibited by our ablest, our most eloquent citizens to the admiration of his Country; and the honours which covered him in the high stations he successively filled are now gathering in unfading purity and brightness around his monument. On this monument may be inscribed "the Friend, the Patron, the President of the American Colonization Society."

Mr. Madison, like Judge Marshall, (to whose memory the Managers paid an humble tribute in their last Report) had contemplated the scheme of African Colonization not merely in its direct and immediate effects, but in its indirect and, if more remote, more extended and beneficial consequences; and in his letter of December 1831, addressed to the Secretary of the Society, he gave it as his opinion "that many circumstances seemed to concur in brightening the prospects of the Society, and cherishing the hope that the time will come when the dreadful calamity which has so long afflicted our country and filled so many hearts with despair, will be gradually removed, and by means consistent with justice, peace and the general satisfaction; thus giving to our country the full enjoy-

ment of the blessings of liberty and to the world the full benefit of its great example."

He regarded (as did also the late Chief Justice of the U. States) the object of the Society as "of a truly national character," and in contemplating the pecuniary resources needed for the removal of such a number of persons to so great a distance, had with him, long turned his thoughts and hopes to the rich fund presented in the Western Lands of the Nation. It is known, he observes, that distinguished patriots not dwelling in slaveholding states would be willing to let the national domain be a resource in effecting it. "Should it be remarked," he adds, "that the States, though all may be interested in relieving our country from the coloured population, are not equally so; it is but fair to recollect, that the sections most to be benefited are those whose cessions created the fund to be disposed of."

Desirous as was Mr. Madison to secure to the enterprise of the Society the favor and treasure of the Government of the Union, he was not disposed to withhold from it, while left dependent upon private bounty, his individual contributions. Several large donations testified to his interest in the Society, and the paper on which his last wishes are recorded directs that a munificent bequest from his estate should be applied to its benefit.

Mr. Madison sunk gently to his final rest at Montpelier, his seat in Orange County, Va. on the 28th of June, at the age of eighty five-years. To the last, it has been said, "his mind retained all its power and his temper all its cheerfulness."— While his great name will ever be associated with the Constitution of his country and admired by the successive generations whose freedom this Constitution overshadows and defends; while the light of his example, serene yet brilliant, will illuminate the pathway of our future statesmen, teaching them the virtues that adorn and the wisdom that exalts; the people of another race, another complexion, and another country, forming their political institutions after the model of those which he so powerfully contributed to establish, will acknowledge their debt, and stand through all time the living witnesses to his philanthropy.

The Board record with grief the decease of two of the revered Vice-Presidents of the Society, the Right Rev. Bishop **WHITE** and **ROBERT RALSTON**, Esq. of Philadelphia. Of different communions in the Christian Church, yet of one spirit, they were alike, if not singularly eminent, for the simplicity and sweetness of their manners, the purity of their lives, the fervour of their piety, the extent of their benevolence and the power of their example. To Bishop White, probably more than to any other individual, is the Episcopal Church in

this country indebted for its organization, peace and prosperity; than Mr. Ralston, the Charitable Institutions of the age had no firmer or more generous friend; both were friends and benefactors of this Society, and in expressing their sense of the loss which humanity and religion have sustained by their death, the Managers but respond to the voice of widespread bereavement and general public regret.

In submitting to the Society a concise statement of their proceedings during the year, the Managers commence with an account of expeditions.

#### EXPEDITIONS.

The Brig Luna, Capt. Bears, having on board eighty emigrants and two recaptured African children, under the care of the U. States Government, with liberal supplies of provisions, agricultural implements and trade goods, sailed from Norfolk, Virginia, on the 3d of March, and completed her voyage on the 7th of April. Of these emigrants forty-four were manumitted, on the condition of Colonization, by the will of the late General Blackburn of Staunton, Virginia; seven by the late Rev. John Allemong; and five by the late Mrs. Washington of Frederick county, Virginia; while four were emancipated by the Rev. C. W. Andrews of Frederick county; six by the late Jedediah Atkinson of Petersburg; seven by Thomas S. King, Esq. of Portsmouth; one by Mr. Davidson of Charlotte county; one by Mr. S. O. Moon of Albemarle county, Virginia; and two by M. A. M'Neill of Mecklenburg, North Carolina. Several others were free persons of colour from Norfolk. A number that were expected (as stated in the last Report) failed to embark in this expedition. Most of this company were young men, several of them preachers of the Gospel, and one a minister and Missionary of the Methodist Church, the Rev: Beverly R. Wilson, well known to many of our countrymen as having after a visit and examination of the Colony during fourteen months, returned to the United States for the purpose of concluding a final settlement of his affairs in Virginia and removing with his entire family to Liberia. His statements concerning the Colony, made in sundry places and before large audiences in the Northern and Middle States, convinced many that the scheme of African Colonization merited their decided and earnest support. The effects of these impressive statements were manifest at the time, and we doubt not will be permanent.

The Schooner Swift left New Orleans on the 28th of April with forty-three emigrants, recently emancipated, mostly from the State of Mississippi, and arrived (after a long passage of 46 days) at Monrovia on the 7th of July. Among these were about twenty slaves liberated for Colonization by Edward B. Randolph, of Lowndes county, Mississippi. The expenses

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of this expedition were paid by the Mississippi Colonization Society, assisted by an advance of \$2500 by the liberal Executor (James Railey, Esq.) of the estate of the late James Green, by whose will provision was made for the manumission of a part of his slaves (26 in number, whose removal to the Colony was mentioned in the last Report) and the application of a generous portion of his large estate to aid the object of the Society. A majority of these emigrants were young, accustomed to labor on plantations in the South, and well furnished with the utensils and stores necessary to a comfortable settlement, and the successful cultivation of the soil, in the Colony. They are represented as intelligent, moral and industrious, several of them adorning by their lives their professions of christian faith, and all as inclined before their departure from our shores to organize themselves into a Temperance Society on the principle of total abstinence from ardent spirits.

The emigrants by the *Luna* were landed at Monrovia, but subsequently removed to a new settlement on the Junk river, called Marshall, after the late Chief Justice of the United States. The Managers regret to add that soon after their arrival, the fever of the country prevailed among these emigrants, and that several of them fell victims to the disease.

The company by the *Swift* proceeded forthwith to Millsburg, about twenty miles from the coast, on the river St. Paul's, a settlement enjoying great advantages for health and agricultural pursuits.

A select company of emigrants is now preparing to sail in the *Brig Rondout*, chartered by the Society, from Wilmington, North Carolina. These people are from Virginia and North Carolina, and among those from the latter State is Lewis Sheridan, a free man of colour of respectability, education and property, who goes accompanied by his family and a number of his relatives, with the means and the view of devoting his time and exertions to the developement and improvement of the Agricultural resources of Liberia.

There will also go in this vessel, eighteen coloured persons, consisting of men, women and children, late the property of Dr. Shuman, of Stokes county, North Carolina, who not only generously manumitted them that they might go to Africa, but also gave them one thousand dollars in money, to be employed in their comfortable establishment in the Colony of Liberia.

The *Brig Luna*, Capt. Hallet, with eighty-four emigrants, fifty of whom were slaves recently liberated (on condition of their removing to the Colony) in Kentucky and Tennessee, sailed from New York on the 5th of July and arrived at Monrovia on the 19th of August. This expedition was fitted out under the direction of the Auxiliary Colonization Society of

New York City; and the emigrants proceeded forthwith to the settlement founded by the joint endeavours of that Society and the Young Men's Auxiliary Society of Pennsylvania, at Bassa Cove. Of those who liberated slaves that they might embark in this vessel, Mr. G. W. M'Elroy, the zealous and successful Agent of the New York Society, who was employed for several weeks in collecting these slaves and other emigrants together, and conducting them to the port of embarkation, records the following names, with the number manumitted by each:—From Kentucky—Mr. Marks, one; George Haile, Esq., eleven; Thomas Hopkins, Esq., six; Benjamin Major, Esq., eleven; Col. Andrew Muldrow, ten.—From Tennessee—Mr. Alexander Donelson, eleven; Mr. Peter Fisher, six. It is to be regretted that the influence of the enemies of the Society at Pittsburg was sufficiently powerful to induce fourteen of these slaves, liberated by Messrs. Donelson and Fisher to leave the company on their way to New York, although eight hundred dollars had been placed at the disposal of the Agent for the benefit of those of Mr. Donelson after their arrival in the Colony, and four hundred for those of Mr. Fisher. Of this company nearly all were members of a Temperance Society, most of them were by profession Christians, and several preachers of the Gospel. When about to embark, in reply to an address by the Secretary of the New York Society and the encouraging remarks of other Friends of the cause, the Rev. Mr. Hening, a coloured Methodist Missionary who accompanied the expedition, responded in behalf of the Colonists in a very pertinent and impressive manner. “He declared himself indebted to the Colonization Society for his personal freedom, having been manumitted for the purpose of going to Liberia by his humane master in Virginia. He had been to the Colony, and after making his observations and laboring for a time as a preacher of the Gospel both among the Colonists and the Natives, had returned to the United States to improve his education and qualify himself for more extensive usefulness. Having for two years past pursued his studies at the Wesleyan Academy in Wilbraham, Mass., and in other parts of New England, he was about to return and spend his life in the Colony, proclaiming the unsearchable riches of Christ on the shores of Africa. He expressed his heartfelt gratitude for the kindness and sympathy he had experienced, and especially for the interest then manifested in the welfare of those with whom he was about to take his departure, and in conclusion offered a fervent address to the throne of grace, which (remarks one who was present) melted all hearts and gave evidence of his high qualifications for usefulness in the field to which he is devoted.”

Mr. James B. Herron, a citizen of Nicholasville, Kentucky,

much interested in the welfare of the people of colour and the success of their Colonies in Africa, took passage in the *Luna*, resolved even without compensation to visit and examine for himself the condition and prospects of those settlements.

**CONDITION AND AGRICULTURE OF THE COLONY.**

Although the number of applicants to the Society for the means of removal to Liberia continues to be great, the Managers have sought rather to improve the condition than increase the numbers of the Colony. They regret that causes unexpected and beyond their control have delayed the execution of some important measures and cherished purposes. Several vessels which were directed to touch at the Cape de Verds and convey thence to the Colony a number of mules and other animals, have failed to effect the object. The Captain of the *Brig* about to sail from North Carolina is instructed to neglect no means of introducing these animals into the Colony. The ill health of the Colonial Agent and his multiplied cares and labors have not permitted him to devote the time and thought to Agricultural improvements which were demanded by the obvious connexion of such improvements with the health, industry, and general prosperity of the Colonists. The public Farm and workshops, which are intended to give employment and support to the infirm and destitute, have not been opened, nor a Superintendent of Agriculture appointed. The Managers are assured, however, from the best sources, that on the subject of Agriculture a new spirit animates the settlers; that it prevails throughout the Colony; that this interest is regarded as one in which the well being of the people is involved; that those who have funds refuse to engage in trade, and are resolved to apply all their means to advance this interest; and finally, that should the Colonists exhibit the same zeal and energy in the cultivation of the soil during the future as during the last year, a short time only will elapse before the rich products of tropical agriculture will be exported from the Colony. We have often declared, says the intelligent Editor of the *Liberia Herald*, and we repeat the assertion, "that no reasonable man can desire greater facilities for an honorable living than are to be found in this country. The principal articles that are in foreign demand, if not indigenous to the country, are found springing up spontaneously through our mountains, hills, and valleys. Millions of coffee trees of sufficient sizes and ages may be gathered from the woods between this and *Junk*; we know from experiment that they will bear in three years from the time of transplantation; so that a man who will commence with spirit and set out 15 or 20 thousand plants, may calculate, with a good degree of certainty, on a large quantity of coffee in three years from the time he commences operation." It is, he very justly

adds, absolutely a disgrace to us to have to inquire of foreigners when they arrive, "Have you any Coffee? or can you spare me a little Sugar? It must give them a most unfavorable opinion of our good sense and industry, when they hear that the trees and plants that produce these articles are scattered with a liberal profusion through our woods, almost within our very doors."

#### TESTIMONY CONCERNING THE COLONY.

Of the general aspect and state of things in the Colony the Managers have nothing of very special interest to communicate since the last year. Thomas H. Buchanan, Esq. commissioned by the New York and Philadelphia Societies to superintend their settlement and concerns at Bassa Cove, on his arrival in the Colony at the commencement of the year, writes;

"I find a state of things here altogether better than I had ever anticipated, even when trying to imagine the brightest side of the picture; but with my present imperfect ability to detect the errors of first impressions, shall withhold the remarks which my feelings would prompt. I visited New Georgia, Cape Town, and Caldwell, on Tuesday last. With all these towns I was much pleased, but this term is too feeble entirely to convey the delightful emotions excited by the appearance of things in the two first named villages, which are the residences of the recaptured Africans. Imagine to yourself a level plain of some two or three hundred acres, laid off into square blocks, with streets intersecting each other at right angles, as smooth and clear as the best swept sidewalk in Philadelphia, and lined with well planted hedges of cassada and plum; houses surrounded with gardens, luxuriant with fruit and vegetables; a school-house full of orderly children, neatly dressed and studiously engaged; and then say whether I was guilty of extravagance in exclaiming as I did after surveying this most lovely scene, that had the Colonization Society accomplished nothing more than had been done in the rescue from slavery and savage habits of these three hundred happy people, I should be well satisfied." Again he remarks, "Liberia far exceeds, in almost every respect all that I had ever imagined of her—nothing is wanted, I am persuaded, but a better system of Agriculture, and the permanent establishment of schools, to bring the people of Liberia at a very early day to the very highest point of the scale of intellectual refinement and political consequence."

The Rev. Beverly R. Wilson, (whose name has been already mentioned) under date of April 26th, writes; "When I was in the U. States, I said many things in favor of the Colony; but I find that I said not half enough—Here is our home, the Colony is in good health. Farming is going on well, and all

is quiet at this time. Many of the farmers from Mississippi are doing well, and think they will be able to ship produce from here to the U. States in less than three years; they are much engaged in their present crops. There is no doubt but we shall do well here. For my own part, I have never been so perfectly contented with my own situation in all my life. I am now at home."

David Moore, a very intelligent emigrant from Mississippi, under date of the 25th April, writes to the Rev. Mr. Butler of Port Gibson; "I am glad to inform you that myself and family are well and generally have enjoyed as good if not better health than in the U. States; indeed our expedition has suffered very little with the fever of the climate, and the proportion of deaths has been less than if we were in America. I assure you, Rev. Sir, that I do truly thank God and my kind friends who directed my feet to this land of liberty, with its concomitant blessings. We have, although a few privations to undergo, many of nature's blessings, and I expect in a few years to be able to say, that we do then live in a land of unrivalled plenty and luxury."

James Brown, a worthy free man of colour from this City, who has resided about two years in the Colony, under date of July 27th, writes; "I say now as I have in former letters, and with more experience too, that nothing is required but proper management to make this one of the most desirable and happy places in the world. When I view the natural advantages of Liberia, I am ready to say, surely the benevolent God of nature intended it a happy asylum for the returning sons of Africa, and therefore the natural advantages of this country are more than would compensate them for their trouble in former days."

#### WAR AND SCARCITY OF PROVISIONS.

Recently, in consequence of wars among the tribes bordering on the Colony, which have raged for several months, and of which the slave trade, that ever fruitful source of crime and misery, has been the principal cause, a scarcity of provisions has existed among the natives and extended to the Colony. Some of the natives have suffered extremely, and the poorer classes in the Colony much. The evil has been aggravated among the Colonists by the cruel depredations committed by their barbarous neighbors on the flourishing plantations with which the industrious people of Millsburg and Caldwell had adorned the banks of the St. Paul's. Prompt and effectual measures were adopted by the Colonial Agent to obtain a supply of Rice, and it is believed any general or heavy calamity to the Colony has been averted. The evil is one not affecting the character or permanent welfare of the Colony; indeed it must operate to induce the settlers to guard

more vigilantly their interests and rely more exclusively upon their own energies and resources.

#### GOVERNMENT.

Early in the year, sundry questions relating to the Government, election of civil officers, relations between the Colony and the Settlement at Bassa Cove, the means of defence, and the suppression of the Slave Trade, were submitted to the Board in certain letters from the Colonial Agent, and received their deliberate and anxious consideration. The Resolutions adopted and transmitted to the Colony on those and many other topics, which were occasioning agitation and distrust in the public mind of the Colony, have contributed to preserve and strengthen political and social order and tranquillity.

#### TREATY OF PEACE WITH JOE HARRIS.

On the 6th of November of last year a treaty of peace was concluded with the atrocious chief Joe Harris, (whose war upon the unarmed settlement of Bassa Cove, and massacre of a number of its unoffending inhabitants, was described in the last Report) by which he is bound to restore any property taken by him from colonists, and now in his possession; to pay for such as has been consumed or destroyed; to grant to the New York and Pennsylvania Societies all land belonging to him south of Benson's river; to refer all questions concerning hostilities, and between himself and three other native chiefs in his vicinity, to the Colonial authorities; and to abandon the slave trade. Although this chief agreed to the terms of this treaty with the outward show of penitence for his crimes, he is not to be trusted, and is said to have lost his influence with his own people, and to have been forced by other chiefs into measures of peace to save his life.

#### SETTLEMENT AT BASSA COVE.

A part of the unfortunate emigrants who had fled during the war from Bassa Cove, and found refuge in Monrovia, immediately returned to that place, and re-established their settlement. In a letter dated December 22d, 1835, to the Secretary of the New York Society, the Colonial Agent observes, "I have laid out the town in squares of seventeen rods, containing four lots and a highway. The streets run east and west, north and south, by the compass. Fifteen town lots are already cut down, and one large thatched house nearly completed. This place for salubrity and healthiness of location, cannot be exceeded by any spot on the western shore of Africa."

#### LAND PURCHASED.

Two valuable tracts of land have been added to the territory of the Colony during the year. The first, a small tract in the neighborhood of Edina and on the margin of the bay that forms the outlet of St. John's river, was purchased of a

native chief named Bob Gray, a faithful ally of the Colony, who desires that the children of his tribe may learn the language and customs of the settlers. Between Edina and Bob Gray's town is a beautiful hill, on which, with permission of the Society, the Baptist Missionaries propose to found a Mission School, on the manual labour plan, that may afford instruction both to the children of the native town and Edina. The second tract is near the mouth of Junk river, and embraces the very eligible spot upon which stands the village or town of Marshall. This tract had been bought by the former Agent, Mr. Pinney; but the validity of the title granted to the Society was not acknowledged by the Junk people; and it was thought best to conclude negotiations which will prevent all difference and contentions in future between the colonists and the native inhabitants.

#### MARSHALL.

Marshall stands upon an open, cleared, and rising plot of ground between the two rivers Junk and Red Junk, distant at least three miles from any Mangrove swamps, or other sources of disease, and fanned by the uncontaminated breezes of the ocean that rolls its waves upon its beach. A few houses were erected here two years ago by Mr. Pinney. A town of more than a mile square was laid off in 392 lots during the last spring, and a number of the colonists and recaptured Africans removed thither and commenced the construction of houses and the cultivation of the soil. "There cannot be (says Dr. Skinner) a healthy situation in any tropical climate, if this is not one. I should not have the least fear, had I a convenient house at Marshall, to bring out the remainder of my family, or to take under my care at that place any American for acclimation."

#### SOCIETIES OF NEW YORK AND PENNSYLVANIA.

The united Auxiliary Societies of New York and Pennsylvania have continued during the year to prosecute their enterprise with honourable resolution and remarkable success. The unexpected and appalling event of savage warfare involving the temporary overthrow of their settlement, indescribable distress, and the destruction of many lives, did not for a moment weaken their purposes; on the contrary, they regarded it as a new argument, an irresistible motive for effort and charity. "We could not (say the Managers of the Young Men's Society of Pennsylvania, in their Report,) but gratefully acknowledge the goodness of God in preserving as in the hollow of his hand, the feeble germ, which, though in great weakness, was planted in prayer and watered with tears; nor could we forget that even with means most inadequate, and forced to contend at the same time with opposition the most determined and unrelenting at home, and with the ob-

stacles necessarily occurring on a distant and savage coast, one star after another has risen on that benighted shore, and the success of half a dozen little colonies has triumphantly vindicated the system of Colonization against the evil auguries of its adversaries.

"Impelled by these considerations and cheered on by the confidence that our fellow-citizens would sustain us in this work of mercy, we lost no time in ministering to the necessities of our destitute colonists, and chartered the good brig Independence of 260 tons, which, at a cost of about \$10,000, was despatched on the 23d of November, 1835, with ample supplies, to meet the exigencies of the case."

In this vessel went as passenger Thomas H. Buchanan, Agent of the Societies of Pennsylvania and New York, whose administration of the affairs of the community at Bassa Cove has been well adapted to cherish its growth and give respectability to its character. Much was added to its strength by the expedition sent out in the summer by the New York Society. By the last advices, bearing date September 24th, 1836, it is stated that not a death has occurred there since its resettlement. During the last summer more than one hundred and fifty town lots have been cleared and several houses erected for the accommodation of future emigrants. Several public buildings are far advanced towards a completion.—"Our village, (says the Agent) though so recently covered with a dense forest, presents a cheering picture of industry, neatness and order. The well cultivated gardens, full of various vegetables, impart an idea of comfort and independence, while the broad smooth streets shaded here and there by the palm with its long feathery leaves, throws over the whole an air of picturesque beauty that is quite delightful. Generally, the emigrants are sober, peaceful, contented, and happy.—Their number exceeds two hundred."

The cause of African Colonization occupies a higher place in the judgment and regards of the people of New York and Pennsylvania than at any former period. Success has given confidence to hope and energy to benevolence. The donations and subscriptions to the New York Society from May 20th, 1835, to May 9th, 1836, amounted to \$23,000. The Churches are increasing their contributions. Many Auxiliary Societies have sprung up recently, within these States.—The Ladies, touched with sympathy for the miseries of Africa, are coming forward to relieve them, and have already given from five to six hundred garments to assist in the civilization of her rude and untaught children.

#### CAPE PALMAS.

The Colony of Cape Palmas, founded by the State Colonization Society of Maryland, aided by the generous appropria-

tion of the Legislature of that state, continues to prosper.—From the origin of its enterprise in 1833, this Society has sent to Africa seven expeditions, containing in all about three hundred emigrants. The village of Harper contains about twenty five private houses and several public buildings; a public farm of ten acres has been, in part, cleared; about thirty acres have been put in cultivation by the colonists; their influence on the natives is salutary; schools have been established and prosper, and the people are pronounced by the late intelligent Governor, Dr. Hall, moral, industrious, religious and happy. This gentleman has resigned his office, and J. B. Russwurm, late a citizen of Monrovia, has been appointed to the station.

#### MISSION INTO THE INTERIOR.

Allusion was made in the last Report to the appointment of certain Commissioners by the Colonial Government, to proceed into the interior as far as Bo Poro, the residence of King Boatswain, for the purpose of negotiating peace between certain hostile tribes, and opening a friendly and mutually advantageous intercourse with the people of that region. D. W. Whitehurst, one of these Commissioners, visited the United States a few months ago, and made report to the Managers of his observations during his absence of four months from the Colony. The Commissioners resided at Bo Poro (distant from 80 to 100 miles from Monrovia) several weeks, and though they failed, owing to the very disturbed state of the country, to effect the main object, they acquired information of great value, which, in the Journal of Mr. Whitehurst, is already before the public. They passed through a fertile and beautiful country, upon which were scattered numerous fortified native towns, inhabited by a savage but active and industrious people, and abounding in the productions of tropical agriculture. Of a town within eight miles of Bo Poro, Mr. Whitehurst writes, "Every thing conspires to render this spot desirable for human happiness, if the propensity for war, which the people have, could be gotten over; but as it is, every thing is secondary to the grand object of conquest or capture. Groups of cheerful beings were passed through, either planting or grubbing, while at the towns the women were generally employed in spinning cotton. Cotton grows abundant throughout the country, and every town is furnished, more or less, with the apparatus for dying and weaving. The sugar cane too we observed frequently, while the plantain and banana were in the greatest profusion. The first notice, at times, that we would have of our proximity to a town, would be the dense and beautiful foliage of those trees giving us notice of human habitations. We approached Talma through beautiful walks of lofty and magnificent trees, very thickly interspersed with those of camwood, whose fragrant

blossoms imparted delightful aroma to the atmosphere." He remarks, "the situation of Bo Poro is very obscure, being located in a valley formed by a chain of double mountains completely encircling it, and giving to their elevation a remarkable similitude to the seats of a theatre. The scenery by which the town is surrounded, is magnificently grand; as far as the eye can see, you discern mountain towering above mountain, until they are lost in the distance. The chain runs regularly for some miles; then a portion more lofty than the rest, towers aloft, whilst from base to summit the eye can behold but one expanse of the greenest foliage. The land then assumes a gentle acclivity, and its increasing altitude soon raises it upon an elevation with other prominences, until the whole assumes the appearance of one continuous chain.—Here, perhaps, the eye is met by a portion under cultivation, whilst there a path is distinctly visible, leading to regions beyond. At their base is to be seen the plantain, the sure evidence of the habitation of human beings, whilst from their shade will be seen ascending smoke from their various fires. On their summit the eye catches the outline of a distant town, whilst a barricaded one is more distinctly visible.—Upon the whole, the scenery is more magnificent than any that I remember having seen; and it is to me a matter of great regret that I am unable to sketch what was most vividly impressed upon my mind."

But amid these scenes, so adorned and enriched by the hand of nature, and where the useful arts are not wholly unknown, men are the victims of the worst superstition and vice. By the slave trade they have been rendered more implacable foes to each other than are the Leopards of their forests, and even cannibalism, a crime not against reason and the moral sense alone, but revolting even to instinct, exists among them.

#### WARS AND THE SLAVE TRADE.

Native wars (as we have already mentioned) have raged during the year among numerous tribes and along a great extent of the African Coast. They have their origin mostly in the slave trade, which, to the reproach of Christendom, no means yet employed have been adequate to suppress. The Governments of England and France, in the year 1831, conceded to each other the mutual right of search within certain geographical limits, for the suppression of the slave trade, and resolved mutually to aid each other and use their best endeavours to induce the other Powers of Europe to agree to the terms of their convention. Endeavours have been made to secure from Brazil, the Netherlands, Sweden, Portugal and Spain, between whom and Great Britain treaties for the suppression of the slave trade had before existed, an agreement in all the articles of this convention; and "to all the other powers

of Europe, (says the Edinburg Review) and to the U. States, France and England conjointly have made the strongest representations on the subject, and urged them by every consideration of justice, humanity and policy, to make a combined and simultaneous effort for at once annihilating what they themselves twenty years before denounced as the curse of Africa and the disgrace of Europe." Denmark and Sardinia have agreed to the convention. Austria, the Netherlands and Sweden have not declared their judgments on the subject. Prussia, Russia, and Naples seem undecided.—Brazil states that when the Portuguese trades shall cease, slaves will no longer be brought to her shore. Portugal evades the question. Spain enters into a treaty which extends the right of search even beyond the limits prescribed by the convention with France, provides for the punishment of those engaged in the traffic, for the condemnation of the vessels, and for delivery of the recaptured Africans to British authorities. This treaty leaves the suppression of the trade mostly to the activity of England; and the number of Spanish vessels captured under the new treaty, and sent into Sierra Leone for adjudication, has greatly increased. It is said that our own country has returned to the proposition of France and England a negative answer. We know not the reasons upon which this answer is founded, but if, as we suppose, they relate to the right of search (although by the convention it exists but within narrow limits for one definite object, and is guarded by express stipulations,) we trust that a nation the first to adopt measures for the suppression of that trade, the first to denounce it by statute as piracy, will not fail to do what may be necessary to prevent her own flag of freedom from covering this detestable commerce; that she will at least exert all her influence with Christian nations, that by common consent the slave trade may be known and punished as piracy by the laws of the whole civilized world.

The Colonies planted by England and by citizens of the United States on the western coast of Africa, have done much to expel this traffic from their neighbourhood. "It is a fact (says the Editor of the Liberia Herald) known to all who have made any inquiries on the subject, that there is not a regular slaving establishment to the windward of Sierra Leone, nearer than the Rio Pongas; nor is there in the Rio Pongas, as far as we can learn, an established market for the avowed purpose. Vessels casually purchase slaves there; but there is no regular market for the purpose. Nor is there to the leeward of Sierra Leone, nearer than the Gallenas, a regular slaving establishment. Here there is an extent of coast of 120 miles cleared of the scourge by the influence of one settlement alone. Gallenas is the only slaving establishment

between this and Sierra Leone; and to the leeward of us, there is none nearer than Bassa." According to this, from an extent of coast of 360 miles, this trade has been nearly extirpated by the influence of colonies, and this a region which it is said was visited formerly by a greater number of vessels engaged in that trade than now touch there for purposes of legitimate commerce.

#### MEDICAL DEPARTMENT.

David Francis Bacon, M. D., a young gentleman of high scientific attainments and estimable character, has very recently been appointed principal Colonial Physician, and is about to embark for Liberia. He is accompanied by Dr. Wm. H. Taylor, a free man of colour educated to the medical profession at the expense of this Board, and in whose good sense and general capacity and integrity they have entire confidence.

#### EDUCATION SOCIETY.

In the course of the last summer a Society of young men was organized in the city of New York, to promote education in Africa, and especially to found on some eligible spot in Liberia, and adequately to endow, an Institution of Learning of high character. This Society has already received pledges of support to the amount of about thirty thousand dollars, and does not doubt that the means of establishing such an Institution on broad and permanent foundations will speedily be secured. The design of this Society is not limited to the establishment of a single Seminary, but embraces the whole subject of Education for Africa, and proposes to entrust the funds it may collect, and the duties of general superintendence over its schools and colleges in Africa, to a Board of Trustees, constituted of individuals, selected for their high character and wisdom, from different portions of the Union.

#### REV. H. TEAGE.

During the summer, the Board received much valuable information from the Rev. Hilary Teage, Colonial Secretary and Editor of the Liberia Herald. Mr. Teage, though a young man, has resided for fourteen years and acquired almost his entire education in Africa. In the Herald, since his return to Africa, he has published his increased conviction, resulting from all his careful observation of the condition and prospects of his coloured brethren in America, "That the Colonization scheme presents the only safe and feasible plan that has yet been devised for the benefit of any portion of the African population of the United States."

#### FINANCES.

For information on the subject of the Finances of the Society the Managers refer to the Treasurer's Account, which accompanies this Report. The total amount of receipts during the year, is \$38,157.16. Though the amount received

- by the Treasurer during the year preceding the last, was \$51,662, yet, when it is observed that \$1000 was a loan from bank, nearly \$11,000 for stock issued by the Society, \$4,400 from the Navy Department for the removal to Africa of recaptured Africans (\$200 only having been received from the last mentioned source this year); it will be obvious that the receipts since the last annual meeting, from Auxiliary Societies, Donations, and Collections in Churches, have been larger than during the year 1835. It must be recollected, also, that the citizens of New York and Pennsylvania have contributed with increased liberality to the Auxiliary Societies in those States; so that the amount of donations to the cause exceeds very considerably that of any former year.

The disbursements to meet demands for supplies from the Colony, and to send out emigrants, (whose character and circumstances gave them strong claims for aid) have been so large as to prevent much diminution, during the year, of the debt of the Society. Hopes are entertained that the proceeds of certain legacies left to aid the cause of the Society, particularly what remains unpaid of the bequest of the late Mr. Ireland of New Orleans, will soon be received. Nor will any practicable means be neglected of establishing within the Colony such a system of Agriculture, and of introducing such improvements in the arts and the entire economy of the Colonial affairs, as may lessen greatly the Society's expenditures in Africa, and enable it soon to relieve itself from all pecuniary embarrassment.

#### CODE OF LAWS.

An improved Code of Civil and Criminal Law for the Colony, is in the hands of a legal gentleman every way qualified for the task he has been solicited to undertake, and far advanced towards a completion. The need of such a code has been long felt, and great benefits are anticipated from its publication.

#### DISCUSSION IN ENGLAND.

At former anniversaries the Managers have had occasion to advert to the interest felt in the scheme of the Society by many enlightened individuals in England, and to acknowledge many liberal donations from its generous friends in that country. No efforts have been spared by the enemies of the cause to sink it in the public sentiment of the British nation; but the Managers rejoice in the fact that during the last summer one of our countrymen, the Rev. Robert J. Breckinridge of Baltimore, has in the city of Glasgow and elsewhere vindicated this cause, with great power of argument and eloquence, from the injustice and vituperation with which it has been assailed, and exhibited it to the observation of England and the world as worthy to share largely in the affections of all who

regard the progress of Christianity, or the highest interests of the coloured race.

#### MISSIONS.

The various Missionary Societies of the country continue zealously to avail themselves of the advantages afforded by the civilized Colonies planted upon the African Coast for introducing education and the doctrines and institutions of the Christian Religion among the native population of that country; and their exertions have thus far been attended with success. Missionaries from four of the principal religious denominations of the U. States are already established in the several settlements, schools have been founded for native children, the language of the country has, to some extent, been reduced to a written form, and there is every reason to expect that many native tribes will soon be brought under the humanizing and sanctifying influences of the Gospel.

#### CAUSE IN VIRGINIA.

The progress of the cause in Virginia during the year, has been more encouraging than in any former period of its history in that state. Notwithstanding the entire failure of the appropriation by the Legislature, the amount of private contributions has been increased fourfold. It is confidently hoped, also, by the friends of the cause there, that the Legislature will, during the present winter, so modify the law regulating the appropriation, as will render it available to the Society.—It is the opinion of those best able to form an opinion, from very extensive intercourse with the people of Virginia in reference to this subject, that the plan of Legislative appropriation meets with almost universal approbation. The Rev. C. W. Andrews, Agent for this State, has discharged his arduous duties with great zeal, energy, and success.

#### SECRETARY'S VISIT TO THE SOUTHWEST.

With the view of disposing of the remaining interest in the estate of the late Mr. Ireland, of New Orleans; of ascertaining the condition of several legacies recently left to the Society in the States of Mississippi and Louisiana; of conferring with the officers of Auxiliary Societies, especially of State Societies, on various questions of interest to the cause; and of securing from such associations, and from the liberality of individuals, pecuniary aid, and finally, of communicating such information to the citizens of the several places he should visit, in regard to the state and prospects of the Colony of Liberia, as might confirm the confidence and increase the number of the friends of Colonization; the Secretary of the Society, under the instructions of the Board, was engaged in a tour, from April to October, in the Southwestern States. The State Societies of Kentucky, Mississippi, and Louisiana, expressed their decided and ardent attachment to the Parent Institution,

and their purpose vigorously and generously to sustain its operations. The Managers of the Kentucky Society suggested that efforts should be made, in concert, by the several State Societies, to relieve the Parent Society from every embarrassment; and in this opinion the Committee of the Mississippi Society fully concurred. Both in Natchez and New Orleans, he experienced the kindest attentions, and found that many of their wealthy citizens were the friends and benefactors of the Society.

Among the unsold portions of the estate bequeathed by the late Mr. Ireland, of New Orleans, to this Society, in joint connection with the two Asylums for Orphan Children in that city, was a valuable square of ground in Fauxburg Lafayette, which, with the consent of the representatives of these Asylums, was sold at public auction for \$18,500. Though the Managers regard this sale as entirely fair and unexceptionable, yet, through some misunderstanding, it is to be presumed, an objection has been urged against it by the gentlemen entrusted with the interests of the Boys' Asylum, in courtesy to whom, and to prevent even a feeling of uncharitableness in the disposal of this property devoted to charity, the Board have consented that it should be resold. It is worthy of remark, that as this property is to be sold on a credit of one, two, and three years, it was generously proposed by the gentleman acting in behalf of the Asylums, that the amount which might become due the first year should be paid over to this Society.

It will be recollected, that by the will of Mr. Green a number of his slaves were liberated, and a portion of his estate left in trust of Mr. Railey, Mrs. Railey, and Mrs. Wood, (the last two, sisters of Mr. Green,) with requests both verbal and written, that it should be applied (unless their judgment should dictate otherwise) to the emancipation and colonization of slaves from Mississippi in Liberia. The slaves emancipated by Mr. Green have already been sent by his Executors to the Colony, at an expense, including the ample supplies furnished them, of about \$7,000. The Secretary was informed by Mr. Railey, that although in the opinion of some, the Executors would be clearly discharged from the trust reposed in them, by the further appropriation of \$20,000, in fulfilment of the benevolent designs of Mr. Green, they had resolved to make the amount \$25,000. It is expected that this sum will in the course of a few months be ready to be applied to the objects to which it is devoted. As the whole matter in regard to this legacy is left to the discretion of the Executors, the cheerfulness and promptitude with which they have resolved to carry into full effect the charitable purposes of the Testator cannot be too highly appreciated.

At Prospect Hill, nine miles from Port Gibson, Mississippi, the seat of the late Capt. Ross, the Secretary had the pleasure of conferring with his very intelligent and highminded daughter, Mrs. Reed, on the subject of the great and humane purposes contemplated in the testament of her venerated father.—The provisions of the will of Capt. Ross are before the public. The will directs that should his slaves choose to emigrate to Liberia, his entire estate, after deducting some small legacies, shall be sold, and the proceeds thereof applied to their benefit in Africa. But that should they decline to go to Liberia, they, together with the estate, shall be disposed of, and the proceeds be a permanent fund entrusted to the Colonization Society, the interest of which shall be applied to establish and support a Literary Institution in the Colony. Every thing possible may be expected from the benevolent views of Mrs. Reed towards carrying into speedy effect this will, prepared as she is to make any sacrifice of her personal feelings to the cause of humanity and duty. It is believed that the relatives of the deceased generally, concur in the sentiments of Mrs. Reed, and that the Executors of the estate will discharge their high responsibilities with fidelity and success. This will involves great interests. Capt. Ross was a remarkable man, distinguished for energy, integrity and benevolence. His slaves are mostly disconnected from those on other plantations, and therefore constitute one great family of about one hundred and seventy in number, who have enjoyed almost parental care and kindness. To render them happy, appears to have been the great object of their master. For several years before his death, Capt. Ross, though a skilful manager of his estate, made no attempt to add to his capital, but developed and applied his resources to increase the comforts of his people. These people are moral, sober and industrious. The income of the estate is estimated at \$20,000 per annum.

Mr. Isaac Ross, (now deceased) a worthy son of Capt. Isaac Ross, directed by his will that the slaves on one of his estates should be placed at the disposal of the Colonization Society, that they might be removed to Liberia; and a similar provision was made in regard to all his slaves of a suitable age, by the late Drury W. Brazeale, of Claiborne county, Miss., who directed further, that they should be supplied from his estate with the articles necessary for their comfortable settlement in Africa.

A large bequest (estimated at nearly thirty thousand dollars) has been left to the Society by the will of the late Hassen M. Childers, of Carroll county, Louisiana. It is said there is a legal defect in the execution of this will; yet the estimable and generous character of Mrs. Childers will, it is presumed, forbid, if possible, that a mere informality should defeat the ends of justice and humanity.

At Louisville, Frankfort, Lexington, Shelbyville, Harrodsburg, and Versailles, public meetings were held; gentlemen of talents and influence came forward to advocate Colonization, and resolutions were passed, without a dissenting voice, declaring the plan of the Society worthy of State and National patronage, and that it was expedient for the friends of this plan in Kentucky to submit the questions therein involved, at an early day, by memorials, to the Legislature of their State and to the Congress of the U. States. Societies in several cases were reorganized; men of all political and religious creeds, and of every class and profession, were united in the opinion that the scheme of African Colonization merited support; that it was a scheme of such magnitude and utility and practicableness, as to demand for its execution the combined means and powers of the State and Federal Governments. Such is the opinion in Kentucky, of those who fill with honor her highest offices, legislative and judicial in the State, and of those who represent her with such ability and eloquence in the national councils.

Though the season of the year was unfavorable to raising funds for any object of public charity, and though much time was occupied with other objects relating to the cause, yet the subscriptions obtained amount to \$10,015.23, of which \$7,963.23 has been paid. Of this amount \$3,711 was from Louisiana; \$2,930 from Mississippi; and \$2,685.23, including \$1,209 from the State Society at Frankfort, Kentucky; \$590 from Mobile, Alabama; and \$100 from New Albany, Indiana.

In his report to the Board, already before the public, the Secretary acknowledges with gratitude to the great Author of Benevolence and of all success in benevolent enterprises, that during his extensive tour, and his intercourse with thousands of his countrymen in the vast and busy world of the West and Southwest, he has experienced from all kindness and hospitality only; that in the prosecution of endeavours to subserve the cause of African Colonization, he has in nearly every instance received cordial, in some powerful aid, and in no case encountered opposition; that he has found pervading, generally, the minds of virtuous and reflecting men in that portion of the Union, a desire that this cause should be sustained, as of concern to patriotism no less than to humanity, by the State and Federal Governments, connected with a disposition (until it shall be so sustained) to give to it their influence, their prayers, and their donations.

Whether we consider instances of the emancipation of slaves with a view to their colonization in Africa; the munificent bequests recently made to the Society, or the amount of money contributed by the Auxiliary Associations in Mississippi and Louisiana, we may conclude that throughout the

Union there is no field of better promise to the cause; none from which emigrants in larger numbers, or more suitable, are to be expected; none which will yield ampler means for their prosperous settlement in Liberia.

Early in the spring the Managers of the Mississippi Society and the Executive Committee of the Louisiana Society announced their purpose of establishing, respectively, under the general superintendence of the Parent Society, new settlements or colonies in Liberia. Neither the Mississippi nor Louisiana Societies propose any change at present in their relations to the Parent Society; and any settlements they may plant are to be subject to the laws and government of Liberia. Yet the very movements in which they propose to engage, involve nearly all the relations which can subsist between the Parent and Auxiliary Societies: and that these relations should be clearly defined and satisfactorily adjusted, so that the views and operations of each will be perfectly intelligible to the other, and all collision and perplexity in this country and Africa be avoided, is desired not less by the Managers in Mississippi and Louisiana, than by those of the Parent Board. The evils of a disagreeing, if not conflicting, policy are already experienced; and every sober friend of African Colonization must desire to see framed a comprehensive system, which shall secure both here and in Africa that harmony of purpose and action to promote the plan, indispensable to any very extended and permanent success. A Committee of the Board of Managers was recently instructed to visit and confer with the Managers of the Branch Societies of New York and Philadelphia, in the hope that they might concur in measures tending to strengthen the bonds of union to the Parent Institution, and to give it the powers and influence indispensable to its unembarrassed operation as a National Society.—The Managers regret that questions of great interest between the Parent and these united Auxiliary Societies remain yet undecided. They trust that all the wisdom of the Society will be directed so to order and settle the relations between the Parent and all subordinate Institutions, that in any movement each shall have more power, and all mere of harmony. The respected Chairman of the Mississippi Society expressed the hope that some general plan should be devised, which admitting to some extent of separate action in State Societies, might neither impair the energy nor weaken nor disturb the control of the Parent Society. There are advantages to be derived from enlisting State interests and emulation in the cause. The people of Maryland will probably give more to sustain a Maryland Colony, than for one equally related to every State in the Union. There are also disadvantages. It may be questioned whether, at pre-

sent, they do not overbalance its advantages. In this scheme of Colonization, nothing effectual can be done, with small means, without system. The present contributions to the object, if united, may effect something; should they be divided and expended by the several State Societies, will there be a gain by their increase to compensate for what is lost by divided counsels and divided strength? Whether we consider unity of opinion throughout the country on a subject in regard to which, of all others, differences are most fatal to success; or energy of action, in a case where all present available power is inadequate to the work; or harmony in a complex system, where the irregularity of a part may retard the movement if not ruin the whole; or economy in an enterprise, to the greatness of which the pecuniary means already secured bear no comparison, and which, without vastly increased resources, can never be completed; or order and peace, common laws and uniform manners, in the Colonies to be planted on a distant shore; the Managers are convinced that a Society, national in its character, conducting its operations through one central organization, has advantages over any other; and that its subversion might endanger, if not destroy, the whole scheme of African Colonization.

#### RETURN OF THE LATE COLONIAL AGENT.

Dr. Ezekiel Skinner, who consented to accept (until some other well qualified person should be appointed,) the office of Colonial Agent, and who has devoted himself with most untiring zeal, disinterestedness and activity to the welfare of the Colonists, has been compelled by ill health, to return to the U. States. The Managers would do injustice to their own sensibility, did they not express the esteem they cherish for that moral courage and enthusiasm which prompted this gentleman, after suffering bereavement in the loss of a son, who with his wife and child died in the missionary service to Africa, to leave his own family, that on a distant and heathen shore, amid toil and peril, he might alleviate human suffering and assist to build up the homes of Freedom and the Churches of the Living God.

#### APPOINTMENT OF GOVERNOR OF THE COLONY.

The Managers are gratified to be able to state that Captain E. A. Hitchcock, a gentleman of commanding qualifications for the station, has received, by a unanimous vote, the appointment of Governor of Liberia, and strong hopes may be entertained that he will accept the appointment.

In conclusion, the Managers would present devout thanksgivings to the Almighty Father of mankind, by whose sustaining energies and providential care they have been permitted to continue their exertions during another year.

Events since the last anniversary of this Society solemnly admonish its present members that they must soon resign their great trust to other hands, and from the scenes of Eternity alone expect to view the consummation of their enterprise. But their work shall survive them. The material they would renovate is human nature; the element they would move is the human soul, that glorious element of power embodying all the essential hopes and interests and fortunes of man.

Let this Society feel the magnitude and importance of its work. Let them regard it as a work patriotic and benevolent in all its tendencies, the execution of which is demanded alike by the love of our country, our nature, and our God; and which, contributing to the honor and safety of one Land, will shed over another—dark, savage, deep stained with *crime* and *blood*—the blessings of Freedom and Civilization and the inextinguishable light of Christianity.

Dr. *J. Gales, Treasurer, in Account with the American Colonization Society.*

Cr.

1835, December 12.		
To Balance on hand this day		
To cash received from the following sources, since the last Annual Meeting:		
From the several Auxiliary Societies,	6,540 68	For the discharge of a Loan, to the Patriotic Bank,
Donations,	8,705 83	In payment of a portion of the old Debt,
Collections in Churches, &c.	2,857 28	For supplies chiefly furnished in the Colony and for salaries of Officers and Physicians there,
Installments on Gerrit Smith's Plan of Subscription, Life Subscribers,	1,900 00	For Charter of Vessels and Supplies of Trade Goods and Provisions (including the Schooner Swift from Louisiana,)
Legacies,	571 48	For Salaries and expenses of Travelling Agents,
Sale of the Society's Stock,	4,515 00	For Salaries of Officers at home,
Emigrants and their Friends on account of their passage, &c. to Liberia,	1,642 61	For educating, maintaining and clothing a coloured Student in Medicine,
Navy Department for the passage, &c. of two recaptured African Girls,	2,016 00	For do. of a coloured youth left to the care of this Society by the late Mr. Ireland of N. Orleans, now sent to the Colony,
From the Mississippi Auxiliary Society, and from the Ex'r. of the late James Green's Estate, advanced in fitting out the Schooner Swift from New Orleans, in April last, with 45 Emigrants and the necessary supplies,	200 00	For Office Rent, Fuel, Postage, Stationery and other Contingencies,
A Loan from the Female Auxiliary Society, at Fredericksburg, to be hereafter appropriated to a School Establishment in the Colony,	5,000 00	For Printing,
Interest incurred on a donation made in the year 1832 by H. Sheldon, Esq. towards the establishment of a College in Liberia,	160 00	For Redemption, Instalments and Interest on the Society's Stock,
From Subscribers to the African Repository,	496 93	For Interest, Discount and loss on depreciated Notes,
	292 7	For payment to J. C. Dunn, of the amount received for the African Repository,
		292 7
		35,406 1
		2,749 15
		<u>\$38,157 16</u>

## TREASURER'S ACCOUNT.

[January,

The undersigned, appointed to audit the Treasurer's Accounts from December 12, 1835, to December 10, 1836, have performed the duty assigned them, and having compared the entries with the vouchers, find the record correctly kept and the balance correct. PHINEAS BRADLEY, M. ST. CLAIR CLARKE. December 12, 1836.

## PROCEEDINGS OF THE AMERICAN COLONIZATION SOCIETY.

## AT THE TWENTIETH ANNUAL MEETING.

The Twentieth Annual Meeting of the American Colonization Society, was held at 7 o'clock, p. m., on Tuesday, Dec. 13, 1836, in the Hall of the House of Representatives of the United States.

HENRY CLAY, M. C., a Vice-President of the Society, took the chair.

The meeting was opened by prayer from the Rev. ALEXANDER PROUDFIT, D. D., of New York.

The Annual Report of the Managers was read by the Rev. R. R. GURLEY, Secretary of the Society; (See *ante* p. 3) and, on motion of the Rev. Wm. HAWLEY, of Washington City, was accepted, and ordered to be printed under the direction of the Managers.

Dr. PROUDFIT offered the following resolution, which was unanimously adopted :

*Resolved*, That the Society for colonizing, with their own consent, on the coast of Africa, the free people of colour of the United States, whether it be regarded as a scheme of philanthropy or religion, is entitled to an honourable rank among the benevolent institutions of our country and our age; and the success which has recently attended the exertions of its friends may encourage them to persevere.

The remarks of the Reverend gentleman in support of his resolution were as follows :

Mr. PRESIDENT:—It is a principle in the constitution of man to derive pleasure from the contemplation of any object approaching the perfection of its nature. With what delight do we look at the blade, as it rises above the earth, followed “by the ear,” and that in due season “by the full corn above the ear;” or the bud, as it appears in the orchard, succeeded by the opening blossom, and that afterwards by the colouring, ripening fruit. To all, therefore, who feel interested in the melioration of human misery, and the promotion of human happiness, it must be gratifying in the extreme to notice the onward march of all our benevolent societies; societies which are intended to advance the temporal and immortal welfare of man; and while the liberal support afforded to these institutions reflects imperishable honour on the philanthropy of our country, the results, we confidently hope, will be interesting beyond what the arithmetic of mortals can compute. The time has been within your recollection, Mr. President, and my own, when there was not a society on the globe for the gratuitous distribution of the scriptures, and now there are of lesser and larger grade more than two thousand, and through their instrumentality copies of the sacred oracles to the amount of nearly fifteen millions have been published, and circulated in almost every language spoken by man. The greater part of this audience can also recollect the time when there was no tract society upon the earth, and now you can scarcely visit a city, or village, or country settlement, without an association of some form to circulate these “little messengers of mercy,” and through their exertions nearly three hundred millions of tracts, containing the truths of eternal life, have been printed and thrown into circulation; shall I say, sir, in the words of an eloquent writer, “nearly three hundred millions of leaves, shaken from the tree of life, are now borne by the four winds of heaven for the healing of the nations?” A spectator would imagine that these various institutions must necessarily interfere with each other, and that in proportion to the patronage afforded to each, the patronage given to the others would be diminished—But the fact is directly the reverse. These various societies are like so many wheels in one vast, complicated machine; each moving in its own place tends to facilitate and expedite the motion of the other; or they may be compared to different planets in the solar system: each revolving in its own orbit, diffuses

light, and heat, and glory upon another, and contributes to the perfection of the whole system.

But, sir, in this bright constellation which has already shed, and is still shedding their radiance upon our world, can you select one the *onward* march of which is more gratifying than that of the Society which is designed to elevate the character of the long insulted and oppressed offspring of Africa? Among our other institutions, one may be the favorite of the patriot, another of the philanthropist, and another of the christian; but that institution, which has for its object the emancipation of the enslaved, the elevation of the depressed, the intellectual culture of the illiterate and ignorant, the civilization of the savage, and the extension of the means of salvation to hundreds of millions who are perishing without vision or hope, makes its appeal irresistibly to all that is generous in the bosom of the patriot, and philanthropist, and christian, and such, either immediately or remotely, is the object of the Colonization Society:—And, sir, the march of this institution is not merely *onward*, but *rapid* and accelerating. More emigrants have been colonized on the coast of Africa within the last eighteen months than in many preceding years, and the amount of monies collected and subscribed has been probably fourfold greater than in any similar period since the commencement of the enterprise. Indeed, this cause in all its relations appears to enjoy the smiles of a benignant Providence. The colonists in all the settlements along the coast are represented as industrious, and prosperous, and contented. But facts are always the most impressive and unanswerable arguments. In addition therefore to the accounts contained in your able Report, which has been read, permit me to give the following communication from Mr. Buchanan, our Agent, dated Bassa Cove, June 28, 1836. “Our affairs here are generally in a flourishing condition; the people are industrious, healthy, and prosperous; the village has a beautiful and thrifty appearance, exceeding any thing of the kind, considering its infancy, that I ever saw; the streets are clean, and finely shaded with palm trees; their lots are well cleared, and teeming with luxurious vegetation; the inhabitants have, for weeks, been living on the fruits of their industry, drawn from a soil which five months since was covered with a thick wilderness. So far our little Jerusalem has been signally blessed by a merciful Providence, and not a death has occurred since December last. We have lately succeeded in the establishment of a weekly Mail between this village, and Monrovia, which I think will tend much to the improvement of the colonies.” It is also stated by Doctor Skinner, another Agent, in his letter of January 1836, “I have laid out the lands at Bassa Cove in square lots running East and West, North and South by the compass. On several of the lots they have already commenced improvements, and have nearly completed a large, convenient house; this place for the salubrity of air and fertility of soil, is not exceeded by any spot on the Western shores of Africa. I do hope that the Society will not abandon its object, which, if persevered in, will soon be followed by the most glorious results, and I expect that the time will shortly come when the town which I have been laying out will be the capital of a great empire.”

Such is the testimony of different Agents, relative to the flourishing condition of our colonies; and permit me, Mr. President, yet to trespass on your patience by adding the statement of Mr. Samuel Benedict, a coloured man, who emigrated to Africa in July 1835, from Georgia, under the auspices of the New York Colonization Society:—And it may not be improper to remark that this Benedict is a coloured man of superior order: without the advantages of an early education, he has risen by the force of native intellect to very considerable distinction as a scholar; by his untiring diligence he had accumulated a competent fortune, and by his integrity of conduct secured the confidence of all who knew him. It may afford you some knowledge of his taste and attainments, when I mention that upon his embarkation for Africa he had in his possession a splendid copy of Henry’s Commentary on the Old and New Testaments, Clark’s Commentary on the Bible, Mosheim’s Ecclesiastical History, Rollin’s Ancient History, Blackstone’s Commentaries on Law, with a collection of miscellaneous works on divinity, and medicine, and law. This Benedict some time after his settlement in the Colony, wrote to the Corresponding Secretary the following account of his situation, “I am so far pleased with Africa; indeed, instead of repenting that I am here, although I was well treated in Georgia, I would not return to live in the United States for five thousand dol-

lars; there is scarcely a thinking person here but would feel insulted if you talked to him about returning. The people are now turning their attention to the cultivation of the soil, and are beginning to live within their own means. I believe that a more moral community is nowhere to be found than in Liberia, and I never saw more religious enjoyment in my life. I hope that God will send us good inhabitants; men of intelligence, and piety, and pecuniary means; this is all that we want to render us a happy republic."

Such, Mr. President, is the testimony of Emigrants and Agents with respect to the situation of our settlements in Africa; and although colonization is interwoven with the progress of society since "men began to multiply upon the earth," I verily believe the success attending this enterprise stands without a parallel in the annals of our world. In tracing the history of nations, during the lapse of 5,000 years, can you mention another instance in which a similar enterprise has incurred less expense, or experienced less disaster, or been connected with more to encourage? The Jews colonized under the immediate direction, of Heaven; they were guided "through the day by the pillar of cloud, and all the night by the pillar of fire," a pledge of the presence of the Redeeming Angel; the Phoenicians early colonized from Asia to Africa under the auspices of Dido, their Princess; the tribes of the Greeks and the Romans occasionally colonized to other countries; our pilgrim fathers colonized from the old to this new world, but I will venture to assert, without the fear of contradiction, that in all the history of the migrations of the human family no other has been attended in all respects with circumstances equally auspicious and animating to its friends. The Israelites, in their march from Egypt to Canaan, suffered alternately from hunger, from thirst, from malignant disease, from "fiery serpents," and from invading foes; from these and other causes they suffered to such degree that of the hundreds of thousands who departed from Egypt, two only survived to reach the land of promise; and what is the history of our venerable forefathers, who first penetrated the forests of this new world? I ask, sir, what is their history but the narrative of persecution and suffering and massacre? One hundred and one of the pilgrims of immortal memory reached the rock of Plymouth in December 1620, and before the following April forty-six of their number had fallen victims to hunger or other causes, and I need not inform this enlightened assembly that out of 9000 who were sent successively to James Town, of Virginia, at the immense expense of 150,000 pounds sterling, and fostered by the patronage of the British Crown, scarcely 500 were living at the expiration of 7 years. Now, sir, in some of the instances to which I have referred the mortality amounted nearly to one-half, in another to the nine-tenths, and in the other almost to the entire extinction of the Colony; but among all who have emigrated to Liberia under our Colonization Societies, the mortality has not probably exceeded one-tenth.

Now, Mr. President, the practicability and excellence of our enterprise is no longer a matter of experiment. "We have passed the Rubicon," the problem has received a satisfactory solution. It has been fully tested, and if we may venture to infer the approbation of God from the aspect of his providence, we are justified in concluding that our efforts for meliorating the miseries of this injured portion of his offspring, are an "offering acceptable;" that it has secured the high sanction of Heaven, and the command from the throne to our Society is, **ONWARD, ONWARD.**

Only, sir, glance for a moment across the Atlantic, and see the once abject, degraded man of colour, after he has touched the soil of his fathers and inhaled the genial atmosphere of liberty, how he rises in self-respect: "Redeemed, regenerated, and disenthralled," he appears erect, moving about in all the majesty of a freeman, and exulting in many instances in the anticipation of those noble immunities which free grace has furnished in the regions of light.

Where is the patriot, or the pious man who can refuse to aid us in our exertions for thus neutralising the cup of human woe? Who that believes the record of eternal truth, that "God has made of one blood all nations of men, who dwell on all the face of the earth" will not co-operate with us in every rational and constitutional measure for restoring to the injured African the actual possession of his *birthright*? Who that expects to walk the streets of the heavenly city would not desire to be occasionally met by some once benighted African, now irradiated with the light of immortality, dressed in robes of white, with a palm in

*his hand and a crown on his head*, saying, "to your exertions in the colonizing cause I am indebted under God for all those honours which I now enjoy and hope to enjoy through eternal ages."

Sir, permit me to cherish such a prospect rather than to possess the wealth of a *Cæsus*, or wield the sceptre of a *Cæsar*, or be borne in the triumphal car of an *Alexander*, or occupy the throne of the most magnificent Monarch upon the earth.

DAVID M. REESE, M. D., of New York, offered the following resolution:

*Resolved*, That the present aspect of the colonial settlements at Liberia, furnishes an ample and practical refutation of the prophecies and calumnies of our enemies, and that the industry, temperance, health, and morals of the colonists, while they are eminently favorable to the character of our emigrants, call for devout thanksgiving to God, and should serve to encourage the Society to greater zeal and perseverance in their noble enterprise.

The resolution was sustained by the following address from its mover:

At so late an hour, and in view of the gentlemen whose addresses are anticipated, I know too well what is becoming, to detain the meeting except by a few very brief remarks. These I am induced to make, by the request of your Committee, who have placed in my hands this resolution.

In the history of the American Colonization Society, there is nothing more remarkable, than the numerous conflicts and victories, which have successively followed each other, at almost every step of its benevolent progress. Apart from the novelty and difficulty of the enterprise; the unavoidable disasters which must ever attend upon the effort to plant colonies upon such a barbarous coast as that of Africa; and the embarrassments of the infant Society in undertaking so Herculean a task with so limited means, this Institution has encountered the most fierce and formidable obstacles which the craft or malice of its enemies could invent. There have not been wanting a whole tribe of the family of croakers, who have decried the scheme as Utopian, and prophesied certain defeat and ruin to the whole enterprise. Others have been found to deny its political constitutionality, impugn the motives and principles of its founders, and falsely impute a design to trespass upon civil rights. While the recent organised combination, whose hostility to the cause has been proclaimed by the vain and mischievous war-cry of immediate abolition, have not ceased to regard the Colonization scheme as an insurmountable barrier in their way, and hence have conspired for its overthrow.

The resolution alludes to the prophecies and calumnies of this latter class of enemies, which have been as unprovoked as they have been cruel and unjust. But a short time since, a temporary adversity seemed to threaten the Society at home, and a severe epidemic was raging in the Colony, to which a number of the emigrants became victims. This latter event was seized upon with apparent gratification, and in trumpeting it through the land, it was gravely stated by a reverend Divine, and distinguished advocate of the party, that we were sending the hapless descendants of Africa into a second Golgotha, and that such was the sickliness of the Liberian climate, the Asiatic cholera, in all the fury of its desolation, was *salubrity* itself compared with Monrovia. Sir, this calumny (for such it was and is, though often repeated, and among the means employed to deter our coloured brethren from consenting to be colonized,) has met its ample and practical refutation by the facts of the case, as they are now spread before the public, and by which it is now established beyond the possibility of denial or doubt, that a degree of exemption from fatal disease, is enjoyed by our colonists, such as this world never witnessed in newly settled country in any climate. Indeed, such has been the Divine blessing upon a number of the settlements, that the emigrants, after a sufficient trial, are themselves convinced that a better state of health can be enjoyed there, than in those parts of our own country from which they have removed.

In like manner, sir, the Society has been gainsayed, and its colonists slandered, because of some instances of intemperance which occurred in the settlements, and an impression has been created that we were not only ruining our own emigrants by means of ardent spirits, but that by traffic with the na-

tives in this article, we were inflicting upon the neighbouring tribes the unutterable withering curse of intoxication and its kindred vices. But this allegation, like the former, has been overthrown, and by the prudent measures of the Society, and the vigilant co-operation of the inhabitants of our Colony, the Temperance reformation has there gained an unexampled triumph, and there is better ground to expect the utter annihilation of the traffic and use of intoxicating drinks from Liberia, than there is to calculate on a similar result in any part of our own country, nearly all the inhabitants being already pledged to total abstinence.

But without alluding to the numerous groundless accusations urged against us by these enemies of the cause, and their confident predictions of the extinction of the Society, and the failure of our enterprise in Africa, it may be in place to refer to the charges of discontent, indolence, and vice, brought in so many forms against the colonists, and which have been refuted by a mass of testimony which is irresistible. It is now proved that the great body of our emigrants in Liberia, are turning their attention to agricultural pursuits, and the first fruits of their industry have been exhibited here in the production of corn, sugar, coffee, cotton, and other useful and profitable commodities, which have already been yielded by that fruitful soil. And it is equally well established that the contentment and happiness of our colonists, is proverbial, while the good morals which reign in Liberia, present a severe rebuke to the inferior morality of most of the districts of our own country even among our white population, a fact which has been attested by numerous and respectable witnesses in Europe and America, who have visited the settlements. But I forbear to dwell upon these topics, and will only express the hope that this Society may still go on and prosper; offering no other reply, no farther vindication, than what its works afford. Facts, stubborn facts, are accumulating every year, which not only serve to stop the mouths of gainsayers of every class, but to multiply the friends of the enterprise in every portion of this land. A brighter day is dawning upon us; the present aspect of the Colony is a bright and cheering one, while recent exhibitions of public liberality inspire renewed hopes of extended usefulness to our own country as well as to Africa. Yes, sir, God has not given up Africa! but He designs by our instrumentality to enkindle upon her western coast the fires of civilization and the lights of Christianity, which shall not only spread among her degraded sons the blessings of our free institutions, of science and religion, but open an asylum for her long-lost children, whose attractions will soon be so powerful as to draw hundreds of thousands of them to that soil of happiness and freedom.

I have no fear that the present repugnance to Africa will long be felt by our coloured population. Sir, their hostility against being removed to Africa is unnatural and artificial. It has been created by calumny and falsehood, else it had never been felt.

"Lives there the man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?"

And suppose we and our families should be transplanted by some strange providence into central Africa, and suppose one generation should succeed another, while still our race should be kept distinct among the surrounding black population; think you, sir, that our descendants to the latest generation would ever forget that they were strangers in a strange land—that they were Americans, though born in Africa? Can any man believe that they would resist the proposition to remove them from bondage there to liberty here, and complain of "expatriation" forsight? The idea is preposterous and absurd; for every heart will bear me witness that they would still regard this as their "*native land*," because it was the land of their fathers, and the race with which the God of nature has identified them. Ah, sir, the hearts of our coloured population are cast in the same mould, and if they were unsophisticated, they would hail with acclamation the scheme of this Society, and escape from the snare of blindness and prejudice in which their pseudo friends have entangled them. This will ultimately be the result of our toils and labours, however long the consummation may be postponed by untoward events in Providence, or the malicious devices of our enemies.

I love this Society, because I love the black man with my whole heart. All the sympathies of my nature rally around the coloured race, whether in

our own or in other lands, and for their deep and cruel wrongs, oppressed and downtrodden in the dust as they are here and elsewhere, whether enslaved or nominally free, I feel a gush of emotion which I can neither restrain nor yet describe. Some of the first specimens of the sensibilities of our nature, in all their tenderness and pathos, I have witnessed in my intercourse, professional and otherwise, with this afflicted people. I have seen them pursued by dark events, until misfortune seemed to claim them for its own, and calamity mark them out as its chosen victims. And when maternal love has wrung from the heart of female Africans, withering under affliction and bereavement, the deepest lamentations of which our common nature is susceptible, I have fancied that I could hear them express their anguish in the touching strains of the poet—

“ Oh ! ever thus from childhood’s hour  
I’ve seen my fondest hopes decay;  
I never lov’d a tree or flow’r,  
But ’twas the first to fade away;  
I never nurs’d a little one,  
To glad me with its soft black eye,  
But when it came to know me well,  
And love me, it was sure to die.”

Surely, sir, we ought to sympathise with the sufferings of our coloured brethren at home and abroad, and I rejoice in this Society, mainly because it is devoted to the benevolent work of “ binding up the broken hearted, and raising up the bowed down, and letting the oppressed go free.”

In conclusion, I would only add, that I regard this great enterprise as the noblest of all the objects which benevolence and religion have prompted in this Christian land;—the noblest of them all, because it comprises them all. Do we desire to promote peace on earth and good will to man? Ours is a Peace Society labouring in a field of wars and bloodshed beyond what is witnessed in any country under heaven. Are we the enemies of the slave trade and slavery itself? Where beneath the sun, is there such slavery of the body and the mind as that which binds the millions of Africa to petty despots, whose deeds of cruelty and blood are “ enough to make the cheek of darkness pale”? But our Society aims to break the yoke and let the oppressed go free, and already have we curtailed the horrid slave trade, with a success beyond all the efforts of the civilized world. Are we friends of the Temperance, the Bible, the Tract, the Sunday-school, the Missionary Society? All these are concentrated here, and all these are even now in progress on the darkest spot of earth, through our instrumentality and by the Divine blessing on our infant Colony. And to bless and save that continent of heathenism, we are now humbly endeavouring to communicate both science and religion, education and Christianity. And already does our Colony provide the missionary of the cross not only with a field of labour, but with an open door, a great and effectual one for penetrating a land of barbarians, who for centuries have been utterly inaccessible.

Sir, I am done. Let us still labour and pray, for the cause is good, and the best of all is, that God is with us, and neither Balaam’s cursing nor divination will prevail against our Israel.

Dr. REESE’s resolution was unanimously adopted.

On motion of GEORGE GRENNELL, Jr., M. C., of Massachusetts, the following resolution, sustained by an address from the mover, was unanimously adopted :

*Resolved*, That the thanks of this Society are due to the Ministers of the Gospel, of every denomination throughout the Union, who have given their benevolent aid to its funds by taking up collections in their several churches on or about the fourth of July; and that it be respectfully recommended to them to continue the practice annually.

Mr. ZACCHEUS COLLINS LEE, of Baltimore, Maryland, offered the following resolution :

*Resolved*, That the friends of this Society are urged, by powerful considerations of patriotism and humanity, to exert their influence to form a public sentiment which shall sanction the application of the treasure of the nation to effect, on a large scale, the plan of this Society; and that it be recommended

to the friends of the cause throughout the Union to solicit for this plan the patronage of their respective State Legislatures.

Mr. LEE, in support of his resolution, said that

The period had arrived, in his opinion, when it appeared necessary and just that this Society should present and enforce its claim for the patronage and aid of the Federal and State Legislatures. He therefore deemed it proper to offer at this time and in this place, the resolution just read, and believed the appeal it contemplated would be heard and responded to wherever a sense of justice and philanthropy prevailed. How far it was politic, now, to address ourselves to the Congress of the U. States, was a matter about which there was a difference of opinion among the friends of Colonization. For himself, he saw no sound objections to the exercise by Congress of the powers under the Constitution, of appropriating something out of an overflowing treasury, to the great and beneficial objects of the Society.

Twenty years ago, Mr. President, a few wise and good men assembled in a private apartment of this city, and laid in silence and comparative obscurity the foundations of this Society. They had seen and felt for years, with alarm and anxiety, the rapid spread of an *anomalous* free black population, carrying with it a train of evils which our experience at this time most sincerely deplores; they foresaw the disastrous consequences such an evil, unremedied or unchecked, would produce, not only to the master but the slave. Exiles from social and political privileges they beheld this degraded population—*negatively* free it is true, yet burdened and bowed down by a heavier load of moral and physical wrongs than their enslaved brethren: and differing from them only in this, that they are "*slaves without a master*," and bound to those around them by no ties of sympathy or consanguinity. To meliorate, therefore, the condition of this prostrate and outcast race—and to give to them the *fruits of liberty*, dispensed and received under their "*own vines and fig trees*"; to afford, in the next place, security to the slaveowners and resignation to the slaves, by removing from them the example and influence of this free black population, acting directly by their corrupting influence on the feelings and passions of the slaves, and indirectly through the thousand channels fanaticism and a false philanthropy were opening; and finally, to vindicate and illustrate the great fundamental principles of liberty upon which our institutions repose, and to the maintenance of which we stood gloriously pledged to the world, by giving *true* freedom to those who have a right to demand it, and leading ultimately by just and cautious steps (with the full consent of all parties and interests in the country) to the gradual emancipation of those whose servitude is inconsistent with the genius and spirit of our Constitution and our social and national prosperity; were the noble objects of the founders of this Society: and by dedicating it to such purposes, they must command and receive the gratitude of one race and the applause of the other.

Among its founders, your name, sir, is conspicuously enrolled; and that voice which first hailed the birth of South American freedom, and from these walls sent forth her eloquent and soul stirring appeal, has since been often raised in behalf of this Society. Among your associates in this great enterprise are some immortal names: and while man has the spirit to be free, or the virtue to be just, MADISON, MARSHALL, and MONROE, will be the more venerated on this account; for they lived and died the zealous friends of this great charity.

One of these sages, whose spirit has but recently joined those of his ascended compatriots, gave an enduring evidence of his attachment to the Society and its principles, by a liberal bequest, rendered the more touching and impressive from the fact, that the fund to meet it is to be raised out of the publication of the History of the Convention which framed our Constitution, from his own pen.

Thus from the publication and diffusion of this patriotic work, embodying as it will the spirit and principles of American Liberty, has this beloved Father of the Constitution reflected his own opinions of our Society, and attested the sincerity and fervour of his support to it while he lived, by devoting this great tribute of his pen to its aid after his death.

Is there not abundant reason to believe, that in some of the larger Commonwealths of the South the cause of Colonization is gaining ground? The Report just read informs us that several wealthy Planters of that section have

already manumitted their slaves for the purpose of conveying them, through the means of this Society, to Liberia; while others are fast yielding their prejudices and becoming the friends and patrons of the Colonization scheme.—And why should the enlightened of any part of the country hesitate? Colonization, as our Society professes it, is not, sir, that bugbear conjured up, as fanatics charge, to disturb the tenure between master and slave. It is a *mild, prudent, and safe* principle, which meditates great ultimate good to the masters and the slaves, with the full consent of the former, and without infringing upon or questioning vested rights. Unlike the exciting, imprudent, and unsafe expedients of *abolitionism*, it inflicts no injury on the slave, in the efforts to emancipate him; nor fastens closer on him the fetters it could not break; leaving the entangled to the slow but just operation of a sound public sentiment on the subject, which must ere long lead to their redemption. Our Society is now labouring to prepare for them a republic and home in the land of their fathers, where neither

“The oppressor’s wrongs,  
The proud man’s contumely,”

can follow or assail them; and thus hold out to those already free or emancipated, strong inducements to leave this and fly on the wings of this Society to a better and freer country for them; and also appeals by the strongest motives of *interest* and mercy to the slaveholder to liberate his slaves and aid in their removal.

The Report also informs us, that there are at this time upwards of 3000 emigrants at the Colony, partaking all the blessings of civilization and freedom: And there, where the accursed slave trade 20 years ago raised its bloody banner and desolated the coasts of Africa, you behold now, civilized, *educated, erect* man, walking abroad in his own majesty, bearing on his brow the stamp of freedom, and in his hands the charter of human rights.

Africa is rising up from the sleep of barbarism; temples of religion and songs of praise are seen and heard in her valleys and on her mountains,

Star eyed Science seeks her votaries there.”

Already schools and colleges are thronged by her sons and daughters; commerce and trade are extending their enterprises; and indeed to one unaccustomed to such a spectacle, it would seem that some enchanter’s wand had been waved over that benighted land; for lo! “it blooms and blossoms like the rose”; her rocks have been struck, and the waters of life and knowledge are gushing forth; her dead form has been reanimated, and Africa will be redeemed.

Who then, sir, can behold all this, and not bless the motives and acts of this Society?—and may we not certainly contemplate the period when the *whole* of this ill-fated continent shall participate in those blessings of civilization and knowledge (now enjoyed by the Colony) which more favored regions realize? It was the cradle of creation; light first broke upon the world, and the morning first blesses with its beams her borders—but makes her misery and darkness more mournfully visible. Let us, the new *Western Hemisphere*, send back the ever-burning lights of Christianity and peace to her.

Nos....primus equis oriens afflavit anhelis  
Illic sera rubens accedit lumina vesper.

The venerable gentleman who first addressed you (Dr. Proudfoot of N. York) justly remarked that the benevolence of this Society could not at this day be truly estimated. He is right, sir; for until that great continent shall be brought into the family of nations, and those beautiful vallies mentioned in the Report—where Nature has been prodigal in her gifts to man, but he, alas! is little less than the cannibal torturing and devouring human flesh; till the light of this Colony, like Bethlehem’s star, shall penetrate and give salvation to this people; then and not till then, can the value and benevolence of this great charity be fully felt.

How appropriate, at this time, would be the dedication of a part of the surplus revenue arising from the sale of the public lands, to the objects of this Society; thus making the soil once cultivated by the slave, contribute to his final disenthralment and removal to a free and happy country. Let us therefore hope that the enlightened patriotism of our rulers and legislators will ere long accomplish this desirable purpose.

On this interesting subject coming events, which are casting their shadows so darkly before them, must ere long *force* the conviction on the minds of all,

of the incalculable importance of this Society, and the great good it is destined to perform, both to the white and black population of the country, if it is now promptly *aided* by individual and state resources. The resolution offered for your adoption will, therefore, we may hope, receive the candid and liberal consideration from the States, which their own true interests and its just appeal call for.

The white and black races cannot exist and prosper together; and history and experience alike instruct us, that the latter must yield to the triumphant march of the former. And in this country, sir, should it not be so? Humanity, civil and religious liberty, alike demand it. Already have its triumphs been rapid and unsparing; stripping the unfortunate and less numerous race of the best rights of man. This is not the black man's country: we propose taking him to his native soil, where he may flourish and be respected.

A once powerful and renowned people, the aborigines of this land, differing from the Anglo-Saxon in colour and habits, reduced by the latter to a small remnant, are at this moment waging a last fierce and fearful battle for their hunting grounds, and must soon fall by the slow but certain arms of their white civilized foe.

How, then, sir, can the result be otherwise?—ought it to be otherwise? Here our fathers, our great free Anglo-Saxon fathers founded this spreading empire, and enkindled those lights of civilization, which are inextinguishable. We must go on conquering and to conquer.

“Westward the star of empire makes its way.”

This is the white man's home. Let us labor, therefore, to remove from it now, by mild and benevolent means, the black man, before the conqueror's sword shall, as it must, destroy and overwhelm him.

Mr. LEE's resolution was unanimously adopted.

The Rev. WILLIAM HILL, D. D., of Virginia, offered the following resolution, and addressed the Society in its support:

*Resolved*, That this Society has heard with pleasure of the establishment in New York of the Young Men's Society for promoting education in Africa; and that it will afford all suitable facilities and aid to the objects of that association.

On motion of the Rev. CHARLES W. ANDREWS, of Virginia, it was unanimously

*Resolved*, That the moral darkness which has for ages enveloped Africa, and the extreme miseries in which her population is involved, give her the strongest claims upon our compassion and charity; and that the establishment of colonies of free people of colour upon her coast affords the most encouraging means for introducing among her inhabitants freedom, civilization, and Christianity.

On motion of Mr. GEORGE W. P. CUSTIS, of the District of Columbia, the following resolution, sustained by an address from the mover, was unanimously adopted:

*Resolved*, That, in the decease of two of its revered Vice-Presidents, the Right Reverend Bishop WHITE and ROBERT RALSTON, of Philadelphia, this institution is bereaved of great publice and private worth, and of powerful aid in its work of benevolence and philanthropy, and that it will cherish the memory of those benefactors of humanity.

The Rev. JAMES LAURIE, D. D., after a few introductory remarks, offered the following resolution; which was unanimously adopted:

*Resolved*, That this Society deeply deplore the death of JAMES MADISON, late President of the United States, and President of this Society; and that it will ever cherish the recollection of his exalted wisdom, patriotism, and philanthropy; and that, in honor of this illustrious man, the Managers be instructed to give to one of the next settlements which may be founded by them on the African coast, the name of MADISON.

On motion of Mr. GURLEY, the Society adjourned to meet at the First Presbyterian Church, at 7 o'clock to-morrow, P. M.

WEDNESDAY, DECEMBER 14.

The Society met at 7 o'clock, p. m., at the First Presbyterian Church, pursuant to adjournment.

CHARLES F. MERCER, M. C., a Vice-President of the Society, took the chair.

The meeting was opened by prayer from the Rev. Dr. LAURIE.

SAMUEL L. SOUTHARD, M. C., of New Jersey, offered and addressed the Society in support of the following resolution; which was unanimously adopted:

*Resolved*, That the liberal bequests recently made to this Society give evidence of the increasing interest in the cause of African Colonization, and that we especially acknowledge, in the peculiar character of the donation of Mr. MADISON, a recognition of the wise philanthropy and pure principles of human liberty on which this Society is founded.

JOHN J. CRITTENDEN, M. C., of Kentucky, offered the following resolution, and addressed the Society in its behalf:

*Resolved*, That, in the opinion of this meeting, this Society is especially worthy of support, in that it presents a great scheme of benevolence towards our coloured population, in which the North, the South, the East, and the West can consistently and harmoniously unite, to the distinguished honor of one country, and the deliverance from superstition, crime, and misery of another.

The resolution was unanimously adopted.

MATTHEW ST. CLAIR CLARKE, of Washington city, offered the following resolution, in support of which he addressed the Society:

*Resolved*, That a committee of twelve members be appointed to take into consideration the entire subject of the relations between the Parent Society and its Auxiliaries throughout the Union, and report thereon at the next meeting.

The resolution was unanimously adopted.

On motion of Mr. SOUTHARD, it was resolved that the President of the meeting be added to the committee.

And on motion of Mr. CLARKE, it was resolved that the President of the Society be chairman of the committee, and that he appoint its other members.

The following gentlemen were announced as the committee:

Mr. MERCER, Chairman, Mr. CLARKE, Mr. JONES, Mr. SOUTHARD, Mr. WHITTLESEY, Mr. SEATON, Dr. REESE, Dr. PROUDFIT, Mr. DOUGLASS, Mr. GURLEY, Mr. FENDALL, Mr. PHELPS, Mr. PEABODY.

Mr. LEE of Baltimore offered the following resolution:

*Resolved*, That a committee be appointed to prepare a memorial to the several State Legislatures, soliciting their countenance and pecuniary aid to the great and philanthropic object of this institution.

Mr. SOUTHARD suggested the following as preferable:

*Resolved*, That it be recommended to the several State and Auxiliary Societies to present memorials to their respective State Legislatures, soliciting their countenance and pecuniary aid to the great and philanthropic object of this institution.

Mr. GURLEY made some remarks in favor of an application to Congress for aid, but declined proposing any resolution to that effect.

The suggestion of Mr. SOUTHARD was adopted by Mr. LEE, and the resolution, as accordingly modified, was adopted.

On motion of Dr. LAURIE, the Society adjourned, to meet at 7

o'clock to-morrow evening, at the lecture room attached to the First Presbyterian Church.

THURSDAY, DECEMBER 15.

The Society met according to adjournment at the lecture room attached to the first Presbyterian Church, at 7 o'clock, P. M.

Mr. MERCER, a Vice-President, took the chair.

The President of the meeting, as chairman of the committee on Auxiliary Relations appointed last night, stated that the committee had made some progress in the business entrusted to them, but were not prepared to make a report this evening.

On motion, the Society *resolved*, when it adjourned, to adjourn to meet to-morrow evening, in order to receive the report of the committee.

On motion of Dr. PROUDFIT,

*Resolved*, That the Board of Managers be instructed to transmit promptly to the several Auxiliary Societies the resolution which was adopted last evening, in reference to applications to the several State Legislatures for aid.

On motion of Mr. HAWLEY,

*Resolved*, That a committee of five be appointed to nominate the officers and managers of the Society for the ensuing year.

The Chair appointed as the committee Mr. SOUTHARD, of New Jersey; Mr. WHITTLESEY, of Ohio; Mr. PHELPS, of New York; Mr. DOUGLASS, of Pennsylvania; and Dr. PROUDFIT, of New York.

The committee, after retiring, returned and made a report of nominations of officers and managers of the Society for the ensuing year, which, after some amendment, was accepted.

FRIDAY, DECEMBER 16.

The Society met, in pursuance of adjournment, at the lecture room attached to the First Presbyterian Church, at 7 o'clock, P. M. and found the Committee on Auxiliary Relations, which had been appointed on Wednesday, present, and engaged in considering a plan of a report on the subject entrusted to them. The Committee were allowed to continue their deliberations in the presence of the Society. The plan was discussed at length by Mr. SEATON and Mr. GURLEY in opposition to it, by Mr. SOUTHARD in its support, and by Mr. JONES in reply, in opposition, till 8 o'clock, when the meeting of the Society was organized.

SAMUEL L. SOUTHARD, of New Jersey, a Vice-President, took the chair.

Mr. MERCER, chairman of the Committee on Auxiliary Relations, stated that the committee had been employed during the whole of the day in considering the subject committed to them; that its magnitude and complexity were such that they were not yet prepared to agree on a report, but that, in order to bring the subject in a definite form before the Society for its action, they had agreed to submit *pro forma* as a report, the aforesaid plan; which was accordingly submitted.

Mr. MERCER addressed the Society in explanation and support of the report, and was followed by Dr. PROUDFIT on the same side.

It was agreed that the sense of the Society should be taken on the first resolution contained in the report.

Mr. WHITTLESEY moved an amendment to the first resolution, which was carried. A discussion arose on the first resolution as amended. It was opposed by Mr. GURLEY and Mr. KEY, and supported by Mr. MERCER and Mr. DOUGLASS.

Mr. MERCER offered the following resolution :

*Resolved*, That the Society approve the principles of the report of the committee, and that the report be referred back to the committee which reported it, with authority to supply any defects that may appear therein, and to forward the same to the Board of Managers of the American Colonization Society, for the purpose of having the same submitted to the associated Auxiliary Societies of New York and Pennsylvania, and the State Society of Maryland, for their consideration and approval.

The resolution was advocated by Mr. MERCER and Mr. CLARKE.

Mr. KEY moved as a substitute for Mr. MERCER's resolution to strike out all after the word "*Resolved*," and insert the following: "That the Auxiliary Societies now having colonies in Africa shall be allowed to appoint their governors for such colonies, and to adopt all such laws for the government of such colonies as they may think proper, not inconsistent with the laws established by the Parent Society, submitting, nevertheless, such laws to the Parent Society, and receiving and considering in a friendly spirit whatever objections may be made to them."

The question being taken on Mr. KEY's substitute, it was decided in the negative.—Yea 3, Nays 11.

The yeas and nays being called for, were as follows.

Yea.—Messrs. KEY, LAURIE, \* and SEATON—3.

Nay.—Messrs. HAWLEY, WHITTLESEY, MERCER, GALES, PEABODY, PROUDFIT, DOUGLASS, SOUTHARD, GURLEY, CLARKE, and FENDALL—11.

The question on Mr. MERCER's resolution then recurred. Mr. GURLEY moved to amend it by striking out the words "that the Society approve the principles of the report of the committee and."

The motion was supported by the mover, Mr. CLARKE and Dr. LAURIE, opposed by Mr. DOUGLASS, and Mr. PEABODY, and gave rise to a general discussion. It was put to vote, and decided in the negative.

The question on Mr. MERCER's resolution was then put, and decided in the affirmative by the following vote.

Yea.—Messrs. HAWLEY, WHITTLESEY, MERCER, GALES, PEABODY, PROUDFIT, DOUGLASS, SOUTHARD, and CLARKE—9.

Nay.—Messrs. KEY, LAURIE, SEATON, GURLEY, and FENDALL—5.

The Society then adjourned.

\* Dr. LAURIE requests it to be stated that he voted in favor of Mr. KEY's substitute under an impression that it had been expurgated of the words, "submitting nevertheless such laws to the Parent Society, and receiving and considering in a friendly spirit whatever objections may be made to them." Had he been aware that those words were retained, he should have voted against the substitute, it not being his wish to refer to the decision of an Auxiliary Society, the question whether or not its laws conflicted with those of the Parent Institution.

1837.]

CIRCULAR.

NOTE.

The foregoing account of the Proceedings of the American Colonization Society at its Twentieth Annual Meeting does not contain, as we had expected that it might, the several interesting addresses which were made on that occasion, nor the Report of the Committee on Auxiliary Relations. That Report has not yet been forwarded to the Parent Board. It has been deemed inexpedient to delay the publication any longer; but it is hoped that the addresses of Messrs. SOUTHARD and CRITTENDEN, and the Report referred to will appear in the next number of the Repository. Those addresses are among the most eloquent and instructive which have ever graced the proceedings of the Society, and did equal justice to the cause and to the high reputations of the speakers. Unfortunately they were pronounced without notes; no reporter was at hand; and the public engagements of the distinguished gentlemen have hitherto prevented the fulfilment of the partial promise which they kindly made to write them out.

CIRCULAR.

*To Auxiliary Colonization Societies, and to the friends of the American Colonization Society throughout the Union:*

OFFICE OF THE COLONIZATION SOCIETY,  
WASHINGTON, JAN. 6, 1837.

At the late annual meeting of the American Colonization Society, the following resolution was adopted:

"Resolved, That it be recommended to the several Auxiliary Societies to present memorials to their respective State Legislatures, soliciting their countenance and pecuniary aid to the great and philanthropic object of this institution."

It is sufficient, perhaps, in submitting this Resolution of the Parent Society to the consideration of its Auxiliaries and friends, to remind them that the time when the several State Legislatures are called to consider in what manner and to what objects the large funds placed at their disposal by the act of Congress of the last session shall be applied, seems peculiarly favorable for inviting their attention to the merits of the great scheme of African Colonization. If this scheme contribute, as it obviously does, to strengthen the bonds of our National Union, by uniting all benevolent American citizens in counsels and efforts consistent with Constitutional, State, and individual rights, for the benefit of our coloured population; if it provide for this population, in another land, means of happiness and usefulness, which causes not to be controlled deny to them in this; if it bear to Africa, through the agency of her own children, the language, the arts, and the laws of civilization, with the infinitely more precious institutions and consolations of Christianity; to grant the resources required for its complete execution, must be worthy of a great and free People, and confer honor, before the world, on the American name.

B. R. GURLEY, Sec'y.

## LETTER FROM MR. CLAY.

The death of the illustrious and lamented MADISON having deprived the American Colonization Society of its President, HENRY CLAY was on the 15th of December last unanimously chosen his successor. The following is his answer to the Secretary's letter, communicating to him the fact of his election :

WASHINGTON, DECEMBER 22, 1836.

DEAR SIR: I have the honor to acknowledge the receipt of your note of the 19th instant, informing me that, at the last annual meeting of the American Colonization Society, in this city, I was unanimously elected its President. I receive, with very great sensibility, this distinguished proof of the confidence of the Society, and request you to communicate my acceptance of the office, and my respectful acknowledgments to those who have bestowed it.

Regarding the American Colonization Society as the only practical scheme ever presented to public consideration for separating, advantageously to all parties, the European descendants upon this Continent from the free people of colour, the descendants of Africans, with their own consent; and of ultimately effecting a more extensive separation of the two races, with the consent of the States and individuals interested, I shall continue to cherish the highest interest in the success of the Society, and will contribute whatever is in my power to promote its prosperity.

I am, with great respect, your obedient servant,

H. CLAY.

The Rev. R. R. GURLEY, &c.

## SYNOD OF KENTUCKY.

The Synod of Kentucky met in Bardstown, on Wednesday, October 12th, 1836. We extract the following from the account of their proceedings, published in the Western Presbyterian Herald :—

A letter was read from the Rev. R. R. Gurley, Secretary of the American Colonization Society, which letter was referred to a select committee, who reported the following resolutions, which were adopted, viz.

“Resolved, That this Synod highly approve of the plan and objects of the American Colonization Society, and earnestly recommend the same to the liberal patronage of the christian community.

“Resolved, That it be recommended to the churches under our care, to take up annual collections in aid of said Society, on or near the 4th of July.”

## MISSIONS TO WESTERN AFRICA.

[From the *Missionary Herald* for January.]

LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, AUG. 24, 1836.

## HEALTH—ORGANIZATION OF A CHURCH—SCHOOLS.

The extending influence of this Mission, especially among the native population, and its favorable prospects of future good to that part of the benighted continent where it is located, cannot fail to interest all the friends of Africa.

“Since I wrote last, our general health has been good, and we have been subjected to little or no interruption in our business from sickness. When I say good health, however, you must not understand me as speaking of what you would call in America good health, but *good African health*. We have frequent attacks of chill and fever, but are not confined to our rooms for more than a few hours, and are able the next day to resume our duties.—We feel thankful for the share of health that we enjoy, and rejoice to know that God

uses our feeble instrumentality to forward his cause in this benighted land. We have recently formed ourselves into a Church, and on last Sabbath I administered the communion of the Lord's Supper for the first time. Three Americans were admitted on examination, making the number of our communicants six in all.—One of the individuals admitted, is a young man, who has been a member of our family and school for the last eight months. Another is the young man mentioned in my last, who is to take charge of the school at Rocktown. Both of these are excellent young men, and promise to be useful as teachers in the mission. Besides these, we have cheering cause to hope that our favorite native boy Waser, has experienced a genuine change of heart. He does not think so himself, nor do we tell him so, though he affords us increasing evidence of it every day. One of the most decided proofs he gives of a change, is the tender and anxious solicitude he manifests for the salvation of his countrymen, and the efforts he makes to instruct them on the subject of religion. In conversation with him the other day, I inquired what would induce him to work on the Sabbath as he had once done. "Nothing," he said. I asked him if his countrymen should conspire to make him, and lay before him the alternative of compliance or death, what would he do? He said with feeling emotion and fixed determination, "Then I die one time, it be God palaver, I no work on Sunday any more."—He has lived with us now more than one year, and we have found him all the while a most amiable and worthy boy, and an exception in very many respects to every other native that we have ever known. He has been my teacher in the native tongue for six months, and has been in very many ways serviceable to us. We trust that God designs extensive good through his instrumentality. I commenced preaching to the natives in public two weeks ago through an interpreter, and design to spend all my Sabbath afternoons with them. The audience heretofore has been small, but quite as attentive and orderly as I could expect. The king leads the way in attendance, and has said that his people shall work no more on Sunday after they have housed the present crops of rice. We attach very little importance, however, to these outward signs; our sole reliance is upon the efficacious influence of God's grace.

I have built a small house for Mrs. Strobel on our lot, in which she will open a day school for native children, on Monday next. The school at Rocktown will be commenced on the 1st of October; and I expect to commence one at Graway on Monday. This one will be taught by the young man mentioned above as a member of our family, for the present. His education is superficial, but he reads and writes well enough to teach the elements of reading. In the four schools we shall embrace from seventy-five to one hundred children. I visited Graway with John Banks, the young man who is to teach there, three days ago; and no sooner had I told them that I was ready to commence a school, than all hands were summoned unto the work, and in twenty-four hours they had reared a comfortable house for the teacher, and enclosed a yard. Their eagerness to have a school cannot be supposed to arise from a thorough conviction of its importance; but it was gratifying to have such a hearty reception and to see the people engage in it with so much spirit.

We have had as yet no trouble about keeping our school boys together. They all appear to be cheerful and contented; and when it has been necessary for one or two of them to go home to their parents on account of sickness, they have gone very reluctantly. I fear, however, that it will not be so easy to maintain the day schools, as the parents would exert no authority in compelling the attendance of their children. We have four native girls in our family, one of whom is betrothed to one of the male members of our school. We shall add soon two more girls to the present number, but shall not increase it beyond six; as we find it very undesirable to have boys and girls in the same yard, and must defer a female school until our numbers and health will warrant the undertaking.

On the 30th of August, Mr. Wilson adds—

"Our own school is growing upon our hands in spite of us. For more than a week past we have had daily application, and generally by boys from a distance. We have now about twenty native children in our charge and yard. Mrs. W. teaches in the forenoon, and I in the afternoon. Had we any female-assistance, Mrs. Wilson would devote more of her time to instruction, but she has no assistance in domestic affairs."

## CONTRIBUTIONS

To the American Col. Society, from Oct. 25, to Nov. 25, 1836.

## Collections in Churches, &amp;c.

Lee, Massachusetts, Congregational Society, Rev. J. N. Danforth, Massachusetts, by Rev. J. B. Pinney, from Rev. B. Miller's church	\$20 00
\$24 37, and from Rev. V. Brookfield's \$8 21,	32 58
Russell county, Va., Methodist church, Rev. T. K. Catlett,	10
Ward, Massachusetts, Rev. M. G. Pratt's congregation,	7
<i>Donations.</i>	
Massachusetts, by Rev. J. B. Pinney, from Mr. Waldo \$25, from Ezra Batchelor \$25, from a Friend \$10,	60
<i>Auxiliary Societies.</i>	
Providence, R. Island, Col. Society, by John Kingsbury, Sec'y.	96 55
Vermont Col. Society, by Daniel Baldwin, Tr.	250
Virginia do. by B. Brand, Tr.	400
<i>Legacy.</i>	
Erie, Pennsylvania, a legacy of \$1000 from Hon. Thomas H. Sill, Ex'r., after deducting 2 1-2 per cent. for a State tax thereon,	975
	<u>\$1851 13</u>

From Nov. 25, 1836, to the end of the year.

## Collections in Churches.

Bridgeport, Con., by Rev. J. B. Pinney,	\$41 70
Derby, Con. do.	11 50
Indiana, Bethlehem \$5, Pisgah church \$6 17, by Rev. J. M. Dickey,	11 17
Putnam, by Rev. John Ray,	10
Leesburg, Va., Methodist church, Rev. Jos. White,	20 06
Perth Amboy, N. J., St. Peter's church, Rev. J. Chapman,	6 80
Wareham, Mass., congregation of Rev. S. Nott, jr.	6
Woodbridge, N. J., Presbyterian church, Rev. W. B. Burton,	17
<i>Donations.</i>	
New London, Con., Judge Cleveland, by Rev. J. B. Pinney,	12
Jonathan Coit, by do.	40
Robert Coit, Thos. Williams, Dr. Thompson,	
Measrs. Larned, Wilson and Otis, each \$5,	
by Mr. Pinney,	
Rev. James Hubbard \$10, A. Barnes \$1,	30 11
<i>Life Subscribers.</i>	
New London, G. R. Lewis, in part, by Rev. J. B. Pinney,	15
Mary C. Osborn, in part, by do.	20
<i>Auxiliary Societies.</i>	
Hartford, Ohio, Philip Borden, Tr'r.	20
Virginia, B. Brand, Tr'r.	1092 48
	<u>\$1364 71</u>

## African Repository.

Paul Stevens, Agent,	\$200
Thos. McCleland, Nelson county, Va., per Richd. G. Morris,	2
Christopher T. Estis, Lovington, Va., do.	5
Col. Alex. Brown, do.	16
Wm. Isbel, Buckingham C. H., Va., do.	12
Margaret C. Peyton, Fauquier county, Va.	5
Miles White \$12, Chas R. Kinney 14, Abram. Williams \$14, and Estate of the late Dr. W. Martin \$8 50, Elizabeth City, N. C., per John C. Ehringhaus,	48 50
Lucian Minor, Charlottesville, Va.	4
Daniel Goodyear, Hinesburgh, Vt.	5
Ira Clizbe, Owego, N. Y., per Hon. S. B. Leonard,	5
Hon. Silas W. Robbins, Peoria, Illinois,	2
Jonas Mead, Greenville, Conn.	4
Rev. G. W. Wells, Kennebunk, Me., per Hon. J. Fairfield,	16
E. Alvord, Greenfield, Mass., per Hon. Geo. Grennell, jr.	12
E. Easton, Agent, Cincinnati, Ohio,	75

THE  
**AFRICAN REPOSITORY,**  
AND  
**COLONIAL JOURNAL.**

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VOL. XIII.]

FEBRUARY, 1837.

[No. 2.

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**APPLICATION FOR A CHARTER.**

The American Colonization Society obtained in the year 1831 an act of incorporation from the Legislature of Maryland. Doubts as to the efficiency of this charter have been so industriously suggested by interests adverse to those of the society, that much of the benefit which the Legislature designed to confer on it has been prevented. These doubts, which are believed not to rest on a solid foundation, have been made use of even in cases of bequests, so framed as to render the question of charter or no charter immaterial to the competency of the society to take under them. They would probably be overruled by a judicial tribunal; but they have sometimes been urged under circumstances which induced the managers to regard a losing compromise as a less evil to the institution under their charge, than a distant, expensive, and protracted lawsuit, however encouraging might be the prospect of victory.

But the time at length came when duty required them to adopt a decisive course for protecting the rights of the society, and securing the intentions of benevolent testators against the chances of litigation. As the managers reside in the city of Washington, they naturally looked to the local legislature of the District of Columbia for the desired authority; nor could they reasonably apprehend that, because the Federal Congress is that legislature, such a consideration could possibly impair the force of their appeal. To enable individuals associated for a constitutional, lawful, and beneficent purpose, to hold property which they may acquire, is an ordinary exercise of legislative power, not heretofore supposed improper in reference to the people of the District. Indeed, the supposition would, if acted on, superinduce, to a certain extent, on the evils of their political disfranchisement, the penalties of a civil outlawry.

Under the impressions which have been stated, that the American Colonization Society needed a charter of unquestionable efficiency, and that Congress might properly be solicited to grant it, the managers, on the 27th of January, through the President of the institution, presented a petition for it to the Senate of the United States. A motion,

made by him, to refer it to the Committee for the District of Columbia, gave rise to a discussion which ended in the motion's being laid on the table. On the 30th of January, Mr. CLAY moved to take up the petition, and the motion was decided in the negative. This result is well understood not to indicate a feeling on the part of the Senate unfriendly to the society. Indeed, several of those who voted against referring the memorial are among the most earnest and distinguished advocates of colonization. It will be seen, by an account of the proceedings which we shall presently subjoin, that Mr. CALHOUN invoked the constructive testimony of Mr. MADISON against the memorial, and that the act of that great man, to which Mr. CALHOUN referred, was shown by Mr. CLAY to be irrelelative to the case before the Senate. On this subject an interesting statement has been made by a correspondent of the Alexandria Gazette, for February 3d, 1837, signing himself "A friend to the Colonization Society," in which, speaking of President MADISON's veto of a bill incorporating a church in Alexandria, he says: "The writer of these few remarks has a distinct knowledge of the fate of the bill. Mr. MADISON did not object to the bill upon the ground that Congress had not the power to incorporate a religious society in this District; but the principle of the objection went to the details of the bill, one of which was that it provided for the support of the poor of the particular church, and the education of poor children of the same church, which he said were matters for municipal regulation. The writer had an interview with Mr. MADISON on the subject; he admitted that a bill might be framed that would not be objectionable. It is well known to those who at that time took an interest in this subject, that, notwithstanding Mr. MADISON's objections, there was a majority of nearly two-thirds, in both Houses of Congress, in favor of passing the bill. Although I have always had a great respect for the character and opinions of Mr. MADISON, it seems difficult to discover how that clause of the constitution which declares that "Congress shall make no law respecting an establishment of religion," was intended to prohibit Congress from passing a law granting to a religious society, in the District of Columbia, the rights of a corporate body, so that it might hold property, and manage with more convenience the affairs of the society. It is too obvious that the object of this provision of the constitution was to prohibit the establishment, by Congress, of a national religion, to prevent any legislative interference with the liberty of conscience in matters of religion, which consists in the absolute and unrestrained exercise of our religious opinions and duties in that mode which our reason and conscience dictate."

This writer refers also to the practical construction given by President JEFFERSON to the same clause of the constitution, in his approval of the act passed by Congress, March 28, 1806, "to incorporate the Presbyterian Congregation in Georgetown," (see Davis's Laws of the District of Columbia, p. 172,) and to that given by President MONROE to the act of February 18, 1821, to incorporate the Columbian College, in the District of Columbia,\* which the writer

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\* See Davis's Laws of D. C. p. 352.

adds, "is a Baptist institution, governed and managed by them exclusively. Mr. CALHOUN was at this time Secretary of War, and a member of that Cabinet. I refer him, lastly, to a law passed since he has been a Senator, if not since he has been a Senator, certainly while he was Vice President.\* I allude to the law passed 2d March, 1831, entitled "an act to carry into effect certain Indian treaties."† By this law, ten thousand dollars are appropriated for building council houses for chiefs, and churches, as stipulated by the 20th article of the treaty with the Choctaw Indians. It may be said that this law was in execution of a treaty; this is true; but does not that clause of the constitution which declares that "Congress shall make no law respecting religious establishments," as much prohibit the President and Senate from agreeing to build churches for Indians, or for any other set of people, and Congress from appropriating the public money to a purpose of this sort, as from incorporating a religious society, or the Colonization Society. I have no doubt of the power of Congress to make this appropriation; I think this is a practical construction, by Congress, of that clause of the constitution on which Mr. CALHOUN seems to rely for his objection to incorporating the Colonization Society. I hope he will take the trouble to examine the references here made, and that he will change his course on this subject. It was objected, that the society is formed, in part, by citizens of the different States, and therefore not confined to the District: the same objection would apply to the Columbian College; some of the contributors to or trustees of which reside in the States, and also to the various banks and insurance companies which have been established in the District of Columbia, and incorporated by Congress, a large portion of the stock in each being held by persons, residing not only in some of the States, but out of the United States. Some of the directors of these institutions also reside in the States."

However we may regret, it is not our purpose to criticise the vote of the Senate which has been noticed. The society's application to Congress for a charter will not probably be repeated without a more animating prospect of success than is now presented. Other means for protecting the rights and interests of the institution will be attempted; and meanwhile we renew the recommendation formerly given to our friends designing to bequeath property to the society, that they would adopt the form of the will of Miss Elizabeth Lee Jones, of which an extract is given in this work for January, 1835. (See *African Repos.* vol. 11, p. 24-26.)

The following report of the proceedings in the Senate of the United States, above referred to, is extracted from the *National Intelligencer*:

*Friday, January 27, 1837.*

**AMERICAN COLONIZATION SOCIETY.**

Mr. CLAY said he had a memorial from sundry citizens of the District of Columbia, which stated that, about twenty years ago, an association was formed, in this city, for the purpose of establishing a colony of free persons of color

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\* Mr. Calhoun was at this time Vice President of the United States.

† See 8 L. U. S. 450-452. Continuation of Bioren's edition.

on the shores of Africa. In pursuance of this object of the society, aided solely by means of the free contributions of the pious and the good in the country, they had established a colony. A great many donations had been made, and many bequests in money and lands; but, for the want of a corporate power, they had already sustained considerable losses, and apprehended more losses on that account. They now asked simply an act of incorporation, so that they might have power to receive donations and bequests. Mr. C. moved the reference of the document to the Committee for the District of Columbia.

Mr. CALHOUN said he regretted very much that the Senator had offered this memorial at this time. Any thing which touched the general subject at all must produce discussion, and rather tend to increase the excitement. Mr. C. said this, not with any intention to oppose the reference, but he thought the subject could not be agitated with benefit to any interest; and he hoped, therefore, it would not be acted upon.

Mr. CLAY said he regretted extremely any expressions, even in the modified form used by the Senator from South Carolina, in the way of opposition to this memorial. The day would come when the merits of this society would be properly estimated. Its basis was that of separating a portion of the inhabitants of the country from the residue, with which they never could be amalgamated. It touched no interest, no property, and could affect no interest, and no right, enjoyed by citizens of the States. The day was at hand when the objects of the society would be viewed in their true light. But, with respect to their present object, it would be to Mr. C. matter of utter astonishment if it could be met with opposition. The power of Congress to legislate for the District was very extensive; and that it comprised the object of this memorial none could doubt. It merely asked the power to receive donations; and Mr. C. would remind the Senate that one of the greatest patriots which the country had produced, (Mr. Madison,) being doubtful whether the society could hold a bequest, for the want of corporate powers, had made his bequest to Mr. Gurley, the Secretary, in trust, for the benefit of the society. All the society asked was, that they might possess this power.

Mr. CALHOUN said he was aware that he and the Senator from Kentucky thought very differently on this subject. But this was not the time to agitate the matter. Mr. C. would also quote an example from the same illustrious individual to whom Mr. C. had alluded. Such was his opposition to acts of this kind, that he had vetoed a bill to incorporate a church in Alexandria; and much more should a measure be opposed involving a great constitutional question; and the Senate ought to feel a great responsibility in acting on this subject. Mr. C's object was not discussion; he would rather not have said one word; but his silence might have been misconstrued into acquiescence. He would not oppose the reference, but he trusted the committee would not act upon it.

Mr. C. stated that, when a petition in behalf of this society was presented in 1817, he had been prevented only by the circumstances from opposing it. He would otherwise have risen in his place and protested against the interference of the Government, in any manner, with the population in question.

Mr. WALKER said he deemed it a most unfortunate circumstance that, among his constituents, the Colonization Society had been rendered unpopular by the doings of the abolitionists. It had at one time been extremely popular; and many among the largest slaveholders in the State had contributed liberally to its support. But now every thing touching the agitation of this subject at all was decidedly unpopular. He therefore hoped the Senator from Kentucky would not insist on his motion, and he hoped that he himself would see the impropriety of adopting it.

Mr. CLAY said he would be extremely happy, if his duty would permit him, to conform to the views of the Senator. But he could not do so. He agreed with him, that whatever of unpopularity in the South had befallen the Colonization Society, had been effected by the abolitionists. But, as far as he understood the aims and objects of the abolitionists, they were just as much hostile to this society as to the slaveholders. They had denounced and opposed it in every possible form.

Mr. C. stated that the veto of Mr. Madison on the Alexandria church bill arose from his regarding it as an interference with religion, such as was prohibited by the constitution. But Congress had incorporated many charitable societies, about which there was a difference of opinion. But should they, therefore, be opposed? Mr. C. believed that a large majority in the slaveholding States were still in favor of the society. As it regarded the right of property contended for, Mr. C. agreed that Congress had no right to touch it. But the Colonization Society touched no such right, and in its success all parties were interested.

Mr. BUCHANAN suggested that the society was not confined to the District, either as it regarded its members or its operations. He therefore moved that the memorial be referred to a select committee, at the head of which, if Mr. CLAY should be placed, he would be better able, from his full information on the subject, to make a proper report.

Mr. CLAY said he had fully considered the subject, and, as he thought, had freed it from every objection to a reference to the Committee for the District, by limiting the object simply to a corporate power to receive donations.

Mr. CALHOUN was in favor of a select committee. The society and its operations were commensurate with the Union. Mr. C. regarded the present relation between the white and colored people as the only one that could exist; and he was, therefore, opposed to every thing that went to disturb this relation, as he thought this society and the measure proposed were calculated to do.

Mr. PRESTON said he hoped the petition would go to the Committee for the District; that committee was abundantly competent to judge how far the subject belonged to them, and they would doubtless act accordingly. If the object was to carry the measure beyond the limits of the District, Mr. P. would be utterly opposed to a reference at all.

Mr. CLAY further urged the importance of the society, and of giving it all proper facilities, by noticing the beneficial effects which would be produced in civilizing and christianizing the African continent.

Mr. CALHOUN said he had always considered the principal and avowed object of the society to ultimately bring to an end the system of slavery. He admitted the benefits which might result to the people of Africa; but he contended that the powers of Congress were limited; and he deemed this object too extensive to come within their powers.

Mr. STRANGE opposed the reference to any committee, both because Congress was incompetent, and because it was inexpedient to meddle with this very delicate subject.

Mr. BUCHANAN further urged a reference to a select committee, because the operations of the society were not only coextensive with the United States, but with the African continent.

After some further remarks by Messrs. CLAY, BUCHANAN, RIVES, STRANGE, and KING, of Georgia,

On motion of Mr. KING, of Georgia, the motion to refer was laid on the table: Ayes 24, noes 12:

*Monday, January 30.*—Mr. CLAY moved to take up the memorial from the Colonization Society, presented by him on Friday last, expressing the hope that there would be no further debate upon it, and calling for the yeas and nays on the question of taking up; which were ordered.

The question was then tried, and decided in the negative, as follows:

YEAS—Messrs. Bayard, Clay, Clayton, Davis, Kent, Knight, Morris, Niles, Prentiss, Robbins, Robinson, Southard, Swift, Tallmadge, Tomlinson, Wall—16.

NAYS—Messrs. Benton, Black, Brown, Buchanan, Calhoun, Cuthbert, Dana, Fulton, Grundy, Hubbard, King, of Alabama, King, of Georgia, Linn, Lyon, Moore, Nicholas, Norvell, Page, Preston, Rives, Ruggles, Strange, Tipton, Walker, White, Wright—26.

So the memorial remains on the table.

In connexion with the proceedings in the Senate, concerning the memorial of the parent society, asking for a charter, we copy the

following proceedings in the House of Representatives, as being on the general subject of African colonization.

*Monday, January 16, 1837.*—Mr. JONES, of Ohio, presented the memorial of the managers of the Colonization Society of Fredericksburg, Ohio, praying Congress to further their objects in the District of Columbia.

Mr. ADAMS called for the reading of the memorial; which was read accordingly.

Mr. PINCKNEY moved to lay the memorial on the table, and asked for the yeas and nays on that motion, which were ordered; and were—Yea 130, nays 49; [Mr. WISE refusing to vote.] So the memorial was laid on the table.

*Monday, January 30, 1837.*—A memorial of certain citizens of Kentucky, in favor of aid and support being extended to the Colonization Society, being presented by Mr. CALHOON, Mr. ADAMS moved that the memorial be read; which having been done, Mr. A. made some remarks in the view that, as this memorial related to slavery, it should meet with the same treatment which his own petitions had. Mr. A. moved, therefore, that the memorial be laid on the table. After some remarks from Mr. MERCER, in favor of the petition, the motion was put, and lost by a great majority against it. The petition, therefore, was received, and lies over.

*Monday, February 6, 1837.*—The unfinished business was the petition presented on Monday last, from citizens of the State of Kentucky, praying liberal pecuniary aid from Congress, in favor of the objects of the Colonization Society.

The said petition had been referred to the Committee on Foreign Affairs; and the question now pending was the motion heretofore submitted by Mr. ADAMS, to reconsider the vote by which the petition had been referred to the said committee.

Mr. HUNTSMAN made some few remarks vindicating the members of the Colonization Society against the charge of their being abolitionists; and stated, furthermore, that he believed this question was merely raised for the purpose of attempting to slide into a discussion on the subject of abolition. He therefore moved the previous question; but withdrew the motion at the request of

Mr. CALHOON, on his promise to renew the same. Mr. CALHOON said, he felt it due to the petitioners to state to the House that they were men of the first respectability; that not a single man of them could be charged with entertaining doctrines favorable to the abolitionists, and that they were as far from being abolitionists as any men in that House, or in any part of the nation. For himself, Mr. C. said, he did not think there was any sort of connexion between the Colonization Society and the abolitionists. Not wishing to discuss this question, he renewed the motion for the previous question.

Mr. PATTON moved to lay the motion to reconsider on the table.

Mr. ADAMS asked of the candor of the House to permit him to say a few words.

The SPEAKER said that neither the call for the previous question nor the motion to lay on the table could be debated.

After some desultory conversation, as to the effect of the motion to lay on the table the motion to reconsider, in which Messrs. PATTON, DENNY, MERCER, ADAMS, and PINCKNEY, participated,

The question on the motion to lay the motion to reconsider on the table was taken, and decided in the affirmative: Ayes 121, noes not counted.

So the motion to reconsider was laid on the table.

*Monday, February 13, 1837.*—Mr. INGERSOLL presented a petition praying aid to the Colonization Society, which he moved be referred to the Committee on Foreign Affairs.

Mr. ADAMS objected, and contended that the memorial should be laid on the table, under the order of the 18th January.

The SPEAKER said the memorial would not come under the resolution. Similar memorials had been presented, which, in some instances, had been

referred, and in others had been laid on the table. In the latter instance, the disposition was the effect of a motion made for such purpose.

Mr. ADAMS called for the reading of the memorial.

[And the memorial, giving rise to debate, was then ordered to lie over.]

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#### THE COLONIZATION CAUSE IN VIRGINIA.

The Colonization Society of Virginia petitioned the Legislature of that State at its present session for a charter. The petition, together with others on the subject of African colonization, were referred to a Select Committee of the House of Delegates.

On the 30th of January, Mr. WATKINS, from the Select Committee on the subject of African colonization, made the following report:

The committee to whom was referred the petition of the Board of Managers of the Colonization Society of Virginia, together with a petition of divers citizens of Fredericksburg, on the same subject, have had the said petitions under their consideration, and have come to the following resolutions thereupon:

*Resolved*, That so much of the petition as prays for the passage of an act to incorporate the said society (but subject to alteration and repeal at all times) is reasonable.

*Resolved*, That so much of the petition as prays for an amendment of the act of 1833, making provision for the removal of free persons of color from this State, and for a removal of the restrictions which have hitherto rendered that provision unavailing, is reasonable.

Letters from Richmond inform us that a bill would be reported conformably to the principles of the resolutions, incorporating the society, extending for five years the act of March 4, 1833, and removing the restriction in the act to colored persons free at the time of its passage, and born and residing within the Commonwealth, or their descendants.

On the 1st of February, a petition was presented to the House of Delegates, by Mr. MAY, of citizens of Petersburg, for aid to the Colonization Society of Virginia, and one by Mr. Wills, of the Colonization Society of Lynchburg, asking aid from the Legislature.

"We should deem it," says the able and eloquent Editor of the Fredericksburg Arena, "supererogatory to enter, at this day, on the discussion of the merits of the colonization scheme. Suffice to say, it is emphatically a Virginia measure, and had its origin in certain resolutions of the Legislature early in the present century—that it has received the support of our most enlightened statesmen and purest patriots, and that it commends itself now to the munificent liberality of the Legislature, by considerations which cannot be overlooked by any man solicitous for the welfare of the good old Commonwealth. We confine our views to the scheme, as a politico-economical measure, in which respect only, perhaps, statesmen may legitimately legislate upon it. Not that we are insensible to the other glorious relations of the enterprise. Who, that has a heart, could view with indifference the results that must accrue to Africa herself, from the introduction of civilization and christianity, through its instrumentality? And it is surely no objection to the scheme, that, affecting beneficially our social and political condition, it passes from the thousands and hundreds of

thousands, who are its immediate beneficiaries, and bears upon the destinies of a distant continent.

"Its blest effects low reaching to the earth,  
Its tow'ring summit lost beyond the thought  
Of man or angel."

"With respect to Colonization in Virginia, a new era has dawned. The State Society has, for the first time, asked to be incorporated, and prayed legislative aid to a plan lately broached of founding a new settlement on the coast of Africa, to be called "New Virginia." The memorial of the society, as well as a petition from citizens of Fredericksburg praying aid to the cause, were referred to a select committee, which has reported favorably. We understand that a large majority of both Houses are disposed to do something to aid the society, and, we feel persuaded, no measure would be more generally acceptable to the people at large."

*Friday, February 10.* A petition was presented by Mr. Stuart, of citizens of the counties of Rockingham and Augusta, praying an appropriation by the Legislature in aid of the Virginia Colonization Society, and a removal of the restrictions contained in the act of the General Assembly passed in 1833.

The Richmond Whig of February 14, says: The report of the Select Committee declaring reasonable the petitions for the incorporation of the Virginia Colonization Society, and amending the act of 1833 so as to make its provisions available, was agreed to by the House of Delegates yesterday, and a bill ordered.

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#### VIRGINIA COLONIZATION SOCIETY.

The proceedings of this society at its sixth annual meeting have been published at Richmond in a neat pamphlet of twenty-eight pages 8vo.

The meeting was held at the capitol, on Wednesday evening, January 11, 1837. The audience was one of the most numerous and intelligent ever convened in Richmond. The President being absent, **JUDGE MAY** was called to the chair.

The annual report was then presented and read by the Rev. **CHAS. W. ANDREWS**, general agent of the society.

After noticing the early history of Africa, the project of planting colonies there, conceived in 1783 by **GRANVILLE SHARPE**, the founder of **SIERRA LEONE**, the accessions in 1791 to that settlement, of slaves taken by the British army in our revolutionary war, and first settled in Nova Scotia; the subsequent accession, about the year 1805, of the Maroons from Jamaica; the extension of the patronage of the British Government to this colony in 1807; and the present number, near 30,000, of its present population, the report gives a brief history of the American scheme of African colonization. It advert's to the support given to it by **MR. MONROE**, Chief Justice **MARSHALL**, **MR. MADDISON**, and other distinguished Virginians, and to the deaths of two who were Vice Presidents of the Virginia society—**JAMES PLEASANTS**,

formerly Governor of the State, and Horatio G. Winceton. It states that, prior to 1828, two legislative appropriations in aid of it were made; and that though, in consequence of the restrictions annexed to the act of March 4, 1833, but little benefit proceeded from it, the amount of private donations had been increased. "As far," it adds, "as public sentiment can be ascertained, it is believed that the whole community are desirous of the success of this cause. Instances have occurred, in which all the religious denominations of a town, closing their respective places of worship on the sabbath, have assembled at one place, to hear the claims of this great work of Christian charity.

"The amount of funds raised during the past year shows an increase over former years which is truly encouraging. The amount raised in Virginia during the year 1834 was about \$2,000, in 1835 about \$3,000, and in 1836 the amount raised or subscribed is near \$8,000. Of this, \$1,500 was from the estate of the late General Blackburne, and other considerable sums having been paid to the parent board, will not appear in the account of the treasurer of this society. Between \$300 and \$400, raised in Norfolk, is retained by the auxiliary society there, with the hope of increasing it to such an amount as will enable them to send a vessel, with emigrants to Africa, from that place.

"Many of the most prominent individuals in different parts of the State have manifested a praiseworthy zeal in promoting the interests of colonization."

The report then notices the progress of the cause in other States, Mr. GURLEY's visit, last year, to the southwest, and the progress of the colonies.

"The society," proceeds the report, "have now jurisdiction of the coast for nearly three hundred miles. They have upwards of four thousand colonists, at nine different settlements; one of which has been established during the past year, and bears the venerated name of the late President of our State society, [Judge Marshall.] The inhabitants of all these settlements are in good health."

"The people are now more settled in occupations; the majority are engaged in farming, while trade is pursued with enthusiasm by the regular merchants. The colony now possesses great advantages for trade. In the purchase of Cape Palmas, by the State Colonization Society of Maryland, the colonists have obtained the commercial key of the great leeward coast, stretching from the gulf of Guinea.

"There are now in the settlements near twenty public buildings, independent of churches. There are thirteen places of public worship, some of them permanent stone buildings, where the gospel is preached in its purity from sabbath to sabbath. Recent visitors have borne uniform testimony to the temperance and morality of the colonists.

"Eighteen months ago, there were thirteen common literary schools. The number at the present time is supposed to be greater. A large proportion of the children attend the sabbath schools. Arrangements are also being made for the erection of a college; nearly one-half of the necessary funds have been raised: They have a printing press,

colonies were formerly the great marts of the coast. But such has been their influence, that to the northward of Sierra Leone no factory is found nearer than the Rio Pongas, and that is nearly abandoned. Between Sierra Leone and Monrovia there is one only, at the Gallinas. Between Monrovia and Cape Palmas there is also but one. So that 360 miles of the coast are completely rescued, and more than 700 miles partially relieved. The trade is now chiefly prosecuted south of the equator."

The managers mention, as obstacles interrupting the purposes of the institution, the movements of the abolitionists, and the want of pecuniary means.

"The State of Maryland has appropriated \$200,000 for colonizing in Africa any persons of color from that Commonwealth, whether born free or emancipated for that purpose. Under the influence of this appropriation, their colony, called Maryland, in Liberia, is in a highly prosperous condition. It was hoped that the Legislature of Virginia would have enabled its State society to accomplish a similar object; but the annual appropriation for five years of \$18,000, being divided into 113 parts between the counties, and limited in its application to those freed previous to a certain time, and the commissioners appointed under the act to superintend its appropriation, requiring the society to prove the age, residence, and identity of such persons; the time at which they were emancipated, by certificates from the clerks of counties where they reside, and their transportation to be shown by affidavit taken before a magistrate, together with manifests and bills of lading, it was predicted at the time, what the event has proved, that the act would never accomplish the object for which it seemed to be designed. During the past year some have been colonized by the Society, who came within the provisions of the act, but it being difficult to comply with all the formalities, it was found easier to raise the funds, as before, by private donations. It is believed that the commissioners were sincerely desirous of making the appropriation available, and only imposed such regulations as they supposed to be called for by the intention of the Legislature. The appropriation, however, is virtually limited to those who were freed previous to 1806, and their descendants, as no others can obtain the necessary certificates from the courts. It is believed that the great mass of these have never heard of the appropriation intended for their benefit, and where they have, they are generally found unwilling to emigrate. If these are ever to be removed, except by positive statute, it must be by building up the colonies in such a manner, as to leave it no longer doubtful whether they can benefit their condition by a removal; and this will prove, in the end, the cheaper method, as the majority of them could move without assistance, if thus induced. There are some peculiar reasons for the continuance of the liberality and generous policy to the colored race heretofore manifested by Virginia. When the colony consisted of 2,000 inhabitants, 1,100 had gone from Virginia. The proportion is now presumed to be greater; indeed, we are told that a considerable jealousy arose in the colonial elections, on the part of the Marylanders, from the fact that the Virginians, outnumbering all the

colonists beside, filled all the offices with their own countrymen. But, it is asked, has a corresponding proportion of the funds been supplied by Virginia? The board are compelled to respond in the negative, and acknowledge that many of her emigrants have been colonized by foreign liberality."

After referring to the pending application to the Legislature of Virginia, the managers thus close their report:

"The Board is deeply penetrated with the conviction, that the present is a period of tremendous responsibility, with all who may give direction to the public mind, with reference to the colored race. Three hundred thousand free negroes in ignorance and rags; more than two millions of slaves, intelligent and immortal beings, emerging with great rapidity from the barbarism of their ancestors, in a country where light is reflected from ten thousand surfaces, and increasing at the rate of 60,000 annually, are considerations which must affect, deeply, the mind of the enlightened statesman. The Colonization Society is considered to have demonstrated the practicability of their enterprise.

"The question whether this enterprise shall proceed to civilize and regenerate Africa, is no longer doubtful; but the question whether it shall advance to the relief of our country, is a question which this nation is now called upon to decide. Providence has disclosed the channel through which relief may be obtained. Should the decision be on the side of humanity, and of duty, the evil is not too great to be remedied. Should it be on the side of apathy and selfishness, the friends of colonization must console themselves with the reflection of having done their duty, and submit to the unavoidable calamity. But we have confidence in the *humanity*, the *wisdom*, and the *power*, of the American people. We will not distrust the providence of Almighty God. Looking to his throne, and appealing to all the citizens of this republic, we will go forward with the assured hope that this work shall not cease until the United States shall be delivered from its greatest evil, and the continent of Africa shall be blessed with education, free institutions, and the perfect religion of Jesus Christ."

On motion of Mr. MARSHALL, of Fauquier,

*Resolved*, That the report of the Board of Managers be adopted, and printed under their direction.

On motion of Mr. THOMAS JEFFERSON RANDOLPH, of Albemarle,

*Resolved*, That the members of this society, in common with every member of the community, are deeply penetrated with regret for the loss of their distinguished fellow-citizen, JAMES MADISON, late the first vice president of this society; and that they are called upon to mention with gratitude his warm attachment and munificent liberality to this institution; and that they have heard, with pleasure, the determination of the parent society to call by his name the next settlement which shall be founded in Liberia.

Mr. RANDOLPH said, having known Mr. Madison, sir, from my earliest childhood—having known him in the full power of his gigantic intellect, in the employments of the highest official station, in the peaceful retirement of private life, in its decline and honored age, until he was gathered to his fathers, loved and lamented; having, in common with my countrymen, admired him for his talents and services; honored him for his patriotism, and loved him as a great and good man; loving him myself with a truly filial affection, I shall make no apology for presenting this slight testimonial of respect to his memory. In

looking around upon this numerous audience, in beholding the drapery of mourning for his death still pendant from the chair in which you sit, I am warned that any commendatory remarks, any attempt at an appeal to your feelings, would be utterly untimed and misplaced.

On motion of Mr. ANDERSON, of Botetourt,

*Resolved*, That this society adheres to the objects of its original institution, and is entirely distinct from, and opposed to, those foreign and fanatical associations which seek to revolutionize the domestic relations of the Southern States.

In support of this resolution, Mr. ANDERSON, after remarking on the object of the "venerable patriots, philanthropists, and christians, who laid the foundation of the Colonization Society; on their desire to meliorate the condition of the free negroes, (the most degraded portion of our population;) to elevate them from their debased condition to the standard of enlightened freemen and citizens; to afford an opportunity and hold out an inducement to the liberal and humane master, to emancipate his meritorious slaves," adverted to the effect of the institution in transmitting to Africa "our arts and sciences, our free, useful, and enlightened institutions, and our pure and sublime religion." The orator then characterized the colonizing scheme as the most effectual means of suppressing the horrible slave trade. In asserting its opposition to abolition associations, he used the following language:

Sir, I had been disposed to think that many of my Southern friends were attaching too much importance to these associations; but since their incendiary schemes have received not only the countenance, but the approbation and support of the Executive department of at least one of the first States of this confederacy,\* it is time for the Old Dominion, and all those who have common interest with her, to be girding on their armor. Sir, this is a controversy which cannot be settled by argument. The honor and safety of the South require that the first onset should be met at the point of the bayonet. In such a contest I do not fear the result. In the present crisis, it behooves the generous South to patronise, and liberally support, the colonization scheme, for we know the influence of public opinion. It furnishes to our gallant countrymen in foreign lands the most effectual means to repel the insolent slanders and groundless calumnies of abolitionists, as has been recently most happily illustrated by the controversy between our patriotic and talented Breckinridge and a distinguished Scotch abolitionist. What American can read his able and triumphant defence of his countrymen, against the false and diabolical attacks of abolitionists, without feeling his heart burn within him? Sir, it is the true policy as well as the duty of the South, to patronise with a liberal hand the colonization scheme; and I hope that our Legislature will, at the present session, set an example to her sister States worthy of imitation, by making a liberal appropriation to this generous and noble scheme—an institution which breathes love to God, and peace and good will to men.

On motion of Mr. SMITH, of Culpeper,

*Resolved*, That the progress and present condition of our colonies in Africa warrant the hope which we entertain, that they will continue to flourish and promote all the best interests of Africa, and the whole African race.

The eloquent remarks of this gentleman were closed as follows:

"Our sister Maryland has a magnificent appropriation of \$200,000 devoted to this great object; but what have we done? Nothing, sir! no, nothing to which we can advert with pride and pleasure. It is true, Mr. President, we have a standing appropriation of \$18,000 a year; but this inconsiderable sum is so shackled as to be unavailing. Let the General Assembly, then, brush this obstacle from our path. So wide awake are the people to the importance of

\* Mr. Anderson was here supposed to allude to the recent message of Governor Ritner, of Pennsylvania, to the Legislature of that State.

colonizing our free negroes—so deeply sensible of the justice and enlarged benevolence which prompts their settlement on the shores of Africa, that I doubt not they would cheerfully sustain their delegates here, in freely dipping into the public crib, in aid of an object so dear to the head and heart, whether regarded as one of policy or humanity; I, at least, as the honored representative of a people, both enlightened and benevolent, would not hesitate to vote decided and efficient aid.

“Mr. President, one more suggestion, and I have done. The day on which our forefathers first placed their feet upon these shores, at Jamestown, is celebrated as an anniversary. Let the day on which the first settlement was made in Africa be likewise thus commemorated. On that day, let every minister of God, throughout the christian world, deliver appropriate addresses, and take up collections, in aid of this great and sacred undertaking. The appeal would not be in vain. The sublime fact that, at the same moment, throughout this broad land, the servants of the Most High were making the same spirit-stirring appeal, in aid of this holy work, would of itself strike the chords of sympathy in our souls, and be inevitably productive of the sweetest and happiest results.

“Sir, I could speak upon this subject from the rising to the setting sun; but I will not longer detain you and this assembly. I move the adoption of the resolution which I have had the honor to submit.”

On motion of the Rev. Mr. GURLEY, of Washington city,

*Resolved*, That the magnitude and benevolence of the scheme of African colonization, and the present state of the cause, are valid reasons for greatly increased activity, liberality, and energy, on the part of its friends throughout the Union.

“In support of this resolution, Mr. GURLEY said, in effect, I congratulate this society upon the evidence, presented in the interesting report to which we have just listened, of the progress of opinion during the last year in this Commonwealth favorable to the great enterprise of African colonization. That report bears honorable testimony to the wisdom and energy of the managers of this society, and to the discretion, ability, and efficiency of the agent. Have we, Mr. President, duly considered the magnitude of our object? We propose not to erect an asylum for the blind, the insane, the orphan, or for a small number of our fellow-beings, suffering under some one of the varied forms of human calamity; we seek to confer benefits on two races of men, to relieve one continent and regenerate another. Our work is connected with the improvement and happiness of millions of men to the remotest future ages. And then of the benevolence of this scheme—we propose not merely to alleviate the distresses of poverty, to visit the prisoner, refresh the spirit of the disconsolate, and soften by kind attentions the physical sufferings to which our nature is every where exposed; no sir, but to elevate that nature itself from degradation and dishonor, to raise the human soul from the sepulchre of darkness and disgrace in which it has been interred. I deem it beneath the subject and the occasion to discuss any question in regard to the superiority or inferiority of different races of men—it is enough that the class which this society would assist are men; that theirs is the divine gift of reason; that imagination is theirs, with its creative power, filling the universe with images of terror or of beauty; that theirs are those precious affections which bind together society, which are the foundations of private and public virtue, the attractions of social intercourse, of kindred, and home. They are immortal; they bear the image of God; they stand representatives of the Everlasting King.”

“What is the present state of the cause? The great experiment of African colonization has been fairly tried, and found successful. The practicableness of the scheme is demonstrated. A colony has been founded. On that remote and barbarous shore stand beautiful Christian settlements, inviting our free people of color to find within them an asylum from all the misfortunes and embarrassments of their present condition. What reason then can exist in future, which does not exist now, for exertion in aid of the enterprise? When Fulton had discovered the method by which the power of steam might be applied to propel boats, when the model of his engine had been constructed, when, in

fact, a single engine had been set in operation, and proved to be in practice what it was declared to be in theory, was it not enough to secure public confidence in the great utility of the discovery and the grandeur of the results? Would it have been reasonable to withhold such confidence until hundreds of boats were ascending our mightiest rivers, and the commerce and character of the world were affected by the discovery? And what can there be in the scheme of African colonization next year, to produce confidence and excite effort, which does not exist now? Will its magnitude or benevolence be greater or more evident than now? Will there be clearer evidence of its practicability? Will there be more necessity then for pecuniary contributions?"

Mr. GURLEY then remarked on the present as a propitious season for inviting to the cause of colonization the assistance of the respective State Legislatures, and on the sentiment which he had found prevailing during an extensive tour to the southwest, that the cause deserved the patronage of Government.

"And can we," he asked, in conclusion, "when we cast our eyes across the ocean and see Africa ready to welcome to her bosom her long-exiled children—when we think what she was and what she is—when we look to the monuments of her ancient glory, and think how she is cast down in sorrow and the dust. There was Egypt, and Thebes, and Carthage, and there stand the pyramids. Shall we not hasten and send back her children, with our language, liberty, laws, and religion, to rekindle her lights gone out, and reanimate and for ever preserve undying, the flame upon her altars?"

On motion of Mr. MAXWELL, of Norfolk,

*Resolved*, That the Managers of the Society be, and they are hereby, instructed to take proper measures for obtaining a suitable tract of territory on the coast of Africa, for the establishment of a new plantation, to be called New Virginia; and to be settled by free people of color, including manumitted slaves, from our own State, as soon as the necessary funds can be obtained for the purpose, from the patriotic contributions of our fellow-citizens, and the generous aid of the Legislature of our Commonwealth.

In offering this resolution, Mr. MAXWELL said, he begged leave to offer a resolution, for which the resolution which they had just adopted, and the eloquent remarks which they have heard in support of it, from his friend from Washington, (Mr. GURLEY,) had most happily prepared the way, and which he should submit to the meeting with great pleasure, as it was in perfect accordance with all the convictions of his understanding, and with all the feelings of his heart. It was in these words, [here Mr. M. read the resolution, and then proceeded.]

Mr. President, I am one of those who hailed the first establishment of the American Colonization Society, about twenty years ago, with warm, and I may say, with enthusiastic delight. I thought then, sir, as I think now, that the object of the society—the sole and single object which it had honestly avowed, and which all will agree it has most faithfully and honorably pursued, which was to remove our free people of color, with their own consent, from our country to the coast of Africa, the land of their fathers—was worthy of all support, both as it promised to promote the welfare of the emigrants themselves, and, at the same time, to liberate our land from a part of its population which it could well spare, and which it would in fact be better without. And looking beyond the immediate object of the enterprise to the influence which it would naturally and inevitably exert upon the institution of slavery as it exists in our Southern States, I thought that that influence could be only salutary and benign; for I saw at once, sir, that it could only operate—as we see it has in fact operated—to enable and encourage masters to manumit their slaves, simply by removing all the obstructions and impediments which had previously prevented them from doing it, which had damned up, as it were, "the genial current of their souls," and leaving the stream to flow on, in its own natural and proper channel, to the ocean. In this way, I thought it was obvious that it must do great good; for it must tend to lessen at least, and if it was prosecu-

names, (which are our own names,) and look upon them, not as outcasts, but as brethren, whom we might be a little ashamed, perhaps, to own for such while here, but whom we may acknowledge with affection, and even pride, in their proper place. So we shall certainly feel a stronger interest in them than we do already. Of course, too, we shall enlarge our liberality to them. We shall give more to aid them in going out, and to set them up in their own land.

At the same time, our people of color themselves, I am sure, will like this arrangement. At present, we see, they are scattered about amongst others, and are looked upon, it appears, with rather jealous eyes, by some of them; for it seems, as we have just heard, (and I own I have been a little amused to hear it,) they carry out with them that passion for governing which they have doubtless caught from us, (though they could hardly show it here,) a *inkling* to manage public affairs, and have all things their own way—*only to have them right*. But others, it seems, are not quite willing to let them; and that is very natural, too. Well then, sir, we will colonize them by themselves—we will set them down there together; and leave them to strive for the mastery with one another; when the most eminent and ethereal spirits amongst them will, of course, mount up over the rest, by the mere buoyancy of merit—pretty much as it is here at home, where the *best* and *wisest*, you know, sir, are *always* uppermost—and that will be all fair play, and all *exactly right*, indeed. In this way, then, we shall make our free people of color more willing and ready to go out to their new plantation, which will be all their own; and more happy in it, too.

I may add, that there will be a charm in the very name of our new state, that will make it more interesting to us, and more attractive to them. We shall call it, you observe, sir, New Virginia! And who does not feel at once that there is something sweet and stirring in the very sound of this appellation? I know, indeed, the poet has said—or rather has made a lovesick damsel say—

"What's in a name? That which we call a rose,  
By any other name would smell as sweet."

But, sir, I deny that there is either philosophy or poetry in the assertion. On the contrary, sir, I maintain that the rose by any other name in the world would not smell half as sweet as it does by that very name of rose which belongs to it, and which has been associated with all its beauty, and all its fragrance, from our earliest memory! Sir, I appeal to the hearts of all present on this point. Who has not felt the charm of a name, when linked with some charming object, that was still more charming for its sake? So the rose shall be the rose still; and we will call our new plantation New Virginia, in preference to any and every other name that we could find for it. And this name will shed an interest over our new colony, that will endear it still more to all our hearts. We shall love our New Virginia, sir, as we love the Old. And these people, sir, will love it too; for they also love our Old Virginia, as well as we. They go out from it, we see, with reluctance, (with rather more, indeed, than I could wish,) and they look back to it from their new land with grateful remembrance. I have myself heard, with great pleasure, the warm expression of this feeling from some of their own lips, and I have seen it in the letters of others. No, happy as they are in their new country, and glad as they declare themselves to be that they have got to it, still they cannot forget Old Virginia, but still remember it, with honor and affection, as their native land. And why should they not? It is true they were once slaves here, (or their fathers before them were,) but we did not make them so. We did not go out to Africa for them. We did not drag them away from their country and their kin. We did not fasten the chains of slavery upon them. No, but they were brought bound to our doors, by Dutchmen, and Englishmen, and Yankees—ay, sir, by the fathers, perhaps, of some of those very abolitionists who would now tempt them to their ruin. They were sold to our fathers for slaves; but they fell into the hands of kind and gentle masters, who have liberated them, and sent them back again to their own country; and not the poor miserable beings that they were when they were torn away from it; but loaded with favors, a thousand times better than all the spoils of the Egyptians, with

the arts of civilized life, and with the "unsearchable riches" of the gospel of Christ, ("a pearl," indeed, "richer than all their" barbarous "tribes,") to " vindicate the ways of God to man," and to show that even the ruthless violence that wrenched them so cruelly from their native shore, could be, and should be, converted into a miracle of mercy and of blessing, by his redeeming and restoring grace. At any rate, sir, they *do* love our Old Virginia, and I trust, therefore, will love our New Virginia, and seek it too, the more for its name.

Adopt, then, sir, the resolution which I submit. Send it forth to the people of our State, who will receive it with cordial approbation. Appeal to our Legislature, now in session, who will gladly aid our enterprise, and perhaps endow our new plantation with a generous grant. Address the members of the society, and our fellow citizens generally, calling upon them for new contributions to our funds in behalf of this new object, and there will not be a man, or woman, within the four corners of our land, who will not feel it to be a duty and a privilege to give something, according to ability, to the establishment of a colony which shall be as a mirror in which our Virginia shall see her fairest face reflected back upon her, in brighter beauty, across the waves of the Atlantic; and in which all mankind shall behold the grace and the glory of her justice, of her generosity, of her patriotism, and of her piety, displayed to all the nations of the earth, till time shall be no more.

On motion of Mr. BURR, the Recording Secretary,  
*Resolved*, That this Society highly appreciates the labors of their agent, the Rev. CHARLES W. ANDREWS, during the last year, and recommends to the Board of Managers to secure, if practicable, a continuation of his valuable services.

The officers and managers of the Society for the present year, were elected as follows:

JOHN TYLER, *President.*

*Vice Presidents.*

WILLIAM MAXWELL,

CHARLES F. MERCER,

ABEL P. UPSHUR,

JAMES M. GARNETT,

JOHN H. COCKE,

WILLIAM C. RIVES,

EDWARD COLSTON,

JAMES McDOWELL,

LEWIS SUMMERS,

JOHN F. MAY, and

SIDNEY S. BAXTER,

DR. THOMAS MASSIE.

JOSEPH MAYO, *Corresponding Secretary.*

DAVID I. BURR, *Recording Secretary.*

BENJAMIN BRAND, *Treasurer.*

*Managers.*

WILLIAM H. FITZWYLSON,

JOHN H. PLEASANTS,

NICHOLAS MILLS,

HALL NEILSON,

JAMES E. HEATH,

GUSTAVUS A. MYERS,

JOHN H. EUNSTACE,

JAMES C. CRANE,

FLEMING JAMES,

WILLIAM H. MACFARLAND, and

H. A. CLAIBORNE,

JAMES GRAY.

#### LYNCHBURG COLONIZATION SOCIETY.

The Anniversary Meeting of the Lynchburg Colonization Society was held in the Methodist Episcopal Church on Friday evening, 27th January, 1887.

The President took the chair at the hour appointed, and opened the meeting with prayer.

The annual report of the Board of Managers, and the Treasurer's report, were then read by the Secretary, and adopted.

The annual report is a well-written paper, presenting a brief but comprehensive view of the benefits of the colonizing system. It would gratify us to transfer to our columns the whole of this report; but the want of room obliges us to rest content with the following extracts:

"To the plan of colonization, as proposed by the society, no valid objection can be raised. It is a scheme of extensive benevolence, designed to exert a salutary influence upon that class of population for whose benefit it was originated. It proposes to settle upon the coast of Africa the free people of color resident in the United States, with their own consent. None are forced—none driven there by the strong arm of power. It is altogether a free-will offering. It recognises, in the fullest extent, the supremacy of the constitution of the United States, and explicitly concedes the right of property in the slave. The single object it seeks to effect, is the elevation of human character, and the increase of human happiness and usefulness. It aims at the exaltation of a race of beings, who have no just ground of encouragement to virtuous action; no sufficient incentive to honorable ambition—a race occupying a relation to the governments of every State in the Union, which precludes the possibility of an increase of privileges. They continue, in the non-slaveholding as well as in the slaveholding States, what they have ever been—subjects of government, disfranchised of the privileges of freemen. In but few of the States do they enjoy the right of suffrage, and in none are they eligible to a civil office. Whatever moral worth they may possess, it can only be brought to operate upon the contracted sphere in which they revolve. Whatever patriotism glows in their hearts, it is a useless impulse, and must be concealed in the bosom which gives it birth. With whatever talents they may be endowed, and however sublime their genius, it is lost to their country. The doors of her councils are every where closed against them. Distinct in color, distinct in character, and separate in privileges, they are in effect expatriated, while inhabitants of the country.

The benefits to be derived from the Colonization Society are indeed two-fold, operating not only upon the free people of color in the United States, but likewise upon the rude and untutored African. By a partial view of the extended region of country inhabited by the barbarous tribes of Africa, it will at once be clearly perceived what a tremendous amount of moral influence would be exerted over them, by a neighboring colony of intelligent freemen. A well-grounded hope may be safely cherished, that, through this medium, the blessings of civilization and Christianity will, at no distant period, be disseminated and enjoyed throughout that wide region of moral darkness and desolation.

Nor is this the only light (full as it is of unfeigned pleasure to the philanthropist) in which this subject should be viewed. In a political aspect, it is pregnant with the deepest interest, and involves considerations which imperatively claim the most deliberate attention of every American citizen who properly estimates the value of a republican form of government."

"It becomes a proper subject of inquiry, if the Colonization Society is designed to accomplish these grand and important results, why its prospect of support is not more flattering? We must seek a solution of this inquiry in a combination of circumstances. The political excitement which has prevailed for some time, has tended greatly to retard the exhibition of the just claims of the society to the regard and support of the public. All enterprises of a benevolent character have in a measure been overlooked, in consequence of the deep interest felt in the all-absorbing political relations and condition of the country. Contending parties, in their eagerness to advance their respective opinions and wishes, have brought into action all their talents and influence, and no time has been found to devote to any thing else. A spirit, likewise, of selfish aggrandizement and speculation has prevailed to such an extent as

almost to preclude the possibility of a successful appeal in favor of any scheme of benevolence, however excellent.

"Among the greatest, and we apprehend the most serious as well as ruinous causes, which operate to weaken the claims of African colonization, is the infatuated and misguided efforts of a portion of American citizens, in the non-slaveholding States, styling themselves abolitionists. They have formed regularly organized anti-slavery societies, the professed and avowed object of which is to effect immediate emancipation. They have waged an implacable war against involuntary servitude, and, by a formal bill of rights, (in which they have denounced all slaveholders as wicked men,) they have pledged their *sacred* honor, fortunes, and lives, never to relax their exertions until they shall have accomplished their purposes. The means by which they seek to effect their wishes have been well calculated to create distrust in the minds of the people of the South towards the North. The publishing and circulating in their periodicals, and by tracts, highly-wrought pictures of southern cruelty and oppression towards the slaves, and eloquent appeals to the friends of emancipation, urging them to stand forth and avenge the wrongs of the captive, have given rise to a state of excited feeling unfriendly to colonization, the ulterior result of which no one can foresee. Zealous alone for the happiness and freedom of the slave, they seem to forget entirely the peace and safety of their white brethren. Anxious for an amalgamation of the family of mankind, they are totally opposed to the removal of the free people of color, and are consequently enemies to colonization. They act upon the broad ground that slavery is morally wrong, and, with more zeal than prudence, they have resolved to carry their designs into immediate execution, regardless of consequences."

"Professing to be influenced by the most enlarged philanthropy, and 'discarding all carnal weapons,' but relying solely upon 'the power of truth,' they indulge the most hostile and bitter feelings towards the slaveholder, and defame and slander his character in a manner utterly opposed to the principles of common justice, much less of that charity which suffers long, and endures all things; and with an unchristian spirit seeking to scatter among them fire-brands and the arrows of death, by instigating the slaves to insubordination.

"The abettors of abolition, both in a political and philanthropic view of the subject, have every thing to lose, and nothing to gain. Could their most enlarged desires be immediately obtained, and the whole slave population throughout this extended country proclaimed to be free, we should have a state of things which every lover of mankind would deeply deprecate. If virtue and intelligence constitute the only foundation upon which a free representative government is secure, what a melancholy prospect would be exhibited for the continuance of our happy institutions? In every slaveholding State the laws, however wise and salutary they may now be, for the suppression of crime and the maintenance of good order, would be insufficient for their purposes, when brought to operate upon the unbridled indulgences of these rude and ignorant subjects of freedom. The laws would be continually desecrated, and no influence which the moral and intelligent part of the community could exert would be sufficient to control their licentiousness or operate as a safeguard to the peace and security of the country. If requires no vision of prophecy to foretell what would be the lamentable result. The law of physical force would take the place of law and justice, and the now happy South would be converted into a theatre of discord and violence, over which even misguided fanatics, filled with the fruition of their achievements, might weep."

"To the friends of colonization we would say, discharge faithfully your duty, and let us not be deterred from contributing our influence and our money towards the furtherance of the noble and beautiful design of our society, in attempting to plant the sons of Africa upon her own fruitful but uncultivated soil. A great and glorious triumph awaits our patient and continued efforts in the experiment to diffuse light and knowledge throughout that dark moral wilderness."

ROBERT WHITEHEAD, Esq. submitted the following resolution, which he supported in a long and able address, and was unanimously adopted:

"*Resolved*, That, in the opinion of this society, there is now, more than ever, a necessity for renewed exertions in behalf of African colonization."

The REV. R. R. GURLEY (the Secretary of the Parent Society, who had arrived in town a day or two previously,) submitted the following resolution, and supported it by a deeply interesting and impressive argument:

"*Resolved*, That the thanks of this meeting be presented to the President and Board of Managers of the Society, for their early, able, and persevering exertions in behalf of the scheme of African colonization; a scheme founded in benevolence, sanctioned by patriotism, demonstrated to be practicable, and destined to embrace ultimately within the compass of its benefits, vast multitudes of the human family in two quarters of the world." Adopted.

The following resolution was then offered by the Rev. JOHN EARLY, and enforced by a pertinent address:

"*Resolved*, In view of the prospect of establishing a new plantation on the coast of Africa, to be called New Virginia, of the renewed efforts necessary to compass that important object, and of the funds wanted by the Parent Society, that we now receive the report of the purses."

Which was responded to by the subscription of two hundred and seventy-five dollars, exclusive of the annual payments of the members.

After the collection had been taken up, the following resolution was offered by M. H. GARLAND, Esq. sustained by a few remarks, and agreed to:

"*Resolved*, That a memorial be presented to the Legislature, now in session, praying for an increase of the appropriation made by the act of the 4th of March, 1833, and such amendments thereto as may be deemed necessary to prolong the time and give to the fund such a direction as will best promote the interest of this Society."

Whereupon, a memorial, draughted for the occasion, was read, and ordered to be transmitted to our delegate in the Legislature, to be presented to that body.

On motion of JOHN VICTOR, Esq. it was ordered that the 7th article of the constitution of this Society, directing the Board of Managers to "secure some suitable person to deliver an address at its anniversary meetings," be erased, so as to leave the arrangements for those occasions discretionary with the Board.

Dr. Wm. I. HOLCOMBE moved that a committee of ten be appointed, to solicit donations and subscriptions from persons not present on this occasion, in aid of the funds of this Society; which being agreed to, the following gentlemen were appointed said committee: DR. WM. I. HOLCOMBE, ALEXANDER TOMPKINS, JOHN VICTOR, ROBERT WHITEHEAD, WM. S. REID, JR., JOHN M. GORDON, GEN. DAVID RODES, DR. H. LATHAM, SAMUEL AYRES, and JUNIUS A. LAY.

The Society then elected the following officers for the ensuing year: REV. JOHN EARLY, President; REV. WM. S. REID, 1st Vice President; REV. F. G. SMITH, 2d Vice President; ELIJAH FLETCHER, Treasurer; RICHARD H. TOLER, Secretary; and DR. WM. I. HOLCOMBE, THOMAS A. HOLCOMBE, JOHN THURMAN, ALEXANDER TOMPKINS, JOHN VICTOR, ROBERT WHITEHEAD, DAVID RODES, MAURICE H. GARLAND, JEHU WILLIAMS, JOHN M. GORDON, REV. JOSIAH COLE, and GEORGE W. TURNER, Managers.

On motion of Mr. GARLAND,

"Resolved, That this society is gratified at the visit of the Rev. B. R. GURLEY, and that its thanks be tendered to him and to Mr. ROBERT WHITEHEAD, for their able and interesting addresses this evening.

Messrs. GARLAND and TOLER were, on motion of Mr. JOHN THURMAN, appointed a committee to solicit a copy of Mr. WHITEHEAD's address for publication.

Ordered, That the editors of this place be requested to publish the proceedings of this meeting.

And then the Society adjourned.

JOHN EARLY, *President.*

R. H. TOLER, *Secretary.*

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#### NEW AUXILIARY SOCIETY IN OHIO.

The parent society has recently been furnished with an account of the organization of an auxiliary society in Fredericksburg, Wayne county, Ohio, on the 26th of November last. Its title is "The Fredericksburg Colonization Society, auxiliary to the American Colonization Society;" and its officers are as follows: Rev. S. IRVINE, President; J. FREDERICK, J. RIDDLE, M. D., and ELI B. SMITH, Vice Presidents; WM. F. SWAN, Treasurer, and Rev. ARCHIBALD HANNA, Secretary.

"Although," says the Secretary in his letter communicating the proceedings, "our village is but small, and our people generally struggling for the comforts of life, I have felt that we ought to be doing something in the great and benevolent work of African colonization. Our colonization society now numbers 48 members, and their subscriptions \$38. I hope we will yet make \$50. The abolition agents are frequently visiting us, and are pouring out their lectures and periodicals. Our country is deluged with them. I have made it my business to attend their lectures, and when they were through, permission being granted, I have also given my opinion. In this way I have removed many false impressions, which otherwise would have been made.

"We have lately had a public discussion in our village, between the Rev. J. Monteith, an abolition agent, and the Rev. S. Ferguson, of Wooster. The cause of African colonization was ably and successfully defended. Although the abolitionists have formed a society in our village, yet the prevailing sentiment is in favor of colonization. It would greatly promote the cause, if you would send a well-qualified agent through our country. We have petitioned Congress to extend its patronage to the American Colonization Society, and grant it pecuniary aid."

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[From the *Mississippi Christian Herald*, (Natchez,) January 21, 1837.]

#### MISSISSIPPI STATE COLONIZATION SOCIETY.

At a meeting of the executive committee of the State Colonization Society, held at Natchez, on the 16th of January, 1837: Present,

64 MISSISSIPPI STATE COLONIZATION SOCIETY. [February,

Stephen Duncan, President; John Ker, F. Beaumont, Thomas Henderson.

The following preamble and resolutions were offered, and unanimously adopted:

WHEREAS, at the last annual meeting of the Mississippi State Colonization Society, it was declared to be the purpose of the society to obtain a suitable territory in Africa, on which to plant a colony of emigrants from this State; and whereas, by the authority of the committee to whom the business of said society has been intrusted, such a territory has been purchased on the river Sinoe; and whereas delay in taking possession of said territory may probably involve the loss of it; and whereas the strongest reasons of expediency, including the expectations already held out to and approved by the public, call for prompt and energetic action on the part of the committee, they have unanimously decided to go onward, notwithstanding the empty condition of the treasury, and to rely on the prompt liberality of the friends of the measure, and of the cause of African colonization, for the necessary funds; be it therefore Resolved,

1. That the committee will go forward in the enterprise, which they consider as having been committed to their hands, of establishing a colony for emigrants from this State, in Africa, on the territory purchased for that purpose.

2. Resolved, That the said territory be called "Mississippi in Africa," and that, in conformity with a former resolution of this board, a town be laid out in the most eligible site, to be called "Greenville," in respect to the memory of the late James Green, of Adams county, and as a memorial of his munificent bequest to the cause of African colonization.

3. Resolved, That an expedition shall be prepared as early as possible, to sail from New Orleans, for "Mississippi in Africa," with such suitable emigrants as may be offered, and an agent or governor to superintend the colony.

4. Resolved, That the Rev. R. S. Finley be, and he is hereby, appointed an agent of this society, for the purpose of obtaining subscriptions and donations to the society; of receiving applications for emigrants, and of preparing and fitting out expeditions for our colony, &c.

5. Resolved, That the Rev. R. S. Finley be authorized and requested immediately to contract for the frame and other building materials, for one or more houses, as he may deem necessary, to be sent out with the first expedition, for the accommodation of the governor of the colony, and the preservation of our necessary stores; and also to provide, for said expedition, a surveyor's compass and chain, and other necessary implements, and also all requisite supplies of provisions and other stores; and that he be requested, without delay, to furnish this board with a detailed estimate of all necessary expenditures for the colony for one year.

6. Resolved, That until a definitive arrangement between the "American Colonization Society" and the "Mississippi State Society," of their respective spheres of action and authority, the parent society shall be requested to exercise a general supervision and authority over the colony; and that it shall be incumbent on our governor to consult with and obey the instructions of the American Colonization Society's governor of Liberia.

7. Resolved, That Mr. Beaumont be sub-committee to confer or correspond with such persons as he may deem expedient, in order to obtain the services of a suitable person for the office of governor of our colony.

8. Resolved, That a copy of the above proceedings be transmitted to the American Colonization Society, and another to the Rev. R. S. Finley.

9. Resolved, That the printers of this city, and of the State, friendly to the cause of colonization, be respectfully invited to publish the above.

S. DUNCAN, President.

THOMAS HENDERSON, Secretary.

## EMANCIPATION.

We have heretofore mentioned (African Repository, vol. 10, p. 251) the death of Mr. JOHNSTON CLEVELAND, a highly respectable citizen and magistrate of Loudoun county, Virginia; and that, by his last will and testament, he had given to his slaves the option of deciding, within two years after his death, whether to emigrate to Liberia, or to choose for themselves a master among his near kindred.

The following is an extract of a letter in relation to them, recently received by the Secretary of the American Colonization Society, from a distinguished citizen of Virginia:

"An old friend of mine, Johnston Cleveland, Esq. late of this county, Loudoun, emancipated his slaves, of whom the bearer, James Henderson, is one. Mr. C. was a humane and liberal master; and his servants were so treated as tended to make them respectable, and to fit them for a residence in Liberia. Mr. C. desired that they should have their hires for two years (he died in the fall of 1834) to serve as a little outfit. I do not know how they have husbanded their means, but presume they have been pretty careful.

"There are seven or eight of them; and, it is likely, they will apply with James. It is my opinion they will be an acquisition to the colony, by reason of the general purity of their lives, their superior intelligence, and habits of industry. James is a house carpenter; the rest have been, for the most part, used to farming.

"I take an interest in their welfare, from an affectionate recollection of an old friend, as well as from a long acquaintance with the proposed emigrants themselves; hence I take the liberty to commend them to your friendly advice and protection."

Mrs. REBECCA SMITH, widow of the late JOHN SMITH, of Sussex county, in Virginia, having recently died, his administrator has transmitted to the American Colonization Society a copy of his last will and testament. He bequeaths to his wife, during her life, all his lands, negroes, stock, furniture, &c.; and directs that, after her death, all his negroes, with their increase, shall be emancipated and sent to Liberia; and gives to each of them, "so emancipated, without regard to age, sex, or condition, one good serviceable new hat, one pair shoes and stockings, blanket, and one year's provisions, exclusive of ship provision on board, to carry with them; the quantity and quality thereof to be left to the discretion of [his] executors."

The third section of the will is as follows:

"3d. I hereby direct my executors to pay all expenses of moving said emancipated slaves, out of any money that may be in their hands belonging to my estate; and, furthermore, direct them to open correspondence, either by letter or in person, or both, with the American Colonization Society, for the removal of free negroes to Africa, so as to endeavor to ascertain the best mode and least expense of getting said negroes there; and also to use all reasonable endeavors to prevail on said Society to receive said negroes into their protection on the same terms that other emancipated negroes go there; and I request of my executors that some one of them see the said negroes on board of some ship or vessel, with all things provided them for their voyage, as by this will directed, and subject my estate to pay all the expense thereof, before any division takes place."

The testator appoints his wife executrix, his friends John Lilly, William Dobie, and Jordan Edwards, executors of his will; but those gentlemen declining to act, administration, with the will annex-

ed, has been granted to Thomas Potts, residing at Sussex Court House. The slaves thus emancipated are about sixty in number, principally in the prime of life, and of good characters.

The late RICHARD TUBMAN, of Augusta, in Georgia, emancipated by his will 48 slaves, to remain in Georgia, should the Legislature of that State pass an act permitting them to do so, in which contingency he bequeathed liberal legacies to several of her literary institutions; but if not permitted to remain in Georgia, to be removed and settled elsewhere, with a provision of \$10,000, out of the testator's estate, for their comfortable settlement. The Legislature of Georgia has refused the permission; and Mrs. Emily Tubman, widow of the testator, wishes to receive full information concerning the Liberian Colony, with a view to the question of their proposed emigration thither. Mr. GURLEY, the Secretary of the society, will avail himself of an expected opportunity to afford, personally, to Mrs. Tubman, the desired information.

Four of the persons referred to are old men, who prefer remaining with their mistress, to which she has consented. Of the remaining 44, none are more than 40 years of age; 13 are women, mostly young, of whom one has 6 children; 11 or 12 are men grown; the others are youths from 14 to 16, 18, &c. years old. They have all been brought up together; are excellent plantation hands; have been accustomed to raise all their own provisions on the cotton farm, but know little of other business, except one who is a carriage driver, and one who is a house servant; a number of them are professors of religion, but none can read.

Mrs. Tubman states that she lately paid these persons \$1,000 for their own extra crop of cotton this year; that she paid to one of the men \$70; to the eldest of the six children mentioned above, (a girl,) \$15, and so on to the others; and that a more interesting set of colored people of the same number is not, perhaps, to be found any where. It is supposed that if sold at present prices, they would bring *forty thousand dollars*. She is ready to pay the \$10,000 provided by her husband for these objects of his bounty, so soon as they are prepared to go.

A letter from a gentleman at Nashville, dated February 1, 1837, states that about forty emancipated slaves, in the vicinity of that place, are waiting for an opportunity to emigrate to Liberia. It is feared that they have no means to defray the expense of their transfer and settlement. If so, the success of their application must depend on the public liberality.

James M. Ray, Esq., Secretary of the Indiana Colonization Society, writes, under date of February 2d, that seven or eight colored persons, in the vicinity of Indianapolis, are desirous to emigrate to Liberia. "These persons," says Mr. Ray, "are of good character, temperate and industrious; and some of them have acquired comfortable property, which they will probably proceed to dispose of, after your answer. Others will have to be assisted; and if an agent could be spared some time in the State, means could be raised towards the cause among us."

[*From the Maryland Colonization Journal, February, 1837.*]

TO THE EDITOR:

I ask permission, through the medium of your journal, to address a proposition to the friends of freedom in the Eastern States. It is this—for every fifty dollars that they will advance, we will furnish a manumitted slave for colonization. Prime slaves are worth twelve hundred and fifty dollars; placing the average value at five hundred dollars, we give ten for one. If this offer be accepted, we will at once proceed to its ratification.

I know it is denied by some of our friends in the East, that we have any right of property in our slaves. It is said that a right acquired by fraud and violence is not valid; we will at present waive the discussion of this question. There are within the eastern section of the United States many estates that were acquired by the slave trade. These are unquestionably held by the same tenure that we hold our slaves. I propose that these be applied to the purpose above stated, and when they are exhausted, the right of property in our slaves will then be a subject for examination.

A MARYLAND SLAVEHOLDER.

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#### COLONIZATION.

The following extract of a letter from the Reverend JOHN T. EDGAR, D. D., of Nashville, Tennessee, is copied from the New Orleans Observer. It will be read with interest by every friend of the Colonization cause:

NASHVILLE, December 6, 1836.

*Dear brother Lawrence:* I am requested to ascertain, through you, the precise time when another vessel, with colonists for Liberia, will leave New Orleans. By a late decree of our court, forty-eight or fifty colored people, manumitted by the late Nicholas Edmiston, are, in accordance with his will, to be sent to Liberia as soon as practicable. They will have, I am told, something like \$3,000, beside the boon of their freedom, with which to go to the land of their fathers.

These facts, in connexion with the preparations now making by the Louisiana and Mississippi State Colonization Societies to send out in February or March an expedition to Liberia, exhibit a coincidence of circumstances which is highly encouraging. Two days before receiving the letter of which the above is an extract, we received a note from the Rev. R. S. Finley, dated at Natchez, Mississippi, informing us that the prospects of that society were favorable, and that they desired to act with their sister society of Louisiana in early steps to found a new colony or colonies on the coast of Africa. He was waiting for a meeting of the executive committee of that society before coming to this city. As soon as that committee should have arranged a plan of operations, he purposed to visit New Orleans, in order to attend the anniversary of the State Society, which will be on Monday, the 2d day of January next. From every indication which we have been able to discover, the prospects of the cause were never more flattering, and it is with delight that we look forward to the annual meeting. We hope none of the friends of colonization will forget the day.

Information from various sources brings us the pleasing intelligence of the success and advancement of the colonization cause. In New York, the venerable Dr. Proudfit, in a short tour through the interior, obtained subscriptions

of about \$7,000 in aid of the Young Men's Colonization Society. An expedition, under the care of the parent society, is just sailing from Norfolk; and from the report of the Rev. Mr. Gurley, lately published in the African Repository, we find that, in every portion of the country which he visited, the society was regarded with favor by nearly all classes of the community. And while reading that report, the question occurred to us, why should it not be received with universal favor? It has existed for some years, and its character and tendency have been fully examined and proved by the American people. After full discussions and investigations of its objects, influence, and effects, we are not aware that a single citizen of the United States has ventured to assail it as hostile to the interests of any part of our beloved country, or of any part of the world. It is true, it has been assailed by George Thompson, who, while *performing his mission of removing slavery from "the cotton swamps of Massachusetts,"* at an abolition meeting, introduced a resolution, declaring a society which had been graced by the names of Washington, Marshall, Wirt, and Finley, and hosts of other American patriots and statesmen, as unworthy of confidence. But for such opposition we feel no dislike. We certainly desire not that he should dishonor us by any approbation he could express. Are other grounds of confidence desired? Every act of the society is marked by its freedom from all that can do injury. All the rights of masters, servants, or free people of color, are left perfect and unassailed. Nothing is done or permitted by which the persons, property, or privileges of any person whatever could be in the least affected. While all the proceedings and effects of the society are thus innocent of wrong or injury, its benefits have been great, and are rapidly enlarging. Already is a considerable extent of the western coast of Africa dotted with civilized and Christian towns and settlements, where the native African sees and feels the advantages that the emigrants possess above the aborigines. Already do schools, and books, and churches, and the blessed sabbath, with the preached gospel, shed their healing and hallowing light, not only on the emigrants, but in some degree upon numbers of the native sons of the forest. A newspaper is published in the colony, edited by one of the colored race, whose testimony for colonization is as clear and strong as words can declare. Without attempting to give all the reasons why the Colonization Society should receive the cordial support and co-operation of all, we may add, that it does good to all in this country and all in Africa, and is a method of benevolence to the negro, in which every friend of humanity, North or South, can cordially, and in full confidence, unite their prayers and exertions.

Who that looks upon the young, but enlarging and multiplying settlements upon the African coast, and sees there planted the seeds of commerce, literature, industry, and religion, can forbear to anticipate the day as not distant, when the canvass of every nation's commerce shall whiten every harbor and checker all the seas that wash the western borders of the negro's home? We do believe that, through the facilities afforded by these settlements, and the labors of colored missionaries, the gospel, with all its thousand blessings, shall beam upon the whole of that dark continent, and dispel the gloom of ages that has brooded over the destinies of the long-crushed sons and daughters of Ham. If this hope, cheering to the soul of every Christian philanthropist, may not be indulged, we would ask the abolitionists what hope has the Christian for the disenthralment of that dark land?

It is worthy of observation, that, while abolition societies are so zealously at work among the free States to excite hatred and alienation among the people of the United States, and boasting that they are the exclusive friends of the black man, they are doing nothing whatever to meliorate the condition or advance the benefit of a single individual, black or white. The Colonization Society, on the other hand, with little noise, no agitation, and in concert with all real friends of the colored people, is practically blessing our own country and Africa—the black and the white man—the present and future ages. We do really believe that, if all the South would cordially and prayerfully unite in the great cause of colonization, it would effectually put to silence the ignorance of the foolish men who seem to think they can control the South by the breath of distended and windy lungs.

[*From the Western Presbyterian Herald, February 2, 1837.*]

The Editor of the New York Observer, noticing the letter of Mr. Clay, (contained in our last,) in which he accepts the Presidency of the American Colonization Society, says:

"We are sorry that Mr. Clay has chosen to represent the Colonization Society as 'a scheme for effecting a more extensive separation of two races of men.' We view it as the best plan ever devised for elevating the descendants of Africans, and for effecting, ultimately, a high and holy union between brethren of the same great family, who have been hitherto widely and wickedly estranged from each other. This is the view, we are sure, in which Christians who support the Society delight to contemplate it; and we cannot conceive how any one, who views separation as the object and end of the scheme, can persuade himself that he is governed, in supporting it, by philanthropic motives. We trust that Mr. Clay did not intend what his language seems to express."

Does the editor of the Observer mean to say, that, in his judgment, the happiness of the two races will not be promoted by their separation? We are sure he is no advocate for amalgamation. Does he suppose that the "descendants of Africans," remaining in this country, can ever be generally elevated to an equality with the whites, except by mixture of the races!—For ourselves, we thought that true philanthropy demanded their separation—else the abolitionists are in the right. Certainly, colonization must separate them as far as its direct operation goes; and we had supposed that its enlightened advocates desire, at least, if they do not expect it, to lead to their entire separation. We believe that just as much as we diminish the probability of this, we cut the sinews of the Colonization enterprise, and rivet the chains of the slave. Of the people of Kentucky, we are bold to say, that if all were sure that all others would unite in sending their slaves to Africa, nine-tenths of the owners would at once give up their slaves to go. It is because they do not see that this universal "separation" will be made, that each hesitates to relinquish. They perceive that, in many instances, the situation of the slave, emancipated with a view to remaining in the country, is not benefited; and the opinion is general, that any scheme of benevolence which does not imply the separation of the races, must be inadequate, if not visionary. We see but three plans between which to choose: amalgamation, general separation, or continued slavery.

B.

#### MISSIONS TO AFRICA.

*Mission to Ashantee.*—The American Board of Foreign Missions have determined to establish a mission at Cape Coast Castle, for the purpose of introducing the gospel into Ashantee, the most powerful of the African states.

#### EPISCOPAL MISSION TO AFRICA.

[*From the Southern Churchman, January 6, 1837.*]

*African Mission.*—Our readers are already informed that the board of Missions some time since determined that the reproach which rested upon the Protestant Episcopal Church, that she alone of the protestant denominations of

our country had remained indifferent and inactive, while all others were alive to the importance of doing something to enlighten and improve the religious condition of the present inhabitants, both native and colonial, of Western Africa, should cease to exist. This announcement was hailed with pleasure by those who derive from every new foreign missionary enterprise engaged in by the church, evidence of the deeper interest of her members in the holy cause which they have espoused—the cause of Christ the Redeemer and of his church, and of her advancing prosperity; but it was viewed with special interest by those who regard the claims which that country has upon us as of no ordinary magnitude. *A Southern Christian* cannot view Africa with indifference. If it has at all benefited him by the labor which it has furnished, he will be anxious to make some return for the benefit; if he take a different view of the matter, the African mission will still be regarded with favor, as connected with a noble scheme for the removal of the evils he deplores—as co-working to form a happy and well-ordered asylum for those whom humanity or policy may send to the colonies established on the western coast of Africa. These colonies have attained to considerable strength and importance, and are daily improving in these respects. They are inhabited by emigrants from the Southern States, and their population is constantly on the increase by other emigrants from the same region. Does no obligation rest upon those who have sent them thither—or upon those who design to send their slaves to Africa—or upon those who advocate and sustain Colonization Societies—to give them that knowledge without which liberty degenerates into the worst form of slavery, and to give them that religious light and instruction which are essential to man's happiness and proper elevation of character? Apart from these special considerations, have they no claim upon us as members of the human family; and shall the inhabitants of that dark and bleeding land alone be shut out from our sympathies, our prayers, and our alms?

As members of the Episcopal Church, we have taken high ground—and are not slow to declare that we are in possession of superior advantages and greater privileges than others. Greater then is our obligation to communicate that which so much enriches us. If we can bless them so much more than others—if we have freely received, and are commanded to give as freely—why should we compel the needy to depend upon what they can obtain in scanty portions from others?

We have been led to these remarks by the impression that the members of the church have not engaged as generally and cordially in promoting the African mission as we think they should, and because we regard it with a very strong and peculiar interest.

The Colonization Society has made a grant of land at Cape Palmas, for the use of this mission. The site is said to be a beautiful one, and most desirable. A missionary school is already established there, under the charge of Mr. James Thompson, a colored man, and his wife. The Rev. Thomas Savage, M. D. has already embarked for Africa, to make the incipient arrangements for the mission. The interesting and judicious instructions which were received by Dr. Savage we have already published. His colleagues, the Rev. Lancelot B. Minor and the Rev. John Payne, will in the course of a few months join him. They are now engaged in endeavoring to procure funds for the purpose of erecting the necessary missionary buildings. Mr. Minor has been engaged for some weeks in visiting some of the parishes of this State, and has received contributions to the amount of about \$1,500, which will be duly acknowledged. On the last Sunday he preached in Christ Church, in this city, and received about \$140, which, added to what was a few months since given to the same cause, raised the amount contributed by that congregation to the African mission to near \$300. On next Sunday the Rev. Mr. Minor will preach in the Monumental Church in this city, and advocate the claims of the African mission. May we not expect that a congregation so well disposed to the cause of Colonization, so capable of appreciating the objects which will be advocated, and so able to give liberally to the cause, will set a noble example in the present instance.

## LIBERAL DONATION.

The following letter is from the pen of a gentleman whose defence of the American Colonization Society against objections to it made by one of its most distinguished former benefactors, was noticed in this Journal for May, 1836: (*See African Repository, vol. 12, p. 137.*)

TRUMANSBURG, January 18, 1837.

REVEREND AND DEAR SIR: I was glad to receive your kind letter of the 10th instant, and to learn that the Colonization enterprise still enjoys the smiles of a benevolent Providence. It is still near and dear to my heart; and I hope God will give me a heart that shall *never cease* to pray fervently for its continued prosperity, and *complete and triumphant success*. And I pray that my Heavenly Father may, by his holy spirit, influence me to contribute cheerfully and liberally of *His* property, of which he has made me a steward for a short season. I am pleased to learn that another expedition is soon to be despatched to Bassa Cove, and that I have an opportunity to contribute my mite towards fitting it out. It is my intention to continue to aid in every new expedition which your society may send out to their colony.

At the head of this sheet I send you a draft of two hundred dollars towards my subscription of a thousand; and you will please feel at perfect liberty to call on me for farther instalments from time to time, as your society may want, and until the whole shall have been paid.

Your sincere friend,

HERMAN CAMP.

Rev. ALEX. PROUDFIT, Cor. Sec'y. N. Y. Colonization Society.

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**A REBUKE.**—*An Abolition Society* has been formed in Upper Canada. The Quebec Gazette expresses its regret at the movement, as uncalled for, and likely to do mischief.

Slavery does not exist there, (say the editors,) nor in any part of the British dominions. Where then is the use of such a society? Is it intended to operate in the United States? We cannot conceive a greater offence towards any people, than for their neighbors to interfere in their domestic affairs. It is neither consistent with prudence nor good neighborhood. If the right exist in one community, it exists in all. What would be the consequence if it were generally acted upon? Why, precisely what we see every day in common life: people neglecting their own affairs, to intermeddle with those of others; misunderstandings, quarrels, and violence, and a general decline of the happiness and prosperity of those engaged in it.

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THE LIBERIA HERALD.

The establishment and success of a newspaper in a settlement of colored people is a remarkable and confirmatory comment on the opinion, almost universal among the advocates of African Colonization, of its tendency to develop the intellectual faculties of a race whose position in this country is so unfavorable to the exertion of those faculties as to induce many to question their existence. Extracts occasionally appearing in this journal from the Liberia Herald have often gratified our readers by a display of ability in composition for which they were not prepared; and the paper itself is deservedly regarded by all who see it as a literary curiosity. Numerous subscribers in the United States could be obtained,

were the paper to be transmitted with regularity. This, we regret to say, has not hitherto been the case; but a conversation which we had with the editor, Mr. TRAEX, when he was last in the United States, leads us to hope that the evil may be remedied. The paper is published monthly, at two dollars a year. Persons desiring to obtain it are invited to send their names to the office of the American Colonization Society at Washington. Those who have already subscribed at that office are—

Alexander W. Foster, jr., Pittsburg, Penn.; Miss Eleanor Potts, Frederick, Maryland; Ragland and Levy, Fayetteville, N. C.; Jefferson Beaumont, Natchez, Miss.; Rev. John Allemong, Newtown, Frederick county, Virginia; John A. Wharton, Liberty, Bedford county, Virginia; Nicholas Mills, Richmond, Virginia.

The last number of the Liberia Herald received at the Colonization office is for August, 1836.

#### CONTRIBUTIONS

*To the American Col. Society, from Jan. 1, to Jan. 25, 1837.*

*Gerrit Smith's first plan of subscription.*

Nicholas Brown, Esq. Providence R. I., 9th instalment,	\$100
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*Collections in Churches, &c.*

Loudoun county, Va., Arnold Grove Church, Rev. Wm. Monroe, Union and Hopewell, S. C., Associate Reformed Churches, Rev.	30
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Wm. Flenniker, Verona, N. Y., 1st Congregational Church, by Samuel Stocking, agent,	28
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*Donations.*

Fauquier county, Va., Mrs. Aleinda Marshall, A friend,	2 50
Maine, Rev. Jonathan Fisher, Blue Hill, Utica, New York, an unknown friend,	3 25

*Auxiliary Societies.*

Mercer county, Pa. Auxiliary Society, Joseph Smith, Treasurer, Putnam, do. Ohio, do. H. Safford, Treasurer, Virginia, do. B. Brand, Treasurer,	12 120 110
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*For passage, &c. of Emigrants.*

Two colored persons from Stokes county, N. C., A colored person from Richmond, Va.,	120 60
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*Legacy.*

From the heir of the late Nathaniel Green, of Casville, Oneida county, N. Y., being the first of four annual instalments, with interest,	29 54
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\$620 29

*African Repository.*

Rev. E. D. Andrews, Pittsfield, N. Y., by Elliot Cresson, Esq., Wm. Wilson, Chester C. H., South Carolina,	5 2
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THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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Vol. XIII.]

MARCH, 1837.

[No. 3.

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REPORT ON AUXILIARY RELATIONS.

SUBJOINED is the Report of the Committee on Auxiliary Relations, which is referred to in the Resolution of the Parent Society adopted at the last Annual Meeting, and published in page 36 of this volume. In conformity with that Resolution, copies of the Report have been forwarded to the New York City Colonization Society, the Young Men's Colonization Society of Pennsylvania, and the Maryland State Colonization Society, for their consideration and approval. The important changes which this paper proposes in the system on which the Parent Institution has heretofore administered its affairs, will attract the notice, as they deserve the serious and dispassionate reflection, of every friend of African Colonization. The high source from which the new plan has emanated, encourages the hope that its practical operation may be auspicious to the great cause which all Colonizationists have equally at heart, whatever differences of opinion may exist among them as to the expediency of particular measures.

WASHINGTON, MARCH 4, 1837.

*The Board of Managers of the American Colonization Society.*

GENTLEMEN:

The Select Committee appointed pursuant to the resolution of the General Meeting of the 15th day of December last, in their effort to adjust on an equitable and durable basis, the relations which should subsist between the Parent Society, its several Auxiliaries, and those State Societies which are more or less independent of both, found it necessary to look to the relative condition of the Colonies already planted in Africa.

The security, freedom, and happiness of the colonists obviously rest on union among themselves; and while they depend for their nutriment and growth on the exertions and resources of the American Societies to whom they owe their origin, their union in Africa presupposes the harmonious co-operation of their friends and patrons in America.

Accordingly, the Committee have framed a Constitution of

General Government for the various settlements of Liberia, with a view to a reunion of the American Societies engaged in the colonization of Africa.

In framing this Constitution they looked to the history of the first European settlements on this continent; and indulging the hope that the infant colonies of Africa may hereafter attain the strength and prosperity of the former, they have blended the features of some of the provincial governments, with those of the Articles of Confederation and of the present Constitution of the United States.

To assimilate the political institutions of a few settlements of slender resources, dispersed along the shore of a continent sunk in barbarism, to the present governments of the United States, must be the work of time.

It will be both hastened and facilitated, however, by keeping perpetually in view, the model to be copied, and conforming the copy to the original, in each stage of the future progress of African civilization.

Keeping this purpose ever before the friends of that continent, in America, the efforts of the various Colonization Societies of the United States, to advance the improvement of the separate colonies which they have respectively planted, may be indulged, consistently with a due regard to the welfare of all. A laudable emulation at home, may, indeed, stimulate and guide to mutual advantage the same spirit abroad.

The Constitutions, therefore, and municipal laws of the separate Colonies, are left, by the Report, to the discretion of the colonists themselves, and of the American Societies, to whom they look for counsel and support; except so far as is necessary to their internal peace, their common defence, and their intercourse among themselves and with other nations.

The permanent union of the colonists as one people, and of their friends in America in consistent efforts for their prosperity, it has been the chief and anxious care of the Committee to establish and maintain.

Regarding the Constitution and Resolutions which they now transmit to the Board of Managers, as subjects of future amendment, they look to that source of improvement, as an adequate remedy for such defects of their Plan of Government as may be now apparent: and which time will assuredly multiply in political institutions, designed to be remodeled as experience may suggest, so as to accord with the gradual development of the moral and physical resources of a new empire.

In behalf of the Committee, I have the honour to subscribe myself, Gentlemen, with great respect, your ob't. Serv't.

C. F. MERCER, Chairman.

#### REPORT.

*Resolved*, by the American Colonization Society, That the following Constitution of General Government, for the American Settlements on the Western coast of Africa, be recommended to the adoption of the associated Auxiliary Colonization Societies of New York and Pennsylvania, and to the State

Colonization Society of Maryland; and that when the said Constitution shall have been approved by them and adopted by a majority of the inhabitants of those settlements, it shall be considered as conclusively ratified.

#### CONSTITUTION.

Whereas it has pleased a Gracious Providence to favour with success, the benevolent efforts of the citizens of the United States of America, to plant Christian Colonies of free coloured people, on the western coast of Africa, in order to lay a durable foundation for their future Union, Freedom and Independence, the following Constitution of Government is ordained and established.

#### ARTICLE I.

Sec. 1. The several colonial settlements planted in Liberia, on the principles of the American Colonization Society, are hereby declared to be united under one Government, to be styled the Government of Liberia.

Sec. 2. The Colony of Monrovia and the several Settlements appurtenant thereto, shall make one Colony, under the common title of "Monrovia;" the Colonies at Cape Palmas and Bassa Cove shall maintain their present denomination, or receive such other as the associated Colonization Societies of New York and Pennsylvania, and the Maryland State Society, may hereafter respectively bestow on them.

#### ARTICLE II. *Of the Legislative Power.*

Sec. 1. There shall be a Legislature, entitled the Congress of Liberia, which shall hold one session, at least, in every two years, at the town of Monrovia; or at such other place as the Congress shall from time to time appoint. The first meeting shall be held on the first Monday in December next following the ratification of this Constitution; and all succeeding meetings shall commence at such periods as the Congress may prescribe.

Sec. 2. The Congress shall consist of the Chief Executive Magistrate of each of the Colonies of Monrovia, Cape Palmas, and Bassa Cove, and of five Delegates, to be elected by the Legislative councils of the said Colonies in such manner as they may respectively provide, in the proportion of three for the Colony of Monrovia, and one for each of the other Colonies; and the said delegates shall receive for their services, such compensation as their respective councils may determine and pay.

Sec. 3. The Governor of Monrovia shall preside over the deliberations of the Congress; and in case of his absence, death, resignation, or inability, such one of the other Colonial Governors as a majority of the delegates present may elect. In the absence of those Governors, a President, for the time being, shall be, in like manner, chosen from the delegates present.

Sec. 4. It shall be the duty of the President to call the members to order, and to preserve decorum in the debates and proceedings of Congress, according to such rules as they may adopt for their government. In his absence from the chair, for a period not exceeding one day, he may call on any other member to preside in his place. He shall be entitled to vote in all cases in which he is not personally interested, and shall, moreover give

the casting vote whenever the Congress is equally divided on any question.

Sec. 5. The presence of a majority of all the members shall be necessary to constitute a quorum for the transaction of business, but a less number may adjourn from day to day till a quorum be formed, and may be authorized to compel the attendance of the absent delegates, in such manner, and in such penalties as the Congress may provide.

Sec. 6. The Congress shall be the sole judge of the elections, returns and qualifications of the several delegates thereto, may determine the rules of its proceedings, punish its members for disorderly conduct; and, with the concurrence of two-thirds, expel a delegate: Shall keep a fair journal of its proceedings, and from time to time, publish the same; except such parts thereof as may, in their judgment, require secrecy: and the yeas and nays of the members, on any question, shall by the desire of any two or more members be entered on the journal. They shall, by the first opportunity, transmit a copy of their entire journal to the American Colonization Society: they shall appoint a Recording Secretary and such other officers as may be necessary to the transaction of business and fix their respective compensation, which shall be paid by the several Colonies on a rateable assessment, according to their respective representation.

In all cases except treason, felony, and breach of the peace, the delegates shall be privileged from arrest, during their attendance in Congress, and in going to and returning from the same; and for any speech or debate therein, they shall not be questioned in any other place.

Sec. 7. No person shall be chosen as a delegate from any Colony who shall be under twenty-five years of age at the period of his election; nor unless he be, at such period, a citizen of Liberia, and have been an inhabitant of the Colony for which he is elected, for at least six months prior to his election.

Sec. 8. Congress shall have power to prescribe uniform rules of naturalization for all persons of colour, provided that all persons now citizens of any Colony of Liberia, shall continue to be so, and that all coloured persons emigrating from the United States of America, or any district or territory thereof, with the approbation, or under the sanction of the American Colonization Society; or of any Auxiliary Society of the same, or of any State Colonization Society of the United States, which shall have assented to this Constitution of Government, shall be entitled to all the privileges of citizens of Liberia; except the same shall have been lost or forfeited by conviction of some crime.

Sec. 9. They shall have power to fix the standard of weights and measures, until the Congress of the United States of America shall have prescribed some standard of the same, when the American, shall become the standard of Liberia.

Sec. 10. They shall have power to settle the value of any African money, in the metallic currency of Liberia, which currency shall, in all other respects, be the same with that of the United States.

**Sec. 11.** In time of war or insurrection, or of imminent danger thereof, they shall have power to emit bills and to borrow money on the credit of Liberia, under such restrictions and limitations as may be provided by the American Colonization Society: and at such times they shall have power to provide a treasury for the common defence, to appoint a treasurer and such other officers or agents as may be necessary to the collection and disbursements of the public money, no part of which shall be appropriated but by an act, or resolution of Congress: the treasury shall be supplied by a rateable assessment of such sums, as may be necessary, upon the several Colonies; which, until a more equitable mode can be provided, shall be in proportion to the number of delegates, in the Congress, elected by each Colony; such sums, to be assessed, collected, and paid by, or in pursuance of the acts, or orders of the respective Legislative Councils of the Colonies, and all expenses incurred for the common defence shall be chargeable upon and paid out of the said treasury.

**Sec. 12.** The Congress shall have power to declare war, in self-defence, and make rules concerning captures on land and water: to raise and support armies in time of actual war; but no appropriation of money to that use shall be for a longer period than two years.

To provide and maintain a navy in time of war.

To make rules for the government of the land and naval forces.

To provide for organizing and disciplining the militia, and for governing such part of them as may be employed under their authority; and to appoint over them, when so employed, or select from among them, the General, Brigade, and Regimental Staff officers: and to appoint and commission, for the existing war, all other officers in command thereof, of higher grade than the commandants of companies: reserving to the Colonial Governments respectively, the appointment at other times of all their militia officers, and in time of war, of all officers of militia whose appointment is not hereby vested in the Congress of Liberia.

**Sec. 13.** The Congress shall have power to make treaties with the several African tribes and to prescribe rules for regulating the commerce between Liberia and such tribes: but they shall enter into no treaty or alliance, nor ascertain and assess the sums and expenses necessary to the common defence, nor emit bills, nor borrow money on the public credit, nor agree upon the number of vessels of war to be built or purchased, or the number of land and sea forces to be raised, without the assent of two-thirds of the members present.

**Sec. 14.** Congress shall have power to render uniform the tariff of duties on foreign imports into the territory of Liberia; but, in doing so, shall give no preference to one port thereof over another; and all such duties shall be collected by, and paid into the treasuries of the respective Colonies under the authority of their respective Legislative Councils.

**Sec. 15.** Congress shall impose no duty on the exports of any Colony, nor shall any Colony impose any duty on the entry or

transportation of the produce or manufactures of any other Colony arriving in the same.

*Sec. 16.* The Congress may establish a communication by post, between the several Colonies and fix the rate of postage, but the proceeds thereof shall be paid into the treasuries of the several Colonies in which the same may be collected, and the officers required to sustain such communication, shall be appointed under the authority of the Colonial Legislatures, in such mode as they may respectively prescribe, and be paid such compensation as their respective Colonial Legislatures may provide out of the proceeds of the postage.

#### ARTICLE III. *Of the Executive Power.*

*Sec. 1.* The supreme Executive power of the Government of Liberia shall be vested in the Governor of the Colony of Monrovia, whose title shall be "President of Liberia and Governor of Monrovia," and in a council to consist of the several Colonial Governors or a majority of them. The President shall, if empowered, perform the duties of Agent of the United States of America for the reception of recaptured Africans, provided that, if any other person shall be appointed to such agency, he may, also, be a member of the Executive Council with a right to debate, but not to vote on any question.

*Sec. 2.* During the recess of the Congress all vacancies in the several offices created and filled by them shall be filled on the nomination of the President with the advice and consent of the Council, if present—if absent, by the President alone; and all such officers, so appointed, shall hold their offices until the expiration of the ensuing session of Congress.

*Sec. 3.* The President shall be, ex-officio commander in chief of the Land and Naval forces of Liberia, and of such portion of the militia as may be called into the service thereof. He shall receive his appointment from the American Colonization Society and shall be removable at their pleasure.

*Sec. 4.* The Executive power of the Colonies of Cape Palmas and Bassa Cove shall be vested in a Governor and such councilors, and inferior officers and agents, as the constitutions adopted for these Colonies by their respective Societies, may provide.

#### ARTICLE IV. *Of the Judicial Power.*

*Sec. 1.* The Judicial Power of the Government of Liberia shall be vested in a Supreme Court, to consist of the President of Liberia and the Governors of the several Colonies, and in such other Courts as the Congress may establish by law; and shall extend to all cases arising under this Constitution of Government, and the treaties and laws made in conformity therewith; to all cases in which controversies shall arise between citizens of other nations, or between such citizens and the colonists; to all cases in which controversies may exist between the Colonies themselves, and to all cases wherein the rights or privileges of any minister, diplomatic agent, or representative of any of the African tribes may be involved.

*Sec. 2.* In all cases between the Colonies themselves, or which

may threaten to disturb the peaceful relations between Liberia and other nations, or the several African tribes, the Supreme Court shall have original jurisdiction. In all other cases it shall have appellate jurisdiction only.

**Sec. 3.** The decisions of the Supreme Court shall be conclusive evidence of the construction of the Constitution, treaties, and laws, and with the treaties and acts of the Congress shall have paramount authority to the acts of the several Colonial Legislatures and the decisions of their Courts; from the latter an appeal may be taken whenever those decisions involve the construction of any treaty, act of Congress, or prior decision of the Supreme Court of Liberia.

#### ARTICLE V.

**Sec. 1.** The assent of all the parties thereto, shall be necessary to any amendments of this Constitution; and the American Colonization Society shall have power to provide the mode of ascertaining and proclaiming such assent to any future amendment.

The citizens of the several Colonies shall be entitled in every Colony to all the rights, privileges and immunities of the citizens of such Colony.

No order of nobility, nor hereditary political distinction of any sort shall be admitted in any Colony. No law shall be passed abridging the liberty of speech or of the press, nor any preference be given to one religious creed, institution, or denomination, over any other; but every person shall be allowed to worship God according to the dictates of his own conscience.

No law shall be passed to prevent the people from peaceably assembling to petition for a redress of grievances; nor shall any religious test be enacted as a qualification for office.

The property of no person shall be taken for public use, without just compensation; and in all criminal cases the trial by jury shall be preserved inviolate.

The writ of habeas corpus shall not be suspended except in time of actual invasion or insurrection, and the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated; and no warrant shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized.

The Committee further report the following Resolutions:

*Resolved*, That no Auxiliary of the American Colonization Society, unless with the consent of the Parent Society, shall hereafter acquire territory on the western coast of Africa, or plant any settlement or Colony there, or in an interior direction due east from the ocean, any where between the Galinas river and the territory of Kroo Settra, except within the declared boundary of a Colony already planted.

*Resolved*, That effectual means be promptly taken by the Board of Managers of the American Colonization Society to purchase the territory on the western coast of Africa, not yet purchased by any American Colonization Society, between Cape Palmas to the south, and the territory of the British Colony at Sierra Leone to the north.

*Resolved*, That a code of laws for Liberia be formed by a joint committee to be appointed by the American Colonization Society, the associated Societies of Pennsylvania and New York, and the Maryland State Society,

should they concur in the ratification of the proposed Constitution of Liberia; which code, when supervised by the said Societies and approved by the American Colonization Society, shall be promulgated, under the sanction thereof, and shall be subject to no repeal, alteration, or amendment, by the Congress of Liberia or the Legislative Council of any Colony, without the concurrence of the American Colonization Society.

*Resolved*, That each Auxiliary and State Society shall make quarterly reports to the Board of Managers of the American Colonization Society of their proceedings and of their receipts and disbursements. And that while the Parent Society extends its efforts to aid the resources thereof throughout the Union, the several State and Auxiliary Societies who have undertaken to plant and maintain particular Colonies in Africa, shall pay over to the Treasurer of the Parent Society ten per cent. of the sums which they may respectively collect; excepting all such sums as may be granted by the several Legislatures, or by individuals under an express condition inconsistent therewith.

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#### REPORT OF DR. SKINNER.

Dr. SKINNER returned from Liberia in a debilitated state of health in the brig *Luna*, which arrived at New York in November last, but remained with his family on Long Island till January, when, being convalescent, he visited Washington, and at a meeting of the Board of Managers of the American Colonization Society on the 17th of that month, made the following Report:

*To the Board of Managers of the American Colonization Society.*

GENTLEMEN:

I submit to you the following Report of the State of the Colony under your charge, since the commencement of my administration as your Agent.

On my arrival in the Colony on the 12th of August, 1835, I found the inhabitants in a high state of political agitation, in consequence of a Proclamation issued by N. Brander, the then Vice-Agent, postponing the election of the Colonial Officers four months later than the time fixed in the Constitution. This difficulty was adjusted by a revocation of that Proclamation. Since which time, there has been a uniform disposition in the citizens to submit to the Constitution and laws of the Colony, without the least manifestation of that mutinous temper which was exhibited by some of the inhabitants of Monrovia during the administration of Mr. Pinney.

The industry of the Colonists is evidently on the increase, and their attention has of late been especially turned towards Agriculture. There appears to be a general conviction resting on the minds of the people that they must raise their own provisions, and not be dependent either on the Natives or Foreigners for the necessaries of life. Several of the Colonists have, during the past season, raised corn and rice in considerable quantities, and some are beginning to cultivate the Cotton Plant and Sugar Cane, while others are preparing extensive Coffee Plantations.

The Colony is in a good measure supplied with Common Schools. Only three additional ones are needed, and one of them will be supplied by the Ladies of Philadelphia, as soon as a

Teacher can be obtained, and another by the Ladies of New York. Our Teachers are generally deficient in the knowledge of English grammar, three only of the present Teachers being qualified to teach this necessary branch of learning. We hope soon to receive well-qualified Teachers through the exertions of the Associations forming in New York and elsewhere in the United States, for the accomplishment of this and other objects involving interests of the first importance, not only to the Colony of Liberia, but generally to the dark and benighted inhabitants of Africa.

Much may be done to render our Settlements more healthy than they are at present, without incurring any great expense. Monrovia, for instance, is capable of great improvement in this respect. If we can rely on the united testimony of East-India writers, the draining of two swamps, which might be accomplished for two hundred dollars, would greatly improve the healthiness of that town. I shall, however, pursue this subject no further at present; as I contemplate shortly to lay before the public an Account of the Diseases of the African Climate, their causes and consequences, and the proper treatment for them, with such directions as experience has proved to be useful, in respect to the diet and exercise of Emigrants, which may enable them to escape sickness altogether, or at least to allay its violence: and to connect with this subject, a View of the Soil, Climate, &c. of the different portions of the Colony.

In conformity with a request made to me by your Board soon after my temporary appointment to the Agency of your Colony, I have been heretofore prevented by a variety of causes, from answering the Statistical Inquiries made by Gerrit Smith, Esq. at the annual meeting of your Society in the year 1834. I will now give you all the information I possess on the subject.

I find the whole number of Emigrants sent out to the Colony since its settlement, is 3,223, and that the present number of inhabitants in the several settlements, is as follows, viz:

Monrovia,	-	-	-	-	868	Brought over,	-	-	-	2301
Caldwell,	-	-	-	-	438	The whole of an importation sent				
Millsburg,	-	-	-	-	222	from Baltimore, were afterwards				
New Georgia,	-	-	-	-	375	removed to Cape Palmas,	-	-	-	100
Edina,	-	-	-	-	215	Removed to Sierra Leone, about	-	-	-	150
Marshall,	-	-	-	-	142	Settled amongst the Natives, about	-	-	-	100
Little Bassa,	-	-	-	-	41	Returned to the U. States, say	-	-	-	100
Grand Cape Mount,	-	-	-	-	50					
										2,801

These 2801 deducted from 3,223, the whole number of Emigrants sent from the U. States, leaves a deficiency of 422. The number of births in the Colony, if it could be ascertained, added to 422, would show the number of deaths; but, as no record of these has been kept, certainty on this point cannot be ascertained. The mortality has, however, been less than it has been generally estimated, and greatly less than took place in the colonization of this country.

What proportion of the original Emigrants to Africa were free in this country, and what proportion were manumitted for the purpose

of emigration, cannot be precisely stated. It is believed that at least one-half of the number were of the latter description.

We have in the Colony 168 Orphans—116 of them in Monrovia, and 35 in Caldwell. Most of them were born in the Colony, and such as were not, are the children of deceased emigrants. Many of these children are put out to places where they are badly fed and worse clothed. An Asylum for their support would be a humane and highly beneficial establishment.

Mr. Smith inquires how many of the Colonists are worth ten thousand dollars? I answer, there are not more than two, in my opinion, worth that sum, and not more than five who are worth five thousand. The people in the Colony are generally poor. Many of them were sent out without any thing of consequence; and others who had a little property have been obliged to expend it in consequence of sickness after the expiration of the six months in which they drew rations from the Society. Being acclimated in Receptacles, they were prevented from cultivating any ground. When Emigrants are at once placed on their land, this disadvantage is obviated.

Owing either to the sickness or negligence of my predecessors in the Agency, a large proportion of the Emigrants entitled to land, had not drawn it. Many who had drawn town lots, had not drawn farm land; and the towns of Caldwell and New Georgia had been laid out into town lots on farm land previously drawn, whilst the original title was unextinguished, and the original drawer left without his farm land. One-half of the Colonists entitled to land, were without their farm land, and many without town lots; and some who had drawn and built on town lots, had not a title to them. I made it a prime object to remove these difficulties, and to furnish Emigrants as they arrived with town lots, on which they might immediately begin to cultivate their own soil, and farm lands as soon as necessary to keep them employed. To accomplish this purpose, I spent several weeks in surveying and laying out farms in the woods and swamps; and by various exchanges, extinguished the original deeds in the towns of Caldwell and New Georgia, and have laid out one hundred and sixteen farms for the New Georgians. In descending the river in the night, whilst engaged in this work, I took the fever, of which I have had a number of severe attacks.

I visited New-Georgia a few days before I left the Colony, and was pleased to see the increased energy with which they had cultivated their lands, and the luxuriant crops of corn, cassada, rice and potatoes, with which their ground was covered, which, but a few months before, was impassable to man. The sight was an ample compensation for all my toils, and all my sufferings. It is believed by those who are well able to judge, that these industrious citizens, in the past season, have raised four times the crops that they have obtained in any previous year.

But few of the natives have been civilized. I have known but five instances. Two of these are professors of religion.

The amount of our Exports cannot be exactly ascertained. Our Imports may; but the particular articles of each, cannot. My departure being somewhat sudden, I had not time to obtain the necessary

information on this point; but requested Mr. Williams, the Vice-Agent, to collect the particulars, and to forward them by the first opportunity that might offer.

Our Tariff duties have amounted to from fourteen to eighteen hundred dollars a year. They do not average more than four per cent. on the goods imported. The duties for the past year have been between eighteen and nineteen hundred dollars.

EZEKIEL SKINNER.

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#### HIGHLY INTERESTING FACTS.

[Philadelphia, February 6th, 1837.]

The meeting advertised on Saturday having attracted my attention, I was induced to visit the Sansom Street Church last evening, and have rarely been so deeply interested, as by the simple and touching statements of Dr. Skinner, late Governor and Surgeon General of Liberia, whose great respectability and intimate knowledge of the concerns of the Colony, entitle him to much attention. I was the more gratified by the very satisfactory condition in which he appears to have left the colonies; when I contrasted it with the distorted and prejudiced pictures sometimes drawn by persons evidently ignorant of the real state of these interesting settlements, or manifestly hostile to them.

Dr. Skinner drew a vivid sketch of the scenes of misery he had witnessed wherever the horrors of the slave trade still exist. These he added had formerly prevailed at all the portions of the coast now occupied by the Liberian colonies, but that wherever they had been planted, this nefarious traffic had ceased, and with it most of its concomitant evils. The lights of humanity and religion were now gradually pervading the surrounding tribes, and one of the facts he related was alike new and pleasing—that of a total cessation of the human sacrifices so common before the colonies were planted. Bob Gray, one of the principal chiefs at Bassa Cove, having informed Dr. S. that he had frequently sacrificed victims under a tree still standing at Edina, and celebrated as the “Devil’s Bush;” but since his intercourse with the colonists he had ceased to observe these savage rites. Now a Christian Church is proposed, and will soon be erected beneath the branches of that very tree! The affections of the natives have in many instances been won by the devoted labours of the missionaries, one of whom is now in the interior, where he has acquired the Bassa language; has invented an alphabet, to reduce it for the first time to writing, and is now engaged in compiling a spelling book and dictionary, preparatory to the introduction of schools into that district. It appears that these disinterested labours are winning their way to the confidence and hearts of the natives, and that, by steady perseverance and increase of effort, Dr. Skinner looks for the rapid spread of civilization and religion in that land of brooding pagan darkness. He gave a highly interesting account of the moral statistics of Liberia; his intimate acquaintance with the people, enabling him to assert that the state of morals and religion would compare most favorably with any similar number of the inhabitants of this country, either white or black, nearly one-fourth of the whole population being orderly professors of religion, who occupy 14 churches of various denominations. In reference to the prospects of benefiting the coloured race by the system of colonization, he incidentally made the highly gratifying statement that, out of the whole amount of emigrants sent by the American Colonization Society, (3300 in number,) only 739 had been lost by death or otherwise: this including not only those who had perished in the conflicts with the natives, and the hardships endured by the early settlers, as well as in the process of acclimation, but all the subsequent mortality from disease, accident or shipwreck, and those who have gone into the interior and Sierra Leone, or returned to America. This presents a most favorable result, when contrasted with the early settlers in this country—even the most fortunate—and infinitely more favorable than the early efforts at Jamestown, where the royal bounty was so lavishly expended.

Connected with the salutary influence of the colonists upon the surrounding heathen, were many pleasing incidents and arguments well-calculated to strengthen the confidence of the friends of this good cause. Dr. Skinner deemed the ob-

tion so frequently urged—"that the means were entirely inadequate to effect the great end contemplated,"—as utterly gratuitous; for, said he, so soon as Africa shall be rendered the comfortable and prosperous home of the black man, that it is rapidly becoming, then, without burdening the Colonization Societies with applications for outfit and passage to their settlements, the colonists will find the means of reaching those happy shores, at their own proper charge, as the emigrants to this country from Europe now do.

The foregoing rough sketch is not intended as a report of the address, but merely to present to your readers a few of the facts adduced in favor of the benign system, of which each candid auditor must have entertained more exalted ideas at the close of the discourse, whatever might have been his previous views, under the persuasion that God was about to overrule, through his instrumentality, the miseries of a long oppressed people, for the promotion of human happiness and his own glory.

X. Y. Z.

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#### SLAVERY IN THE DISTRICT OF COLUMBIA.

On the sixth of February, Mr. MORRIS having presented to the Senate a petition from Abolitionists in Ohio and having moved that it be received, read and referred, with instructions to the committee to report on various points which he specified, a discussion arose, in which the propriety of any interference on the part of Congress with slavery in the District of Columbia became a prominent topic. In the course of the debate, a marked difference of opinion on the general subject was manifested by two distinguished Senators from the South, though they concurred in denying the authority of Congress to legislate on the subject of Slavery in the District.

Mr. RIVES said he had witnessed the whole course of this discussion with great pain and mortification. He did not say which side was to blame, but he could not help observing that gentlemen from non-slaveholding States stood in a very different position from their Southern brethren. They might sit with great coolness, and indulge all the delicacy of their feelings with impunity. They had no cause to be disturbed in relation to their own communities; but when they came on that floor, and gratuitously put forth their notions on a subject which so deeply concerned others, he contended that they were aggressors, and that gentlemen on the other side were acting on the defensive. To present a petition, if respectful in its language, was a duty which Senators were bound to perform; but when, not satisfied with this, they came forward and volunteered their own views on so hazardous and delicate a subject, and claimed for this Government new powers, the calculation must be extraordinary on the passiveness of the South, if gentlemen supposed they were to sit in silence.

[Mr. RIVES here animadverted on some remarks which had fallen from Mr. WEBSTER, and referred to a decision of the Senate, by a vote of 36 to 6, that the subject of Slavery in the District was not to be contested on that floor.]

Mr. R. had no objection that Senators should present their petitions, but he protested against the gratuitous exhibition of those horrid pictures of misery which had no existence. He was not in favor of slavery in the abstract. On that point he differed with the gentleman from South Carolina (Mr. CALHOUN.) But it was an existing institution; it was recognised and protected by the Constitution; and he was at a loss to conceive why, on a subject of this character, honorable Senators would permit themselves to throw firebrands into that Chamber. The only pacifying course was that which had been proposed, which was, to lay the question of reception on the table. And gentlemen might be assured that, as often as these petitions were presented, the preliminary question of reception would be moved, and that motion, with its appendages, would as often, he hoped, be laid on the table. Was the miserable farce of receiving these petitions, and then immediately rejecting them, a thing worth contending for? Surely not.

Mr. R. strongly disclaimed all desire to excite jealousy or ill feeling, but reminded Northern gentlemen of the very different circumstances in which they stood towards this subject. They might stir it with perfect safety to their constituents, and possibly with benefit to themselves. But it never could be mooted on that floor without exciting the profoundest feeling throughout the South. He begged gentlemen to desist from such a course. He used the language of expostulation, not of menace, although he felt that a proud consciousness of Southern rights might well warrant him in the use of other language. He appealed to the patriotism of the Senator from Massachusetts. He had on other occasions, and especially in defence of that very Union which is now again threatened, given proofs of it. Mr. R. did not doubt or call it in question. But he appealed to that feeling, and besought that Senator, and all others, to let this subject alone—not to invade the peace of the firesides of their brethren, and not to persist in a course which Southern men could view in no other light than as an aggression upon their dearest interests. When petitions were brought forward, the only proper course was that which had been pursued on his own motion last year, and which had now been renewed in so honorable and peace-loving a spirit by the Senator from Delaware.

Mr. CALHOUN explained, and denied having expressed any opinion in regard to slavery in the abstract. He had merely stated what was matter of fact, that it was an inevitable law of society that one portion of the community depended upon the labor of another portion, over which it must unavoidably exercise control. He had not spoken of slavery in the abstract, but of slavery as existing where two races of men of different colour, and striking dissimilarity in conformation, habits, and a thousand other particulars, were placed in immediate juxtaposition. Here the existence of slavery was a good to both. Did not the Senator from Virginia consider it as a good?

Mr. RIVES said, no. He viewed it as a misfortune and an evil in all circumstances, though, in some, it might be the lesser evil.

Mr. CALHOUN insisted on the opposite opinion, and declared it as his conviction that, in point of fact, the Central African race (he did not speak of the North or the East of Africa, but of its central regions) had never existed in so comfortable, so respectable, or so civilized condition as that which it now enjoyed in the Southern States. The population doubled in the same ratio with that of the whites—a proof of ease and plenty; while, with respect to civilization, it nearly kept pace with that of the owners; and as to the effect upon the whites, would it be affirmed that they were inferior to others, that they were less patriotic, less intelligent, less humane, less brave than where slavery did not exist? He was not aware that any inferiority was pretended. Both races, therefore, appeared to thrive under the practical operation of this institution. The experiment was in progress, but had not been completed. The world had not seen modern society go through the entire process, and he claimed that its judgment should be postponed for another ten years. The social experiment was going on both at the North and the South—in the one with almost a pure and unlimited democracy, and in the other with a mixed race. Thus far, the results of the experiment had been in favor of the South. Southern society had been far less agitated, and he would venture to predict that its condition would prove by far the most secure, and by far the most favorable to the preservation of liberty. In fact, the defence of human liberty against the aggressions of despotic power had been always the most efficient in States where domestic slavery was found to prevail. He did not admit it to be an evil. Not at all. It was a good—a great good. On that point, the Senator from Virginia and himself were directly at issue.

Mr. RIVES said he had no disposition to get up a family quarrel on a theoretic question between those who were practically agreed. It was certainly very remarkable that the Senator from South Carolina should take him to task for representing him as defending slavery in the abstract, when every word he had since uttered went directly to prove that such was his opinion. Every remark he had made tended to that, and to nothing else. There they differed. Though he (Mr. R.) came from a slaveholding State, he did not believe slavery to be a good, either moral, political, or economical; and if it depended on him, and there were any means of effecting it, he would not hesitate to terminate that co-existence of the two races to which the Senator from South Carolina had alluded, and out of which the present state of things had grown. Yet none had therefore reason to doubt that he should defend the rights growing out of the relations of slavery to the uttermost. No interference with that relation could be attempted without great and

abiding mischief; and, if such attempts were persisted in, they must and would inevitably lead to the rupture of those ties which now bound the States in happy union. Great as might be the evil, no remedy for it had been found; and if any were to be devised, it must proceed from those only who suffer the evil; nor would the Constitution tolerate the remotest interference by others. When such interference should be forcibly attempted, Mr. R. was prepared to throw himself into the breach, and to perish in the last ditch in defence of the constitutional rights of the South. But he was not on this account going back to the exploded dogmas of Sir Robert Filmer, in order to vindicate the institution of slavery in the abstract.

Mr. CALHOUN complained of having been misrepresented. He again denied having pronounced slavery in the abstract a good. All he had said of it referred to existing circumstances: to slavery as a practical, not as an abstract thing. It was a good where a civilized race and a race of a different description were brought together. Wherever civilization existed, death too was found, and luxury: but did he hold that death and luxury were good in themselves? He believed slavery was good, where the two races co-existed. The gentleman from Virginia held it an evil. Yet he would defend it. Surely if it was an evil, moral, social, and political, the Senator as a wise and virtuous man was bound to exert himself to put it down. This position, that it was a moral evil, was the very root of the whole system of operations against it. That was the spring and the well-head from which all these streams of abolition proceeded—the effects of which so deeply agitated the honorable Senator.

Mr. C. again adverted to the successful results of the experiments thus far, and insisted that the slaveholders of the South had nothing in the case to lament or to lay to their conscience. He utterly denied that his doctrines had any thing to do with the tenets of Sir Robert Filmer, which he abhorred. So far from holding the dogmas of that writer, he had been the known and open advocate of freedom from the beginning. Nor was there any thing in the doctrines he held in the slightest degree inconsistent with the highest and purest principles of freedom.

Mr. WEBSTER then made some remarks, to which Mr. RIVES replied, and thus proceeded:

I must now (said Mr. R.) address a few observations to the Senator from South Carolina (Mr. CALHOUN) in regard to the controversy he has thought fit to get up with me in regard to the merits of the institution of slavery. I may say, sir, without fear of contradiction, that no Senator has exhibited a more determined spirit to resist any interference with the subject of slavery than I have done. I deny wholly the power of this Government to act, in any manner whatever, on the subject, either here or in the States. I have been constantly ready to take the highest ground which has been proposed by any Senator here for repelling this interference, by voting at once not to receive the petitions. But, sir, while I have been thus prepared and determined to defend the constitutional rights and vital interests of the South at every hazard, I have not felt myself bound to conform my understanding and conscience to the standard of faith that has recently been set up by some gentlemen in regard to the general question of slavery. I have not considered it a part of my duty, as a representative from the South, to deny, as has been done by this new school, the natural freedom and equality of man; to contend that slavery is a positive good; that it is inseparable from the condition of man; that it must exist, in some form or other, in every political community; and that it is even an essential ingredient in republican government. No, sir; I have not thought it necessary, in order to defend the rights and the institutions of the South, to attack the great principles which lie at the foundation of our political system, and to revert to the dogmas of Sir Robert Filmer, exploded a century and a half ago by the immortal works of Sidney and Locke.

This is a philosophy to which I have not yet become a convert. It is sufficient for me to know that domestic slavery, whether an evil or not, was an institution existing at the time of the adoption of the Constitution; that it is recognised and sanctified by that solemn instrument; that there is no right in this Government, or in the other States, under any pretext whatever, to interfere with it: that, in regard to the slaveholding States themselves, it was entailed upon them by a foreign and unnatural jurisdiction, in opposition to their own wishes and remonstrances; that there is now no remedy for it, within the reach of any human agency, and, if there were, it must be originated and applied by those only who feel the evil; and that any interference with it by this Government, or the other States,

would, in violating the most sacred guaranties of the Constitution, rend the Union itself asunder. In pursuing this course, I have the satisfaction of reflecting that I follow the example of the greatest men and the purest patriots who have illustrated the annals of our country—of the fathers of the Republic itself. It never entered into their minds, while laying the foundations of this great and glorious fabric of free Government, to contend that domestic slavery was a *positive good—a great good*. Washington, Jefferson, Madison, Marshall, the brightest names of my own State, are known to have lamented the existence of slavery as a misfortune and an evil to the country, and their thoughts were often anxiously, however unavailingly exercised in devising some scheme of safe and practical relief, proceeding always, however, from the States which suffered the evil. Mr. Jefferson's writings, from the "Notes on Virginia" to the latest emanations of his great and patriotic mind, are full of the testimony he has borne on this question, in the most impressive language.

In following such lights as these, I feel that I sin against no principle of republicanism, against no safeguard of Southern rights and Southern policy, when I frankly say, in answer to the interrogatory of the gentleman from South Carolina, that I do regard slavery as an evil—an evil not uncompensated, I know, by collateral effects of high value on the social and intellectual character of my countrymen; but still, in the eye of religion, philanthropy, and reason, an evil. But, evil as it may be, it is now indissolubly interwoven with the whole frame of our society; and, if remedy there be for it, that remedy can come from the hand of Omnipotence only. In the mean time, it is inviolably protected by the sanctuary of the Constitution itself, and no attempt can be made to disturb it without aiming a parricidal blow at that instrument, which forms alike the security of the rights and liberties of the whole nation. In occupying ground like this, I feel that I rest on solid and tangible principles, the force and justice of which every mind must acknowledge. On the contrary, by putting the defence of Southern rights on the abstract merits of slavery, as a *positive good*, as a natural and inevitable law of society, you shock the generous sentiments of human nature, you go counter to the common sense of mankind, you outrage the spirit of the age, and alarm the minds, even of the most liberal and patriotic among our fellow citizens of the other States, for those great fundamental truths on which our common political institutions repose. Unfavorable revolutions, only, in the public sentiment, can be expected from bold abstractions of this kind; and nothing, I verily believe, has given so strong an impulse to the cause of the abolitionist as the obsolete and revolting theory of human rights and human society, by which, of late, the institution of domestic slavery has been sustained and justified by some of its advocates in a portion of the South. Sir, the true line of principle and policy is to stand upon the solemn guaranties of the Constitution, the impregnable position of our acknowledged and indisputable rights; and, in the name of those rights, and of the peace and harmony of the Union, I now call upon the patriotism of the Senate to apply the only quietus the subject admits, by laying the motion to receive these memorials on the table.

#### A F R I C A N D I S C O V E R I E S .

[*From the Journal of Commerce.*]

The Asiatic Journal for January contains some account of the exploring expedition recently undertaken by Dr. Smith and others from Cape Town, South Africa, into the interior of the Continent. It appears that the expedition penetrated almost as far as the tropic, found a very healthy climate, and returned in excellent condition, with an immense variety of drawings and specimens of natural history. The artist who furnished the zoological part of the collection, is said to have set out on this hazardous adventure in a state of health which hardly allowed a hope of his being able to reach the frontier of the colony, and to have returned a strong, robust, and healthy man. In the words of Sir John Herschell, he was "a living and thriving proof of the salubrity of the country traversed." This is an important fact in reference to African colonization. And yet colonizationists are charged with inhumanity in wishing to remove so many of our free coloured people as are disposed to emigrate, from a country where they scarcely increase at all, and from cities where 1 in every 27 of them dies annually, to the fine and healthy countries in the land of their fathers. Dr. Smith is about to set out on a new expedition into the interior, with a view to further more extensive researches.

## RELIGION AMONG THE SLAVES.

[From the New York Commercial Advertiser.]

The Rev. Dr. Palmer, of Charleston, (S. C.) stated Sabbath before last, in the course of a sermon, that there were five hundred coloured members of his own church in Charleston, in good standing.—[We have before us the minutes of several annual Conferences of the Methodist Episcopal Church, from which it appears, that at present, that body has under its charge 182,296 coloured members. Of this number 71,181 reside in slave states—a great portion of whom are slaves. It is a fact perhaps not generally known in the northern states that many masters are anxious to have their slaves brought under the influence of the gospel; and for this purpose they have built places of worship, and support the missionaries that are sent to their plantations.]

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## COLOURED PEOPLE OF BOSTON.

From the Report of the Rev. R. Spaulding, to the Boston Auxiliary of the American Union for the Relief and Improvement of the Coloured Race; embodied in the annual Report of the Auxiliary.

In the discharge of the duties imposed upon me, I have visited every family of coloured persons in the city. That I might be assured that none were omitted, I have made diligent and patient inquiries through every street and lane within its limits. I have left no opportunity unimproved, to obtain the most perfect knowledge of their character and circumstances that I have been able. I have visited and conversed with them as their friend, without reference to any question with which our country has, unfortunately, been so painfully agitated. In my inquiries among them, I have never once introduced the subject of "Abolition," or "Colonization." My reason for this course, you must perceive and approve. With these questions your society does not necessarily interfere; your object being, not to excite them upon questions foreign to them, and over which they can have no control; but to awaken in them an enlightened desire for improvement, and to afford them such assistance as you may be able, in the attainment of that object.

I am happy to know, that the object of my agency has commanded itself to the judgment and feelings of the more intelligent portion of them, many of whom feel a commendable interest in the improvement of their race, although they see but little prospect of an event so desirable. Another class of them is almost entirely indifferent to the subject, having abandoned nearly all hope of such an improvement, until public sentiment and feeling shall have materially changed towards them. While the third class look upon every effort that is made in their behalf, except through the medium of "abolitionism," as dictated only by duplicity and a desire for their utter extermination. Many of this class are exceedingly superstitious and degraded, and truly the objects of our compassion.

When we have convinced them that we are interested in their behalf, and that they may confide in our friendship, an important point will be gained. We have then to convince them that they have within themselves the elements of respectability, the materials of

their own fortune; that sobriety, industry and economy will insure them the respect of all from whom respect is desirable. But as it now is, many of them have seemed to lose sight of this point, and are looking forward in expectation of some ideal good yet to come, as the fruit of the abolition excitement. They frequently speak of what their *friends* are doing for them by these means, and many of them could hardly be persuaded that any man could be the true friend of the coloured man, who is not what is technically called, an "*abolitionist*."

By the late census it appears that the entire coloured population of the city is 1757, making a decrease within the last five years of 118. The number visited by me, living by themselves in families, is, 1310; which, taken from the whole number, will leave 447 for those at service in white families. Of the latter, I have not, of course, taken any individual account. The above 1310 may be classed as follows:

Married Persons, - - - -	398	Girls under 10 years, - - - -	194
Widowers, - - - -	26	Girls over 10 and under 21 years, -	105
Widows, - - - -	123	Girls 21 years and over having pa-	
Single Men, - - - -	104	rents, - - - -	32
Single Women, - - - -	53	Children who can read, - - - -	169
Men connected with churches, -	91	Children attending schools, - - -	272
Women, " " " "	166	Children attending Sunday schools, -	238
Boys under 10 years of age, -	164	Children connected with churches, -	8
Boys over 10 and under twenty-one years, - - - -	111	Boys learning mechanical trades, -	3

But few of the parents can read, and, of the children reported as able to read, and as attending schools and Sunday Schools, some discount must be made for irregular attendance, though in most instances they were reported as attending regularly.

A majority of all classes of them attend public worship very irregularly, though this habit might easily be corrected, were proper measures adopted for this purpose. One cause, however, of this irregularity, undoubtedly is, the want of suitable places of worship among themselves, of which I shall speak more particularly hereafter.

It will be seen above, that, of the 111 boys between the age of 10 and 21, but *three* are learning any mechanical trades; though I have found *twenty* at least, whose parents or guardians would be glad to find places for them; and of the 105 girls within the same ages, nearly the same number.

In most instances, when I have introduced this subject to them, they have expressed not only a willingness, but a *desire* to avail themselves of such privileges as might be afforded them and their children; though the manner in which they have been treated in this respect, renders them exceedingly incredulous, as might reasonably be expected. Because no such advantages have been allowed them heretofore, they are not easily persuaded that they can be obtained for them now.

The facilities now afforded them by the city authorities for the education of their children are by no means ordinary, though perhaps not fully adequate to their wants. There is a respectable grammar school, under a competent teacher, exclusively for coloured children

and youths; also two primary schools; all kept in the brick building erected for that purpose the past year in Belknap street.

The primary school formerly kept in Robinson's Alley, has recently been discontinued for want of such attendance as would, in the judgment of the school committee, justify its expenses. The number of children in the northern part of the city who would be embraced in the primary school department, is about 35. These must now attend in Belknap street, or remain at home, unless some other provision be made for them.

Besides the above, there are two or three private schools for children, of a temporary character.

Among other inquiries, I have ascertained the occupations of every man reported by me above. That you may have every important item of intelligence respecting them before you, to aid you in preparing your report, I present the following table:

Mariners, - - - - -	171	Carpenter, - - - - -	1
Laborers, - - - - -	112	Whitewasher, - - - - -	1
Barbers, (exclusive of apprentices,) - - - - -	32	Whitesmith, - - - - -	1
Keepers of clothing shops, &c. - - - - -	23	Shoemaker, - - - - -	1
Waiters or tenders, - - - - -	25	Blacking Maker, - - - - -	1
Cartmen, - - - - -	8	Painter, - - - - -	1
Tailors, - - - - -	6	Paper hanger, - - - - -	1
Keepers of Boarding houses, - - - - -	5	Soap Boiler, - - - - -	1
Boot Polishers, - - - - -	4	Measurer, - - - - -	1
Blacksmiths, - - - - -	3	Cobler, - - - - -	1
Ordained preachers, - - - - -	2	Chimney sweep, - - - - -	1
Stevedores, - - - - -	2	Servants not at service, - - - - -	7
Victuallers, - - - - -	2		

The above are as reported to me, and I presume they are nearly, if not perfectly correct.

Before I close this report, I beg leave to call your attention to another subject which I conceive to be inseparably connected with the moral improvement of the coloured population of Boston. I refer to their want of another, or a more commodious place of worship.

It is known to the few who feel interested in these matters, and doubtless to yourselves, that for their religious instruction, there are two regular churches supplied by coloured ministers of approved character in the denominations with which they are connected. One of the Churches is situated in Belknap street, and is connected with the Calvinist Baptists.—This house is of respectable dimensions, sufficiently so for the congregation.

The other church is situated in May street, and is connected with the Methodist Episcopal Church, and is under the pastoral care of Mr. Samuel Snowden. This is a small brick building, 25 feet by 40; the basement of which is occupied as a dwelling, and the upper part as a church. It will seat about two hundred and fifty persons, and I am credibly informed is uniformly filled every Sabbath with attentive worshippers, and on afternoons and evenings, when they are more at liberty to attend meetings, it is filled to overflowing, so that many are obliged to retire for want of room.

It is the deliberate opinion of those who have the best means of knowing, that were the place more commodious, some two or three

hundred more, at least, would regularly assemble to receive religious instruction, who now remain at home because the place cannot receive them. As it now is, the congregation cannot possibly increase, but must remain stationary, until a more commodious house shall have been provided for them. A majority of them are *poor*, and would consequently be able, at best, to do but little towards the erection of a better one. They must therefore depend upon the liberality of an intelligent public to afford them the requisite aid.

The friends of the Coloured People will be glad to learn, that, since this report was presented, the house in May street has been considerably enlarged, and is now probably, adequate to the wants of the people. [ED. OF BOSTON RECORDER.]

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#### THE NEGRO'S FRIEND.

[*From the Boston Recorder.*]

Who is he? At the South, we have men who are tired of slavery, for themselves, and afraid of it for their children. They sell out, therefore, slaves and all, and seek a residence in the free States. We admit their right to reside among freemen, if they choose; but, certainly, upon their plan, there will be not one slave the less, nor free-man the more, on that account.

We have others, at the South who are also tired of the difficulties, unknown but by experience, of managing slaves. They liberate their own; they pity others; and, they go to Ohio. This may be disapprobation of slavery; it may be fear of insurrection; it may be prudence, worldly policy, self-love or love of children; but, it is no evidence of regard for the slave. If his misery grieves you, why not remain where your sympathy may cheer, and your influence relieve it? Because he is unhappy, will you forsake him? A slave mother, in despair of relieving her famished son, is said to have removed "a good way off, as it were a bow shot from him; for she said, let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." There was genuine compassion.—But is it a like compassion which prompts you to remove a good way off, as if it were a thousand miles, to improve your fortunes, whilst the slave is left—

To shed his tears alone?

At the North there are excellent men who also pity the poor slave. "They lament for him, saying ah, my brother!" And they urge his immediate emancipation. For the interest they take in him, the slave is bound to thank them; but in his name, as well as in his master's, I inform them that "the time has not come." You say they ought to be *immediately* emancipated; and you can prove it. Well you prove it; but, verily, with a considerable acquaintance in the Southern States, the writer thinks it is not so near proved, as it was before you began. Where are your converts? Have any of the rulers or masters of the slaves believed in you? Probably, not one; and other converts are of no value to your ultimate object. At the South, it is matter of fact, that public sentiment is, universally, against immediate emancipation; and it is matter of opinion, that another third of the cen-

tury and another generation of slaves must pass away, before public sentiment can be any thing else.

In the mean time, *what shall be done for this generation?* They need the gospel. In several of the slaveholding states, and in large portions of all these states, they are not, generally, without it. Where there are gospel ordinances, *on the Sabbath day*, for the master, there are the same for the servant. And of the two classes, the servants may have the most religion; simple indeed, but genuine. The pride of birth, of fortune, of intellect, of station, is less in their way, and hence the proportion of real converts is probably greater. The moral character too, of the whole race, will bear comparison with that of the laboring poor, either in the old world or the new. To say that we have two millions of heathen among us, is a mistake. They are not heathen. Very far from it. Still, they need the gospel.

Intellectually they are greatly behind the age, and yet not greatly, I believe not at all, behind their own class of people in other parts of Christendom. In point of information, on all subjects, they are equal to the peasantry of a part of Ireland, of Italy, of Spain and Portugal, and even of Germany, not to speak of Russia. They are better informed than the mass of the ancient Jews, Greeks, or Romans in their best days; and they are infinitely better people. Why say the inhabitants of Africa, speaking of our negro colonists, "America man know every thing"? Still, they are greatly behind the age in which they live, and need to be improved.

As to their physical condition, generally, the correct statement may be as follows. Slaves are well treated,

1. Where they are owned in small numbers of from one to twenty or thirty, including all ages. Throughout the whole slaveholding country, embracing thirteen states, slaves are largely owned; perhaps one third of all we have are owned in small families under thirty.—In the District of Columbia, in Maryland, Virginia, North Carolina, Kentucky, Tennessee, and Missouri, probably a half, or two thirds, are thus owned. In such families there will usually be no overseer. The master, if a farmer, works with his servants, and all fare nearly alike.

2. Where an overseer is employed, but the number of working hands is small, say under ten, the overseer works with them, and all work and fare nearly alike.

When the overseer is a man of piety, humane, sober, respectable, and skilled in government, as is often the case.

4. Where the master or mistress, and especially where both possess the qualities just mentioned, the overseer is carefully selected. He is restrained from cruelty, and probably from correction. The wants of the servants are supplied, and the liveliest interest is taken in their welfare. John Randolph, of Roanoke, would be delayed a week from Congress, that he might "distribute [winter] clothing to his slaves with his own hands." "He said they could not be placed in a better condition than they then enjoyed, and that he would give five hundred pounds to know how they could be kept in as good a condition after his death." (Testimony of Mr. Richard Randolph, Jr., in "The Randolph Will case.") A second gentleman who hires out about

twenty servants, requires by written contract so much clothing, so much food, in which is specified "meat twice a day," &c. *A third*, whose servants formerly used one or two barrels of whiskey every year, now, with their own consent, pays them its value in money.—*A fourth* makes a gratuity to his servants of 50 cents per month, for pocket money. *A fifth* assigns to such servants as choose to accept it, a lot of ground, which they are to cultivate for themselves. When they choose to make tobacco it is sent to market for them, and the proceeds paid over. A gentleman, happening to step into a store at the time, saw a servant receive \$100 in cash, for his crops. *A sixth*, of much note in the sporting world, says that any of his slaves may go to a free state, if they think they can better their condition and wish it. Some gentleman in New York endeavoured to persuade one of his family to leave his master. The servant laughed at them. Several of these individual cases represent large classes of slaveholders. Besides all which, it is common to provide each slave family with a separate cabin, and a garden attached. Here they have their vegetables, their pigs, their poultry, &c., in addition to their regular allowance. Here they live comfortably, have no care, and often more clear money than their master. But I will not enlarge.

5. Where the great southern staples, tobacco, cotton, rice, and sugar are not cultivated, or only in small quantities.

6. But where there is an extensive cultivation of these staples; where slaves are owned in large numbers; and where overseers are employed; still the character of the master or of the overseer may secure good treatment. Besides, where a master is severe, he is not so at all times, nor to all alike. Home servants, servants inherited, and especially those who were esteemed by the parents of their present owners, or were their nurses, or their companions in childhood, old persons, young children, and all others who are active, honest, obedient, careful and agreeable, are sure of good treatment, generally. Even a negro trader, so employed for many years, told a clergyman on his death-bed, that he had always made it a rule, in selling slaves, to put them in as good a condition as he found them. His brother, a trader for nine years, lately professed to practise upon the same rule. The trade admits of no such rule; but certainly hard masters, and overseers, like passionate parents, or schoolmasters, are not always, nor indiscriminately so. It is published, as an axiom, that "absolute slavery never fails to harden the heart." *Avarice* hardens the heart; *all indulged sin* hardens it; and not less in the free states than elsewhere. But that slavery has that effect, is a question of fact, and the writer's observation does not sustain it.

7. Where religion flourishes, slaves are well treated. This above all. Wherever there is a stated weekly ministry, intelligent, pious, faithful, and successful, so that the community are brought under the influence of religion, there the slaves are elevated, both in character and condition. They are informed, and improved, *directly*, by the instructions of the minister, and *indirectly* also, by the same influence upon the master and his family. A revival of religion, in a southern congregation, is truly a reviving in their bondage, to the slaves. A fair proportion of them will certainly become its subjects, and they,

and all their brethren are, in every way, blessed by it. Nor are they cyphers at such a season. Their simple piety reaches the young master, and the misses of the family, and even their parents. It is expressed delightfully, in many and peculiar ways, and is felt throughout the congregation. They who have heard an assembly of black people singing a favorite hymn to Old Hundred, or Mear, or perhaps Watts' 65th, 2d Book, "When I can read my title clear" to Pisgah, will not soon forget it. Especially, if you were returning from a night meeting, in the country; if you saw the glare of a dozen light-wood torches, moving through the forest before you, and so deepening the surrounding gloom that you saw only that; and if, as you came up, you heard the strong, manly and melodious voices of a score or two of blacks, men and women, swelling out upon Nettleton's 385th or 439th; if you could see and hear these people, in such circumstances, you would not say they were heathen. Your first impression would probably be that they were among the best and happiest people you ever saw. And, as to some of them, you would not be much mistaken.

But the statement I am now supporting is, that where religion flourishes, the servants are well treated, improved and elevated in every way. Let the truth as it is in Jesus, be stately preached, *on every Sabbath day*, throughout the Southern country, and let all the ordinances of the church be regularly and successfully administered, and "the negro's friend" will have accomplished almost every desirable object. Bring the whole people, white and black, under the power of the gospel, *and every thing will come right*. The evils of slavery will cease, and slavery itself will cease, if so it ought, and cease *in the right way too, with the consent of all concerned, and without violence or injury to any one*.

But how far has this object been attained? The writer is a Presbyterian, and can best speak of Presbyterian ministrations. That these, as at present enjoyed, are not sufficient for the ends described, will appear from the following official statement, in regard to the Presbytery of Fayetteville, N. C., which may, pretty correctly, represent our southern Presbyteries generally. In that Presbytery there are 47 churches, which are supplied with the preached word, by 16 ministers, as follows, viz:

*Two, every Sabbath.*

*Five, every second Sabbath.*

*Fifteen, every third Sabbath.*

*Sixteen, every fourth Sabbath.*

*Five, every fifth Sabbath.*

*Four, every fourth Saturday.*

The parishes of these ministers are from 100 to 500 square miles in extent; and, of course, if one were ever so desirous of visiting his people generally, he would find it impossible.

The reason of this state of things is, that the population is sparse, and the people in moderate circumstances. Consequently, several neighborhoods must unite, in order to support a pastor. The families will own, or employ, from one to twenty servants, including children. *A few have more. But the servants do not help to support the go-*

pel, nor do they always help the master to do it. Yet they occupy the ground, and extend the limits of the congregation. To ask the whites only to subscribe, is to ask but one in five or ten of the population; and not more than \$100 will be obtained, before you will have gone as far from the centre, as it will be convenient to travel on the Sabbath day. Another point must be selected, some ten or fifteen miles from the first, and a congregation formed there, and another \$100 made up. It will require four of these to support a pastor, and these four will cover a space equal to four, five or six hundred square miles. Suppose a minister should plant himself in the centre, and determine to spend himself in his work. Can he visit all these people? Can he spend a night in each family, in order to address and pray with the servants, when, with their master at their head, they return from their daily employments? Impossible. He must neglect both masters and servants, and leave both to suffer, but especially the servants, for want of more religion in the family. In many parts the pastoral charge will be thus extensive because there are two or more denominations upon the same field. But frequently that explanation cannot be admitted. The country is not supplied, and cannot be, until ministerial charges are contracted, and the servants receive their full share of ministerial labor. Let "the negro's friend" contribute to this object, and he will be a friend indeed.

The plan of sending missionaries to the coloured people, avowedly and separately, has been tried. Young brethren, under strong missionary impulses, are frequently exercised about such labor, and distressed that a door does not open, or that they do not seem to possess humility and self-denial enough to enter it. The writer is *perfectly satisfied* that they are called to no such work. It is not the way. For the south, we want *pastors, and the same pastor for white and black*. The servant's minister must be the master's minister. *Ungodly servants* will despise a missionary who comes as "the negro preacher." It is a fact that they ridicule him. He must be their *master's equal*, and respected by their master, if they respect him. And, further, in his plans, for their improvement, he must not only include, but he *must begin with, the whites*. The blacks he had better overlook for a while. Let him secure a decided reformation among the whites.—Let the profane and stormy wickedness of the master, or of the young master, or of the overseer, be seen to yield, and to give place to gentleness and prayer, and he is sure of the servants. He has their gratitude, their profound respect, their entire confidence, their heart's best love. He can mould them as he pleases.

For a long time the writer has been thinking on this subject, and wishing to present it to those who desire to meliorate the condition of the blacks. He has been told that there was too much excitement; he would be misunderstood, &c. But having been born at the South, and lived and preached for many years, among masters and servants, he has a right to speak, and to expect that he will not be misunderstood. And, besides, it is time to act. A writer in the New York Observer of June 25, 1836, says, "There is a strong sympathy with the African race. It can hardly be restrained by sober judgment, and a regard to the principles of common justice. It seeks

to find channels in which its exuberant compassion may flow forth." This is correctly stated. Here is disclosed the hidden fountain, in the souls of good men, both in New and in Old England, which feeds Abolitionism in all its forms. We cannot dry it up. We would not if we could. We would open new channels for this "exuberant compassion," and let it freely flow, until every southern neighborhood should have its minister, and every master and every slave should have felt the power of the gospel. If abolitionism will take this course, it may bless the slave, and the southern country, *without fear of mistake or failure*. But should it continue calling for an immediate jubilee, blowing its trumpet, and laboring to excite the people, the present and perhaps the next generation of blacks will be injured beyond repair. Christian masters, and all benevolent and upright men, will endeavor to discharge their duty, as heretofore. Their hands are nearly tied, indeed, but still they will try to do what they think right. But there are multitudes who fear not God, nor regard man. What, think you, will be the effect on them? For the south we entertain no fear—not the least. During the Southampton massacre, the gentlemen of a village, ten miles off, collected all their blacks into a public square, and informed them that their brethren of Southampton had risen, and were slaying all before them, and now, "Take your choice, join them or join us, just which you please." So now, we fear not the blacks; I speak for many; I think, for the country generally; but we do fear for them. And we entreat "the negro's friend," if he would do any thing in their behalf, to send them the gospel, upon the plan indicated in this paper. *Pay their proportion of the pastor's salary, say \$100 per year, and they shall have the pastor's services.* This will be a blessing that maketh rich, and, unlike some other plans, *addeth no sorrow therewith*.

The Rev. Dr. Peters, of New York, or the Rev. Dr. McDowell, of Philadelphia, agents for Home Missions, will take pleasure in executing any trust committed to them, in behalf of the blacks.

The writer acts for a Committee of Missions, composed of clerical and lay brethren, in behalf of the Presbytery above named; and could he have had a meeting of that Committee, he would have asked leave to subscribe this paper officially. As that cannot conveniently be accomplished, and as a publication on this subject and of this nature seems to require a name, he offers his address.

JAMES W. DOUGLASS,  
Fayetteville, North Carolina.

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VIRGINIA ANNUAL CONFERENCE, }  
Petersburg, Feb. 14, 1837. }

The Rev. C. W. Andrews, Agent for the Virginia Colonization Society, delivered a pithy and concise address to the Conference in behalf of the object of his agency.

On motion of John Early,

*Resolved*, That we unanimously recommend to the people of our communion, the cause of the American Colonization Society, and especially the "New Plantation" proposed to be established by the Virginia Colonization Society, on the coast of Africa to be called New Virginia.'

*Resolved*, That every member of this Conference be required to preach in behalf of the Colonization Society, on some Sabbath near the 4th of July next, and take up a collection, and forward the amount to Benjamin Brand, Esq. Treasurer of the Colonization Society of Virginia, Richmond.'

A true copy.

JOHN EARLY, *Secretary.*

COLONIZATION MEETING IN TRENTON, NEW JERSEY.

On the 6th of last month a public meeting was held to promote the interests of the Colonization Society, in Trenton, New Jersey, and remarks made by Messrs. Wynkoop, of the Princeton Seminary, Professors Breckinridge and Alexander, Capt. R. F. Stockton, Stacy G. Potts, Esq. and Col. Porter, of Easton; to all of whom the audience listened with great interest and delight.

The main object of the meeting (says the *Trenton Gazette*) was to operate generally upon public sentiment; and an application made to the society by several negro families in Monmouth and Middlesex to be taken to Liberia, seemed to render it peculiarly proper to attempt to awaken interest in this subject in a community which have too long neglected it. The *Commercial Herald* of Philadelphia, in copying the speech of Capt. Stockton, observes—

"The thrilling incident detailed towards the close of the speech, is calculated to impress all with admiration of the moral courage that could on the instant, conceive and execute such a daring conception. An early navigator made use of the *Eclipse* to alarm the natives of the West Indies into terms, and Capt. S. appears to have appealed to the sun for a similar purpose. Such actions mark **MEN**, and although easy to talk of when done, are not so easy to conceive and execute, when existence is compressed into a minute. A friend has promised us a more detailed account of the scene, drawn from one of the party who accompanied the Captain, which, when received, we shall be glad to lay before our readers. Instances of American heroism are always gratifying, especially when transpiring in the cause of benevolence, and we would here remark, that Virginia—not with her usual nobleness—has generally monopolized the credit of sustaining the early efforts of Colonization, when in fact, New Jersey deserves as much if not more praise; for we believe Messurado would never have been obtained, but for a Jerseyman's courage and tact, and it was reserved for American prowess to achieve that possession which had been the desire of other countries, and the subject of their treaties for a century."

The following speech of Capt. Stockton will be read with interest.

MR. CHAIRMAN.—The chances of doing good but seldom occur, whilst those for mischief happen every day; "as we have therefore opportunity, let us do good to all men." It was late when I heard of this meeting, and though ten miles distant from this place, much engaged in business, I did, with accustomed selfishness, leave it, for the pleasure of being present on this occasion, not indeed to participate in the exercises, because I had not a moment for preparation or reflection, but solely for the gratification which I have enjoyed, of hearing others discourse on this great subject of christian benevolence. I should certainly have resisted any personal application to address you, but called upon in the most delicate manner, by my reverend and noble friend, seconded by the unanimous wish of such an assembly as this, no consideration of personal convenience, or fastidious delicacy could prevent me from complying, to the best of my ability, with your request."

Before I proceed, however, to that part of the history of the Colonization Society, which I judge was the particular object of the resolution just passed, I will take leave to say a few words as to the great principle and objects of that institution, partly because they are not generally understood, and partly because I desire that there may be no mistake as to my opinions concerning that important matter. The great principle upon which this Society is founded, is "UNIVERSAL CHRISTIAN BENEVOLENCE," OR THE DESIRE TO PROMOTE THE REAL HAPPINESS OF MAN. I do not doubt that you understand and appreciate this great principle, nor do I think it necessary to invoke your aid in its defence ; still I will venture a remark or two on the subject, not to enlighten or instruct, but rather for the purpose of reviving the recollection of things long known and well understood.

Christian benevolence is a fundamental principle in ethics, if not the great principle upon which all morals rest, and is in my humble judgment and experience the surest foundation of national prosperity and individual happiness. If I were called upon to select the happiest man in the world, I would select the most benevolent man, and in the triumph of this great principle, I would produce the happiest man. Who is there that has read the history of nations, and contemplated the character and actions of the most renowned kings, or the ambitious schemes of the most artful demagogues, that does not turn with disgust from the insatiate avarice, the uninterrupted wrong, and the fanatical cruelty of the first—the heartless insincerity, the mean superciliousness, and unprincipled selfishness of the latter. Who does not love benevolence more than ambition ; who is there of any experience that would not prefer to follow the dictates of an enlightened benevolence, by which social life is preserved or adorned, and the true happiness of man secured, to the aspirations of political ambition, which fill the mind with visionary projects, earnest hopes, desperate efforts and sad disappointments ;—who would not rather walk in the humble paths of the benevolent Howard, than follow Napoleon in the selfish eccentricities of his ambition. For myself, I would greatly prefer the well-earned reputation of this noble philanthropist, to having worn the imperial purple of the "Emperor of the French," "King of Italy," and "Protector of the Confederation of the Rhine."

Mr. Chairman, there appears to be some difference of opinion amongst our countrymen, as to the objects of the Colonization Society. At the North, they are accused of riveting still closer and stronger the chains of the southern slave, by sending the free people of colour to Africa. At the South, they are suspected of acting in harmony with the abolitionists. I cannot, sir, admit either of these to be its great purpose ; nor can I consent that the real objects of that magnificent scheme shall be obscured even for a moment, by the mere consideration of what is best and most comfortable for the African in this country, (be he bond, or free,) whom God, in his inscrutable wisdom, has placed amongst us. These are matters undoubtedly worthy of regard and attention, but they are secondary to the main object, or more properly, the means ; and must sink into comparative worthlessness, when we consider the real objects of the Society, and contemplate her extended benevolence and holy purposes. Its object, is not to liberate the slave in this country, who is comparatively blessed and happy ; that is a matter which is in other hands, and with which they have nothing to do, and about which they feel no responsibility. But, sir, they do hope, through the instrumentality of that Society, and by means of the coloured people in this country, to liberate fifty millions of souls from the most appalling rites of the bloodiest superstition, and make them free indeed, and likewise to introduce amongst them the blessings of civilization and free government. It is not merely to find a more comfortable residence for the free people of colour ; it is to endeavour to secure an eternal residence in heaven, for the wicked, wretched, degraded African. I do not look upon the African in this country as a mere slave ; I see him an apprentice brought from a land of superstition and despotism, to learn the principles of religion and liberty ; I see in him a person schooled for the benefit of his country, and the improvement of his species, and whose business and glory it will be to regenerate his native land. We have no more to do with the motives that induced the white man to bring him to this continent, than we have with the motives of Judas Iscariot for betraying our Saviour. I place them both to the economy of God's government, and whilst I am amazed, and grieved at the events themselves, I rejoice that the results will benefit mankind.

Viewing them in the condition of sufferers in the cause of civil and religious liberty, with the high and lofty purpose of redeeming the land of their fathers from the miseries of barbarism, are they not a favoured people ? Compare their hard-

ships with the sufferings of the early martyrs in the cause of christianity, or with the dangers and privations of the pioneers in the cause of civil liberty in any age or country—compare their condition with the unhappy fate of the gallant and desperate Indian.—O, sir, when we remember that there is not one drop of blood in mortal veins that once fed the lion hearts of Philip and Logan, and that they suffered and died to no apparent purpose, can we hesitate to pronounce that the slave's condition, with his high hopes, is more enviable. With what enthusiasm of joy would these brave chiefs have hugged their chains, and endured an eternity of bondage, to have saved their race from annihilation. In this view of the subject, is it not cause for regret, if not wonder, that there should be a christian, or a man, who will not aid this, of all others, the noblest benevolence of modern days; nevertheless, there are persons who do oppose and vilify. The abolitionist appears to be the most conspicuous and most scurrilous in his opposition, but that society receives so little encouragement from our community, that his invectives might be disregarded, had he not placed himself with blasphemous intrusions between the African and his God. He declares that all men are equal, and in chase of that political fiction, disregards the actual condition of the human race, their wants and necessities, and their relation to their Maker. He exaggerates the degraded condition of the slave; his scanty food and raiment; his scars and stripes, till he becomes quite insensibl[e] to every conception, save that of animal feeling, and temporary convenience; and in his maniac zeal, is willing to sacrifice the souls of fifty millions of Africans, and to deluge his own country with blood.

Not content with the extermination of the Indians—he is preparing the negro for the same process. Can any one doubt, if the abolitionist succeeds, that the negro will share the fate of the Indian, and both be extirminated. I do not deny the evils of slavery, nor am I insensible to the hardships of the slave, more than I am to the unhappy fate of the Indian.

But whilst our duty in behalf of the latter is environed by awful and mysterious darkness, in relation to the former, we have the cloud by day and the fire by night, to instruct and guide us.

We have been truly told of various instances, in which the protection of God has been vouchsafed to that Society; could these all have been the effect of obscure chance? No thinking person, I conceive, can doubt that there are marks of design in them—and he that cannot discover in them the glorious hand of the Ruler of the Universe, has much to learn and pray for. Yes, sir, we rest upon our faith in God; He is with us—and the abolitionist will in vain interfere with the councils of the Almighty.

To give another evidence of God's protective kindness to the cause of Colonization in Africa, and to comply with your request, I will now proceed to the narrative of what occurred during the negotiation with the natives, for the present Colony of Liberia.

The first attempt made by the American Society for colonizing the free people of colour of the United States on the coast of Africa, failed principally from two causes; the treachery of the natives, and the injudiciousness of their first location. After the death of many of the first emigrants, it was found necessary, in order to save the others, that it should be abandoned and the survivors taken to Sierra Leone, where they received from Sir Charles M'Carty, the Governor, the most friendly and hospitable treatment.

In this condition of the Society's affairs, the U. S. schooner Alligator was ordered to the coast of Africa, with instructions to her Commander to visit the Colony; and in conjunction with Dr. Ayres, their recently appointed Agent, to do whatever might seem best for the cause of humanity and the safety and comfort of the Colony; to select a more eligible site for them, or to return them to the U. States.—The schooner having arrived at Sierra Leone, Dr. Ayres, who had reached there a short time previously from the United States, came on board. After hearing the melancholy catastrophe which had attended the attempt to settle on the island of Sherbro, and the judicious temporary arrangements that had been made for the survivors in the neighborhood of Sierra Leone, it was resolved to proceed immediately down the coast, for the purpose of selecting the most eligible place to re-establish the Colony. Cape Mesurado was selected, and notwithstanding the difficulties and disappointments which have attended the various negotiations, for the last hundred years, to secure that spot, it was determined forthwith to make the effort. The intercourse of that people with the European nations in carrying on the slave trade, had made them somewhat familiar with the Christian character,

and they had been by the slave dealers led to understand that the objects of all such Colonies were to put an end to the slave trade, which had for many years been their principal business, and through which they received those luxuries, which they supposed could not be obtained by any other means. On the arrival of the vessel at the Capes, a messenger was sent to the king. The next day he came to the shore to hold a *PALAVER*, and to ascertain the object of the visit. It was explained to him; he gave his assent, and promised his protection, and that on the day following he would sign the treaty. But after he had received all the presents that were taken on shore for him, he thought proper to treat the present negotiation as he had all former ones. He returned unexpectedly, and contrary to his promise, to his town, and refused to have any thing more to do with the matter. The Agent, Dr. Ayres, and Mr. Nicholson, the carpenter of the vessel, both citizens of New Jersey, agreed to go with their Commander to the town of the King, and insist upon the performance of his engagements, or the return of the presents.

They had a long and dreary walk through a wilderness, accessible only by the blind path they were treading, guided by two "Kroomen." On their arrival at the town, they were received with civility, and conducted immediately to the *Palaver House*, in which there was a platform, on which the King sat on all great occasions.

Whilst the King and his head men were preparing for the *Palaver*, these gentlemen ingratiated themselves with the people, by distributing among them various presents. The King finally arrived, with a great number of persons in his train; he received the officers with kindness and some address, and ascended his throne. The Commander followed and seated himself beside the King, with his two companions near to him. The King had two good interpreters, who seemed to be very proper men, and well disposed. The negotiation was renewed by professions of good will on both sides, and proceeded with mutual satisfaction. The King believed that the settlement proposed would not directly interfere with the slave trade, or deprive them of their accustomed European supplies; and he pledged himself as a King, in the presence of his people, and the great spirit,\* that he would on the next day hold a *Palaver* on the sea shore and sign the treaty.

At this moment, an English mulatto, who was supposed to be friendly, but who had not been before seen, walked into the assembly, and declared to the King, that what had been said to him was false; that the object of the white man was to destroy their trade, and entirely to cut off their commerce. In proof of which, he said, that the very vessel now lying in the Bay, and these men now before you had captured a few months ago, two French vessels coming with presents and for trade, and took them to their own country. In one instant, this immense multitude, who had been previously seated on the ground, sprung to their feet, and uttered a cry of revenge and war that can never be forgotten by those who heard it.

These officers looked round, in vain, for help. All, all appeared to be lost—as far as it depended upon human means. They determined, however, to die like christians' men; and whilst with one hand, the life of the King was put in jeopardy, with the other, was made the last appeal to high heaven in behalf of Africa. And as they cast their eyes above, from this small clearing in the wilderness, they saw the clear blue sky, and the same sun that was then shining upon their beloved families and friends. Yes, there was the God of their Pilgrim Fathers—the same God who had watched over and protected their happy country—and who guided their own adventurous footsteps into the present peril. There was he, in all the glory of his omniscience, and all the splendor of his power.

The appeal was heard—and this countless band of fierce barbarians fell prostrate to the earth, amazed at this grand spectacle of man's faith and God's power.

The next day the treaty was signed—and soon thereafter the settlement was commenced, under the superintendence of Dr. Ayres.

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The following account of the Anniversary Meeting of the Young Men's Colonization Society of Pennsylvania is from the *National Gazette* of February 23d.

**MEETING OF THE COLONIZATION SOCIETY.**—The anniversary meeting of last evening, at the Central Church, was decidedly among the most interesting ever

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\* These people worship the sun.

held in this city: the speeches of Messrs. Skinner and Pinney, both ex-Governors of Liberia, were intensely so. They did not deal in mere abstract arguments.—They poured forth a world of *facts* in relation to the African settlement, which, occurring under their own immediate notice, appeared to excite the deepest interest, and certainly ought to have convinced every listener. If I before entertained any doubts, they were scattered to the winds; and as the Society failed, for want of time to call up their numerous friends who were pledged for the occasion, they adjourned to the Fifth Presbyterian Church, Arch above Tenth, to Friday (to-morrow) evening, the 24th inst., when it is to be hoped that the interest so manifestly felt will be sustained—especially as many hundred slaves anxious to emigrate are now gratuitously offered by benevolent owners to the Society, provided they can extend to them the benefits of colonization. Who will give \$50 to secure the freedom of one? May I venture to say, that the response will be joyfully returned in the affirmative by

MANY.

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#### SELIM BALLAH.

The Rev. Wm. M'Kenney, late agent of the Maryland Colonization Society, at the late annual meeting of the Virginia Conference Missionary Society, made an affecting appeal in behalf of the African Mission.

In the course of his remarks, says a writer in the Virginia Conference *Sentinel*, he narrated one of the most thrilling incidents which perhaps was ever given to an American audience upon this subject. As no published account has been heretofore given of many of the incidents, connected with the visit of SELIM BALLAH, a native African, to this country, it may serve the cause of missions, to notice them more in detail here, though with no view of being able to do justice to the very happy manner of Mr. M'Kenney. Selim Ballah, whose christian name is William, was the head man or chief warrior of King Freeman, one of the most powerful, sagacious, and artful Kings in all the region of the coast of Africa. Of this King the Maryland Colonization Society purchased a part of the territory on the coast of Africa, now called Maryland in Liberia. This purchase was effected at a very dear rate, according to King Freeman's estimate of such matters, though in truth on very reasonable terms. The first condition he made in his terms of sale was twenty puncheons of Rum. This condition, however, was firmly resisted by the Agents of the Society, and King Freeman was not only induced to abandon it on the ground that the Society could not traffic in so ruinous an article, but was prevailed on to discontinue the use of it among his people. The value of this article was fully made up in things more serviceable to the King and his people, and the purchase effected. It was obvious, however, that the King had been induced in his own mind to make this sale of his territory, with the hope of aggrandizing his kingdom from the superior wealth and intelligence of the colonists. But it was not long before feelings of a different character began to mingle with his reflections, and give direction to his purposes. The superior intelligence of the colonists, which first inspired him with a desire to make them his neighbors, from a view to his own profit, began now to assume a different aspect, and inspire him with a fear that all this appearance of honesty and benevolence on the part of the colonists, might only be with the ultimate view of supplanting him in his Kingdom. The anxiety of his mind, under these corroding reflections, may well be imagined. He sought with great care to know the truth as to the reasons of the colonization enterprise, and the real object in seeking to be neighbors to him. *Why come so far?* was a question full of interest to him. He listened with attention to every explanation of this matter that could be given. He heard with peculiar interest the accounts of America. The wisdom and power of the nation, the splendor of their buildings and improvements in general, and above all the kindness of the people in sending back the Africans to the land of their fathers, whom the African Kings had wickedly sold to the more wicked white men of those times. These relations affected the King sensibly, but could not quiet his alarm, and only subjected his mind to still more painful alternations of hope and fear. In this state of mind communing freely on one occasion with his chief minister, he said to him, "BALLAH, 'pose you go to 'Merica; you got my eyes—you got my

mouth—you got my ears. You see—you peak—you hear for me, you come back, tell me. What you see, I see—what you peak, I peak—what you hear, I hear. Den, all these things we hear be true, we be all 'Mericans—have 'Merica book, and all be good like dem.” To this, according to BALLAH's own account of it to Mr. M., he said, “I go.” His particular friends, and especially, his wives—of whom he had three—vehemently beset him to relinquish his purpose for fear of being murdered in America. To them he replied, “I go if I die.” Accordingly he sailed from Cape Palmas on the coast of Africa, in one of the ships returning to this country, and arrived in Baltimore in the early part of the spring of 1836. Mr. M. being at that time agent for the Maryland Colonization Society, extended to him the hospitality of his house, for the purpose of imparting fully the information for which his King had sent him. Mr. M. described him to be physically among the finest specimens of man—large, full and just proportions of body—free, open and intelligent countenance, with a quick penetrating eye. He spoke in broken English—receiving ideas with great rapidity, and making such improvement as indicated the presence of a very superior order of intellect. The first sight of the City of Baltimore was confounding, and when he viewed it from the top of the Washington Monument, he was overwhelmed with emotion and exclaimed, “man no make all dis, God make him.” He fully satisfied himself on all the points of information for which he had visited this country, especially the kindness of the friends of colonization, in seeking to return the Africans of this country to their father land, and the benefit the colonists would be in imparting the blessings of civilization and religion to the King and his people. His impressions on receiving the first correct ideas of God and of the revelation of himself to man, in what he called the white man's book, were remarkably natural and striking. Mr. M. describes it as follows:—

He said to me, “Missa Wilson, (meaning the Rev. Mr. Wilson of the Presbyterian Church, resident missionary in the colony) give me one book,” at the same time handing me a paper in the form of a letter, which upon opening I found to be a testimonial of Selim Ballah's character, standing and influence in his own country, highly honorable to his intelligence, and anxiety to promote the welfare of the colony—on returning this paper I said—“that be one very good book. Missa Wilson be one very good man—what he say be all true, and all men love you because Missa Wilson say you be good man. But I have one great book better den dat—my God give me dis book, (pointing to my family Bible,) my God be great God. He make African man—America man. He make de sun—de moon—de stars. He make dat great sea you pass over in coming to 'Merica.” His attention while I was thus striving in his own broken English to make a just impression on his mind of the majesty and power of God, was intense—which may be inferred from the following remarks. He said—“hah ! your God peak to you in dat book !! let me hear him peak.” I then read a few verses in the New Testament, and to accommodate the meaning to his apprehension, said—now listen—my God say to me—pose you be good man—you no steal—you no lie—you no cheat—you no kill—you no go to Devil Bush—when your body die—your soul, de man in de body, fly up high—above de moon—de stars, de sun, and go into a great city, high palaces, and never die again. He lib forever. He listened with an interest deep and profound, and at last made an exclamation which cannot be reduced to language, but which showed most clearly that the whole subject was new to him—after which he asked this pertinent question ; “Why he no send Africa man dat book too ?”

Mr. M. then explained to him that God had given it to their forefathers, but that in consequence of their great wickedness, had taken it from them, but that now he was sending it to them again. To which he replied, “all dat be very good—very good.” Since the return of Selim Ballah, his King has written a letter to the President and Board of Managers of the Maryland Colonization Society, expressing his gratification at the information received from his head man, saying ‘that my eyes, my ears, my tongue was there, and that it was the same as if he had been there himself,’ that he was pleased with the book they had sent him, (a code of laws adapted to his situation,) and was willing to conform to all they had recommended. So that the visit of Selim promises great good to the native Africans, and the whole showed most clearly, their readiness to adopt the religion and habits of civilized life, and that this open door in the providence of God, needed only to be entered by the Missionary, to cause the tribes of Africa to arise from the night of Pagan darkness and take their seats among the nations of the earth.

The President now proposed to be one of 50 to give \$10 each. This proposi-

tion was responded to with great cheerfulness, to the amount of 60. Mr. Plumer now announced a proposition from a lady of the congregation to be one of 50 to give \$5 each, which was responded to in the same handsome style. The baskets were then handed around, to "gather up the fragments, that nothing might be lost," and it was found that the nett proceeds of the meeting amounted to **FIFTEEN HUNDRED AND FIVE DOLLARS AND SEVENTY-TWO CENTS.**

What was still more interesting to a devout mind and worthy to be noticed here, was the very solemn and pious character of the meeting throughout. There was a strong indication of contemplative interest, in the countenance of every hearer, and a vein of deep and prayerful feeling pervading the assembly.—This meeting, held at the time it was, and in the presence of so many strangers, cannot fail to give a new impulse to the spirit of Missionary enterprise within the bounds of our Conference.

C.

Richmond, February 28, 1837.

#### EXPEDITION TO LIBERIA.

We have heretofore omitted to notice the sailing of the Brig **RONDOUT**, Capt. Howland, for Liberia. She left Wilmington, on the 30th of December last, with thirty-four emigrants, among whom were William Taylor, a young coloured physician who has received his medical education at Washington under the care of the Board, and the emancipated slaves of Dr. SHUMAN of North Carolina, whose case was noticed in Vol. 12, p. 317 of this Journal, and in Vol. 13, p. 4. It was expected that Louis Sheridan and his connexions, (*see African Repository*, Vol. 13, p. 4,) about 40 in number, would have been among the emigrants of this Expedition; but, much to the regret and disappointment of the Managers, it was found that the vessel chartered was too small for the accommodation and conveyance of their property. They were thereupon necessarily obliged to defer their departure till another opportunity should offer. This we hope will soon be the case, as Mr. Sheridan is a man of great respectability, intelligence and information, besides being the owner of considerable property, and would on every account be a most important accession to the Colony.

Dr. David Francis Bacon sailed in the Rondout, as principal Colonial Physician.

#### LIBERIA.

Extract of a letter from a Colonist, received by the Rev. Wm. F. Broaddus, dated **BASSA COVE, September 21, 1836.**

We are surrounded by an opposing people, to whom we believe God intends by us to send the gospel. They are beginning to inquire why God makes such a difference between them and the Americans, and whether they cannot become like the Americans; which furnishes to my mind the evidence that the work will be done, though I should not live to see it.

Our settlement is quite healthy. *We have not lost a single person*, save those who fell in the massacre at Bassa Cove. We have here houses built, some log, some framed—town lots cleared—streets laid off—a church built, 80 by 24; we have twenty-six or twenty-seven members of the church, of which little flock your servant has the responsible charge. Two have been baptized this year, one who came with us restored, others received by letter, among which are two ministers of the gospel, Crocker and Mylne. They are missionaries, but the seat of their membership is in our church.

I have the honor to remain,  
Your affectionate Brother, in labors and in Christian love,  
**AARON P. DAVIS.**

The author of the above letter formerly belonged to Dr. Hawes, of Rappahannock, and was baptized and admitted to the church by the Rev. Mr. Broaddus, who had the highest confidence in his Christian character, and rejoices greatly to learn that he is now preaching the gospel in Africa. The number killed in the massacre to which the letter refers, was seventeen, four adults and thirteen children. This letter furnishes additional proof that nothing is to be apprehended from the climate of Africa, by the coloured emigrant, except those, perhaps, from the mountainous parts of Virginia, who settle upon the rivers or low situations upon the coast. X.

## CONTRIBUTIONS

*To the American Col. Society, from Jan. 25, to Feb. 25, 1837.*

*Gerrit Smith's Plan of Subscription.*

Judge Burnett, Ohio,		\$100
E. F. Backus, Philadelphia,		100
<i>Collections in Churches, &amp;c.</i>		
Dayton, Ohio, in the Church of the Rev. Ethan Allen,		5
Delaware, Rev. Wm. Matchet, Agent,		50
Freehold, N. Jersey, 1st Presbyterian Church, by D. V. M'Lean,		5 50
Putney, Vermont, Cong. Church, Rev. Amos Foster,		8
<i>Donations.</i>		
Essex County, Va. Alexander Somervail, by Hon. F. Mercer,		14
A Friend, by T. Donoho,		1
New Albany, Indiana, by the Ladies, remitted by Martha Beal,		20
Prince Edward Co. Va. Mrs. Rice,		5
A Friend in Knoxville, by Capt. Holcomb, Lynchburg,		5
<i>Life Subscription.</i>		
Robert Carter Page, Illinois, by Rev. W. M. Atkinson,		30
<i>Auxiliary Societies.</i>		
Rutland, Ohio, Female Society, from Jesse Hubbell,		4
Virginia Col. Society, by B. Brand, Tr'r.		340
Do from Carter Braxton, Richmond,		116
Do Collected at Prince Edward C. House by Rev. R.		
R. Gurley,		123 95
Do Mrs. Lee, for passage, &c. of Negro Paine,		60
<hr/> \$987 45		
<i>African Repository.</i>		
John Marshall, Fauquier County, Va. per Rev. Geo. Lemmon,		92 50
Jno. B. Carr, Jr. Charlottesville, Va. per Hon. Mr. Rives,		12
Nathan Thomas, Clio, S. C. per John B. McDaniel,		2
James D. Johnson, Norfolk, Va.		2
Mrs. W. H. Fitzhugh, Ravensworth,		4
Garriet Meriwether, Oak Grove, Kentucky,		5
Cyrus Williams, Stockbridge, Mass.		8
Rev. Jonathan Fisher, Blue Hill, Me.		2
D. W. Nail and J. Landes, Sam's Creek, Md. \$2 each to Dec. 1837, inclusive,		4
Samuel Fletcher, Concord, N. H.		2
Anson Ashley, Asaph Whittlesey, R. P. Treat, Tallmadge, Ohio, \$5 each, per Hon. Jonathan Sloan,		15
Hon. Jonathan Sloan, Ravenna, Ohio,		6
Rev. John Cannon, New Alexandria, Pa.		2
Lyman Patchin, Bennington, Vt. per Hon. Mr. Hall,		4
Rev. Wm. Matchet, Agent,		5
Christopher Waldrop, Richmond, Va. per B. Brand,		2
Dr. Carr Bowers, Southampton, Va. per Jesse Lankford,		10
Charles S. Cary, Chelsea, Mass.		2
<i>Liberia Herald.</i>		
Nicholas Mills, Richmond,		5

THE  
**AFRICAN REPOSITORY,**  
AND  
**COLONIAL JOURNAL.**

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**Vol. XIII.]**

**APRIL, 1837.**

**[No. 4.**

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**CAPT. NICHOLSON'S REPORT.**

THE politeness of the Secretary of the Navy enables us present to our readers the following interesting letter from Capt. J. I. NICHOLSON of the U. S. Navy, giving the result of his observations during a recent visit to the several American Colonial Settlements in Africa. The view which it exhibits of their condition is, on the whole, highly encouraging, and cannot fail to confirm the confidence and animate the exertions of the friends of African Colonization. Capt. NICHOLSON, it will be seen, is of opinion that the prosperity of Monrovia has been impaired by a neglect of Agriculture for the pursuit of trade. This is an evil which has long been apparent to the Managers of the Parent Institution; and they have endeavoured to arrest its progress by such regulations and moral influences as could be brought to bear on the object. The expediency of the means employed is visible in an increased attention to agriculture among the citizens of Monrovia; though the period has not yet arrived when full success can be expected to attend those means.

The beneficial results already experienced from the visit of the ship Potomac will highly gratify the enemies of the Slave Trade, and especially such of them as are friendly to Colonization. The obvious and proved tendency of periodical visits from our National Vessels of War to the Western Coast of Africa, to restrain that detestable traffic, will, it is hoped, induce the Government to direct such visits to be made as often as the interest of the public service may permit.

U. S. SHIP POTOMAC,  
RIO DE JANEIRO, 8th January, 1837. }

SIR,—I have the honour to inform you that we arrived at Cape Messurado on the 20th November, whence we sailed for Bassa Cove on the 27th, and to make the following report of its state as far as I could ascertain from my own observation, the reports of the authorities at Monrovia, and the information derived from the officers of the ship.

Its elevated location was selected with judgment; it may be effectually fortified, and the anchorage is good. The population is about one thousand, and their exports amount to seventy-five thousand dollars annually, in camwood, ivory, palm oil, and a few hides; but at

present their trade is much depressed in consequence of the wars among the natives. The forests abound with medicinal herbs, gums, and valuable wood of almost every description. About seventy-five vessels touch there annually, of which one-third are Americans.— Their agriculture appears to have been neglected, owing they say to the pecuniary embarrassment of the people and the want of cattle and agricultural instruments. Cotton, coffee, indigo, and the richest sugar-cane are indigenous to the soil, and with encouragement and industry, could be produced in any quantities. The salubrity of the climate is found to increase, as the forests are cleared away. Vegetables of many kinds may be raised in plenty; and hogs, sheep, goats and cows, appear to thrive. Fish in abundance are found in the streams, and it is generally admitted that a very comfortable subsistence can be procured by any man of moderately industrious habits. But they complain that the want of capital prevents the farmer from raising a surplus.

The slave trade within the three last years has seriously injured the colony. Not only has it diverted the industry of the natives in the vicinity from agriculture and trade, but it has effectually cut off the communication with the interior; the war parties being in the habit of plundering and kidnapping for slaves all whom they meet, whether parties to the war or not. The daring of the slaver increases with the demand for slaves, which could not of late be supplied by the usual means. The slavers have, therefore, excited the natives to war, by the distribution of their goods, an appeal to their avarice which is but too successful, and within a year four slave factories have been established almost within sight of the colony. But the colonists say they are deterred from marching to destroy them, by the certain revenge to which their helpless trading vessels are exposed. If the slavers were kept from the coast, which, I am informed, could be effected, if the colony possessed an armed vessel, to be manned by their own people, this cause of four-fifths of the wars would be removed, and the natives would return to their peaceful pursuits.

It is complained, that many of the emigrants are forced to expend what little capital they may have in erecting their buildings, &c., and to resort to petty traffic for immediate subsistence, to the neglect of the slower returns of agriculture; and that the drain of the inhabitants of Monrovia to form the other settlements, has been a serious obstacle to its growth. Some of the officers who have been here before, tell me that it is evidently not so prosperous as it was at their former visit, which I would ascribe to the neglect of agriculture for the pursuit of trade, which being now cut off by the native wars, has left them without resources. The traders, too, who arrive upon the coast, fearing no competition, and knowing their necessities, demand exorbitant profits, which are again increased by the traders on shore before the articles reach the customers, whose earnings are thus absorbed. It appears to me that it would be advantageous to all parties, if the Society should place their public store on such a footing as would enable the agent to issue at a moderate profit to the colonists, the groceries and clothing for which they now pay so dearly, without, however, prejudicing the interests of the fair tra-

der. The monopolist could not then take advantage of their necessities, and their earnings might be saved to them for the improvement of their lands.

It is important that a greater proportion of farmers be sent among them, for on the product of the soil by their own labour must the settlers mainly depend.

Doctor Dodd, the Surgeon of the ship, who ascended the river, informs me, that about four miles from Monrovia on the Stockton river is the settlement of New Georgia; it contains about two hundred and fifty inhabitants, re-captured Africans, who are devoted to agriculture. The soil is good, easily cultivated, and amply repays the labourer.—This settlement is *certainly in advance of the others* in agriculture.—Caldwell, another of the settlements, is about three miles above New Georgia; it extends about four miles along the south bank of the St. Paul river, and contains about four hundred inhabitants. The soil is good and in a tolerably good state of cultivation. Thirteen miles above Caldwell is Millsburg, finely located on the same river, and flourishing, the soil equally fertile and the climate more salubrious than the others; it contains about three hundred well contented inhabitants.

The schools at the settlements are generally well attended; the children make very good progress. The morals of the upper settlements generally stand fair. We arrived at Bassa Cove on the 29th of November, and I have great pleasure in saying, that those who visited the shore were agreeably surprised at the progress that had been made in clearing away the land, laying out streets, draining a piece of low ground, and building houses, as well for the actual settlers, as for those who are expected. The present inhabitants are most of the re-united remains of the first settlers, whose defenceless situation had been taken advantage of by the natives, to pillage and burn their houses, and murder a number of men, women and children. The Commissioner, Mr. Buchanan, deserves more praise than my report may confer upon him for having re-established them. Eleven months only have elapsed since Bassa Cove was a dense wilderness, and it now exhibits the evidence of a thriving village, and of an industrious people, obedient to the laws, and understanding their interest in maintaining them.

The schools appear to be well attended by the adults and children, of which the necessary good effects will be felt in their moral influence over the natives. The town is beautifully situated on the southern side of the St. John river, at its mouth, about fifty-five miles S. E. of Monrovia, enjoying the sea breeze every day. The Benson river is in its rear, abounding with fish and oysters, and the land in the neighborhood is favourable to agriculture. The population is about one hundred and fifty souls, occupying forty dwelling houses, effectually defended by the well placed pieces of artillery. The good understanding with the natives had been occasionally interrupted by the influence of the slavers: but on the appearance of this ship, all differences were settled by a treaty between Mr. Buchanan and the neighboring Princes, or head men, obliging themselves to renounce the slave trade forever, and to be obedient to the laws of the Colony, as far as applicable to their condition.

Edina is situated on the other side of the mouth of the same river; it contains about two hundred inhabitants, chiefly from Monrovia, and the other settlements, and was occupied about four years ago. The inhabitants are industriously disposed, but have made very little progress in developing the resources of the soil, from their passion to traffic with the natives, the prevailing error of most of the settlers. Their exports last year amounted to nearly twelve thousand dollars in camwood and other articles procured from the natives.

It appears that they are awaking (from the example of Bassa Cove) to a sense of their true interests, in the cultivation of the soil, and there can be no doubt of their ultimate success.

We proceeded to Cape Palmas, a distance of 220 miles from Cape Messurado, where we anchored on the 15th December, and found Harper, the name of the town, advantageously situated on the height of the cape, enjoying daily a fine sea breeze, to which and the cleared land in the vicinity, I would attribute the fact that the settlers have found this place much less unhealthy than the other settlements.—They appear to have profited by the errors of the older colonists, in avoiding as yet all trade with the natives of the interior, and devoting their whole energies to agriculture. In due time a large and profitable trade in camwood, ivory, rice and palm oil, will reward their prudent forbearance. 5000 bushels of rice and 150 puncheons of palm oil, I am informed, can now be procured in the season. Beasts of burden are much wanted to lighten the toil of cultivation, and experiments are making with the native oxen, a small breed.

The population is about one hundred and ninety, occupying fifty-four houses, and arrangements are already made for the reception in good houses of two hundred more until they can occupy their farms which are laid out for about three miles from the Cape on each side of the Maryland Avenue.

They have already in cultivation forty-seven farms, generally of five acres, on most of which the proprietors reside; and a model farm of fifty acres partly under cultivation. The limits of the settlement extend from Rocktown to the Cavally river, a distance of twenty-five miles on the sea board; up that river forty miles to Denah, at the head of navigation, where it is intended to strike that river by the Maryland Avenue, and from Rocktown to about fifteen miles in the interior. About five miles of the country may be traversed in different directions over good roads.

There are two native towns of two thousand inhabitants, between Harper and the farms, under the command of King Freeman, but the colonists appear to be on very good terms with all the Kings and people of the neighborhood, and I cannot refrain from expressing my agreeable surprise, at the evidence of industry and foresight that were exhibited through the settlement—so much have they advanced in solid prosperity in the short space of three years. Its location is decidedly superior to either of the other settlements, in climate and facility of landing; the soil is equally fertile, and the surrounding country as capable of cultivation. Fish and oysters of excellent quality are found in abundance, and vegetables of various kinds may be raised in any quantities.

The ship was visited by King Freeman and King War; the latter is at the head of a powerful tribe in the interior. They were so much astonished at her size, that for want of language to convey their impressions to their friends, they measured her length and breadth with fishing lines.

The Chart erroneously surrounds the Cape with rocks, but on sounding with our boats, we found no danger but the rocks near the shore, which are visible, and a rock bearing N. W. Westerly from the town about two miles distant, and it may be entered in perfect safety.

The only Missionary establishment I had an opportunity of visiting was that of the Rev. Mr. WILSON, who has about one hundred of the native children of different towns under his charge, and a few adults. I was pleased at the correctness with which many of them read from English books; and as some of them are the sons of Kings, and may be Kings themselves in time, it is impossible to foresee the happy effect upon the civilization of the Africans, that may be produced by this school. It is to be regretted that this gentleman has not other Missionaries to assist him in his useful labours. The respective colonies being much in want of arms, ammunition, &c., for their defence, received from this ship in accordance with the instructions from the Department, all the aid that their circumstances seemed to require.

We left Cape Palmas on the 18th December, and proceeded on our way to Rio de Janeiro, where we arrived yesterday in twenty days passage. If I may be allowed to express an opinion, founded on the information and reports of others and my own observations, I would say that it is of the greatest importance to have white agents at the respective settlements, gentlemen of general information and firmness of character. Not only do they command more respect from the Kings and natives of the country, but the colonists themselves more readily submit to their government. I would further say that the Colonies have now taken firm root in the soil of Africa, and though they may be depressed at times by adversity, yet by the gradual development of their resources, and the judicious assistance of their friends, they must finally flourish, to be an asylum to the coloured man, and an honour to their founders.

I have the honour to be very respectfully, your ob't st.

J. I. NICHOLSON, Captain.

To the Honorable MAHLON DICKERSON,  
Secretary of the Navy, Washington City.

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REPORT AND RESOLUTIONS, IN THE LEGISLATURE OF ILLINOIS, AT THE SESSION OF 1836—1837, ON THE SUBJECT OF SLAVERY.

The joint select committee to which was referred the memorials of the General Assemblies of the States of Virginia, Alabama, Mississippi, New York and Connecticut, relative to the existence of domestic slavery in a portion of the States of the United States, have duly considered the same, and now beg leave to

REPORT:

That they fully appreciate the feelings of anxiety and alarm, which had been produced in the slaveholding states, by the misguided and incendiary movements of the Abolitionists. They deeply regret that causes of excitement should have

been given, and are truly solicitous to aid, by all proper means, in quieting apprehensions upon the subject of slavery, and in suppressing the causes from which it has arisen. They unanimously concur in the opinion that the purposes of the abolitionists are highly reprehensible, and that their ends, even if peaceably attained, would be productive of the most deleterious consequences to every portion of our Union. But it is believed, that instead of succeeding in their wild and visionary schemes, the advocacy and dissemination of their doctrines and opinions have been, and will continue to be, most disastrous to the slaves.

Your Committee cannot conceive how any true friend of the *black man* can hope to benefit him through the instrumentality of abolition societies. Before their organization, changes were rapidly making in public opinion, of a character the most favourable to the melioration of the condition of the coloured population. Throughout the slave states they had already been elevated in morality and intelligence, far above the low estate of their fathers, and hundreds in their native land. Not only was their condition as slaves made far more tolerable than it had been, but the bosom of the christian and philanthropist dilated with increasing hope, that the time was fast approaching, whereby the resistless power of public opinion, operating through Colonization Societies, and with the assent of their present owners, they should be released from thralldom, and returned moral and intelligent to their own benighted land, there to scatter the blessings of liberty, science and religion. Contemplating the subject in this aspect, the hearts of christian freemen yielded a willing assent to the belief, that Providence, in its inscrutable wisdom, would through the agency of slaves, effect the moral redemption of the benighted, from pagan darkness, idolatrous darkness, and barbarism. This hope arose brilliantly before us, and guided by its light, we turned in imagination from the miserable abodes of wretchedness and squalid want, which have heretofore denoted the habitation of the emancipated black man in America, to the contemplation of a nation of freemen, scattered over "Africa's sunny shores" enjoying in peace, the blessings of civilized life. The intelligent slave, (for such there are) instead of deplored his situation in America as the most hopeless and degraded, rejoiced that his servitude was to be the precursor of freedom and happiness, to his kindred beyond the ocean.

These are a few of the desirable results which we confidently believe would have been produced by the Colonization Societies, had they been permitted to pursue, undisturbed, the even tenor of their ways. They violated no public law, outraged no private right, appealed to no vulgar prejudices, excited no angry and malicious feelings. They were silently but surely winning their way upon public opinion, and entwining powerfully around the affections of the people. We may now ask where are the hopes that brightened upon the philanthropist; where the prospect of liberty that gladdened the heart of the slave; and where the energies of the voluntary associations which promised him release from his manacles? Your committee turn with feelings of sincere regret to the abolition societies, and bid you seek there a ready answer to all. These societies have forged new irons for the black man, and added an hundred fold to the rigor of slavery. They have scattered the firebrands of discord and disunion among the different states of the confederacy. They have excited the most rancorous and embittered feelings of the same community. They have aroused the turbulent passions of the monster mob; whose actings are marked by every deed of atrocity, and whose fury has not discriminated in the selection of its victim. They have threatened the violation of the sacred rights of private property, and have pertinaciously insisted on doctrines, which if reduced to practice, would deluge our common country in blood, rend the Union asunder, and bring desolation upon all that was won by the valor and hallowed by the blood of our fathers. The corrective of these opinions, is to be sought for at the bar of public opinion, and your committee confidently believe that that tribunal will finally and powerfully pronounce the rebuke which is so richly merited, and allay all further cause of alarm and anxiety.

We hold that the citizens of the slaveholding states, are no more answerable for the existence of slavery, than are those of the non-slaveholding states. It was introduced by our common ancestry, and came from them to us, with the inviolable charter of our liberty, as a part of our heritage.

Our constitution, which was the result of a spirit of amity, and that mutual deference and concession, which the peculiarity of our political situation rendered indispensable, recognizes its existence in express terms, and certainly guarantees to the states where it does exist, its continuance, without interference by the Na-

tional Government. No rights which were not surrendered by the States, at the formation of the constitution, can now be wrested from them, and any effort to direct them, must be regarded as a violation of that sacred instrument. We would say in the language of the immortal Washington : " Let every violation of the constitution be reprehended; if defective let it be amended, but not suffered to be trampled upon, while it has an existence." Whilst we therefore deeply deplore the condition of the unfortunate race of our fellow men, whose lots are cast in thraldom, in a land of liberty and peace, we hold that the arm of the General Government has no power to strike their fetters from them ; we are confident that an overwhelming majority of our fellow citizens, would spurn indignantly the man who would urge upon them an interference with the rights of property of other states. We believe that the people of Illinois are sincerely attached to the federal constitution, and that they would not tamely submit to its open infraction. We believe that they have a deep regard and affection, for our brethren of the south and that upon any proper occasion they would fly to their assistance. But as your committee are not aware of the extensive existence of abolition societies in this state, they deem a decided expression of opinion, all that is at this time demanded.

1st. *Resolved*, by the General Assembly of the State of Illinois, That we sincerely deplore the evils of Abolition societies, and that we firmly believe their doctrines and proceedings are more productive of evil than moral or political good.

2d. *Resolved*, That the right of property in slaves, is secured to the slaveholding states by the Federal Constitution, and that they cannot be deprived of that right without their consent.

3d. *Resolved*, That the institution of slavery, as forming a part of the civil and domestic economy of the slaveholding states, consistent with the Federal and State constitutions, cannot, nor ought not, to be interfered with by any independent authority, Federal or State, other than those in which the slavery exists, and further, that we are fully convinced, that the disturbance or abolition of slavery in the District of Columbia, by Congress, would be unwise, injudicious, and highly inexpedient, and that we therefore, would much regret to see this institution abolished in that District, and particularly under circumstances, threatening danger to the general safety of the slaveholding states and the Union.

4th. *Resolved*, That the Governor of this State be requested to transmit to the states of Virginia, Alabama, Mississippi, New York and Connecticut, a copy of the foregoing report and resolutions.

JAMES SEMPLE, Speaker of the H. R.  
WM. H. DAVIDSON, Speaker of the Senate.

A correct copy :

A. P. FIELD, Secretary of State.

#### TRIBUTE OF RESPECT.

The following Resolutions were passed by the Young Men's Colonization Society of Pennsylvania, in regard to the course pursued by the Rev. Robt. J. Breckinridge in his late discussion with George Thompson, in Glasgow, Scotland.

1. *Resolved*, That the conduct of the Rev. Robert J. Breckinridge, in volunteering a defence of the character of his country, in a late discussion in England on a subject of great national interest, and this too against an overwhelming tide of popular prejudice, presents an example of moral courage and elevated patriotism, above all praise, and entitles him to the gratitude of his countrymen.

2. *Resolved*, As the common mode of expressing thanks for eminent services, by the presentation of plate, would not properly express the estimation in which he is held by us, as a Christian patriot, and philanthropist, that the grateful thanks of this Society, be presented to him for his timely and noble defence of African Colonization, against the unfounded and malignant aspersions of its foreign foes.

3. *Resolved*, That the editors of daily and religious papers be requested to insert the masterly letter of Mr. Breckinridge to Dr. Wardlaw, of Glasgow, on the subject of the discussion on Slavery between George Thompson and himself;—that these resolutions also be inserted in the daily and religious papers;—and that copies be forwarded to the New York Colonization Society, the Maryland Colonization Society, and to the American Colonization Society.

## COLONIZATION SKETCHES.

A series of Essays, under the title of Colonization Sketches, is now in the course of publication in the Petersburg Intelligencer, Va. They are understood to be from the pen of a distinguished citizen of Virginia, and contain much authentic information, a portion of which has not heretofore been generally known, concerning the history of African Colonization. We now republish the two first numbers, and propose to republish the remaining numbers next month.

## No. I.

An hundred cities claim that Homer, dead,  
Through which the living Homer begged his bread!

After having been misrepresented because misunderstood; after having been despised as insignificant, derided as visionary and denounced as fanatical; after having been represented in the North as a device of Southern slaveholders for rivetting more firmly than ever the chains of slavery, and in the South as a Yankee notion as deceptive but by no means as harmless, as horn gunflints—as an institution uttering no language but that of piety and benevolence, whilst its legitimate effects are spoliation and slaughter; after all this the Colonization Society has within a few years attracted to itself the confidence, and drawn forth the affection of a large majority of the candid, the wise, and the good, of our country. If it shall continue thus to grow in public favor, we have no doubt that the time is not distant when the inquisitive will seek to ascertain in whose mind the bright conception was first entertained as eagerly as it is now asked, who first conceived the thought of propelling vessels by the power of steam. Even now that question begins to be asked. Various answers have been given. Dr. Finley of New Jersey, Dr. Thornton of Washington City, and Granville Sharp, have all been named. In a speech delivered at the meeting of the Virginia Colonization Society last year, and lately republished in the Enquirer, the first action of a public body on the subject, is ascribed to the Virginia Legislature in 1800. Mathew Carey, in his letters on the American Colonization Society, (a pamphlet filled with interesting information on this subject, from which, in the progress of these sketches we expect to borrow largely) says that as early as the year 1777, Mr. Jefferson proposed to our Legislature (to be incorporated in our revised code,) a plan for colonizing the free coloured population of the United States. It shall be our endeavor to give honor, on this subject, to whom honor is due.

And first, we incline to the opinion that Robert Finley stands in nearly the same relation to this enterprise which Robert Fulton occupies in Steam Navigation, or Robert Raikes to Sunday Schools.—The seminal thought may have been previously conceived by some other mind, but it was these distinguished benefactors of their race, who, each in his own high track of usefulness, reduced the noble conception from speculation to action. The discoveries and experiments of Rumsey were well nigh forgotten, when Fulton arose. The Sunday Schools of Franke had not extended themselves very widely even in Germany, and had scarcely been heard of in Britain, when

Raikes commenced his course of labors in behalf of youthful Sabbath breakers in the city of Gloucester. The previous resolutions of the Virginia Legislature had been as fruitless as the suggestions of Jefferson or Thornton, and we have little reason to believe that those which were adopted contemporaneously with the formation of the Colonization Society, would have availed much more, but for this last named institution. Of this, Finley was no doubt the projector and the founder. To this subject we shall by-and-by recur.

But whilst we will not withhold the meed of praise so justly due to Dr. Finley, we must still claim for Virginia the honour of originating the thought of colonizing our free people of colour. And we believe Mr. Carey to be right in tracing it back to the distinguished Thomas Jefferson. It will not render the enterprise less acceptable to Virginia readers, nor diminish their confidence in its wisdom to know, that in projecting this stupendous plan he probably stood not alone, but that his associates were among the purest and wisest of those statesmen and patriots whose fame constitutes the most precious national wealth of Virginia. What we know on this subject is derived from his notes, and the statements are a little deficient in precision, yet these facts are unquestionable:

That Thomas Jefferson, Edmund Pendleton, George Wythe, George Mason, and Thomas Ludwell Lee, were appointed by the first Legislature which sat after the Declaration of Independence, to revise the laws of the State and report to the General Assembly—That after the plan of the work had been settled, and in a considerable degree carried into execution, Mr. Lee died and Mr. Mason resigned his office. That the report of the revisors was made by Messrs. Jefferson, Pendleton and Wythe in 1779, but not acted on till 1781 or 1785.

In speaking of the alterations proposed, Mr. Jefferson specifies one, which included a most comprehensive plan of Colonization of the coloured people, though it was connected with another subject with which the Colonization Society has never meddled. According to this plan, all people of colour born after the passage of the act, were to be free; to be properly brought up under the supervision of the public, and when they grew up, to be colonized to such places as the circumstances of the time should render most proper. Mr. Jefferson tells us that the bill reported by the revisors, does not contain this proposition; but an amendment containing it was prepared, to be offered to the Legislature whenever the bill should be taken up. From his language there would seem to be little doubt that this was the joint plan of at least himself, Pendleton and Wythe; and from the facts above stated, as to Messrs. Mason and Lee (which are derived from the report of the revisors) it is highly probable that those gentlemen, whilst belonging to the board, had expressed their concurrence in the propositions. If this be true, how illustrious is the origin of African Colonization! It claims as its authors, **THOMAS JEFFERSON**, whose fame has filled the civilized world; **EDMUND PENDLETON** and **GEORGE WYTHE**, high in the first rank of their country's Orators, Jurists, Statesmen, Patriots, and still more eminent for personal purity; than for station or talent,—the Mansfield and the Hale of Virginia; **GEORGE MASON**, perhaps the wisest Statesman to whom Virginia has

given birth, and THOMAS LUDWELL LEE, who was deemed by a Virginia Legislature of 1776, a fit associate of Jefferson, Pendleton, Wythe and Mason! Surely there was a peculiar and graceful consistency and propriety in the fact that a germ having such an origin should have been caught up, and pruned of its excrescences, and cherished and watered by Bushrod Washington, and Madison, and Monroe, and Marshall, and Clay, and Crawford! May it become a great tree, blessing two continents with its shade and its fruit!

Mr. Carey is mistaken in supposing that this plan was ever proposed to the Legislature, as well as in the opinion that it referred to the "free coloured population of the United States." It would have been manifestly improper that our Legislature should interfere with the population of any state but Virginia; and even of our own, the free coloured people formed at that time so small a proportion, that they were probably little thought of in forming the plan. Strange as it may seem to some of our readers, the venerable St. George Tucker, than whom few were better qualified to judge, says that it would be a large allowance to suppose that there were 2,800 free negroes and mulattoes in Virginia in 1782, when the law passed authorizing emancipation without the restrictions previously existing. In 1791, there were fewer than 13,000, now there are more than 50,000.

Why the plan of the revisors was never proposed to the Legislature, we know not. Various conjectures have been made, and if we were to add one, it would be that because the free people of colour were so very few, the plan of general emancipation distasteful to the people and the Legislature, no suitable site for the colony known, and the attention of the revisors otherwise engaged, the amendment was never offered. It must be remembered that though the report was made in 1779, it was not acted on till 1785, and that at that time, Mr. Jefferson, who was probably the most zealous on this subject, was in France, and Messrs. Pendleton and Wythe fully engaged in their high judicial stations. Whether Mr. Mason was, at that moment in public life, we do not know. Mr. Lee had then been long dead.

The plan of Mr. Jefferson and his venerable colleagues was mentioned by him in the Notes on Virginia, whilst he was the American Minister in France. It is probable that this suggested to Dr. Thornton the plan which in 1787, he laid before the free coloured people in Massachusetts and Rhode Island. He proposed to establish a Colony on the western coast of Africa, and invited them to accompany him. "A sufficient number," says Mr. Carey, "consented to do so, and were prepared for the expedition. But the project failed in consequence of the want of funds. The public mind was not then prepared for affording pecuniary support."

Some years after this, the benevolent Granville Sharpe, moved with compassion for the sufferings of some free negroes with whom he met in London, proposed the establishment of a Colony for them. It was accordingly planted at Sierra Leone. To this was sent in the first instance, the remnant of the slaves who had been taken by the British forces from their masters during the Revolutionary War, and who, in the ungenial climate of Nova Scotia were rapidly perishing. The

Maroons from Jamaica were added to that colony at a subsequent period. After many years of adversity, it is believed that this colony is now flourishing, though much less than that of Liberia.

The action of our own Legislature on this subject, we propose to present in our next paper.

#### No. II.

In the session of 1800-1, Resolutions were adopted by our Legislature, somewhat indefinite in their form, but intended to lead to the procuring of a territory to be settled by our free coloured people.—This occasioned a correspondence between Mr. Monroe, then our governor, and Mr. Jefferson, shortly after his becoming President of the United States. This correspondence having been submitted to the Legislature at their next session, they adopted resolutions of similar character but more explicit than those of the previous year. The correspondence to which the last resolutions led, we have never seen, nor have we seen another resolution on the same subject adopted in the session of 1803-4. But from the manner in which it was spoken of, in a letter from President Jefferson to John Page, then Governor of the State, it was unquestionably of like character with those which preceded it. Before the next winter Louisiana was purchased, and at the very next session, our legislature took steps to obtain there a territory for our free coloured people.

The spoliations of France and England on our commerce soon afterwards, drew off the attention of Virginia from almost every other subject of political interest. These spoliations and the impressment of our seamen led at last to the war with Britain. This war terminated in 1815. In 1816, the legislature returned to the subject, from which the events to which we have referred had for a season drawn off their attention. In December 1816, with only seven dissenting voices in the lower House, and one in the Senate, a resolution was adopted, the object of which was to obtain some territory on the coast of Africa, or elsewhere, as an asylum for our people of colour, then free or thereafter to be emancipated. The executive were requested to correspond with the President on this subject, and our representatives in both Houses of Congress were asked to lend their aid. Perhaps this action of the Legislature of his native state, just at the close of his presidential term, fostered in the patriotic bosom of Madison, that strong attachment to the society over which he afterwards presided, which he carried with him to his grave. Two days after the adoption of this resolution, the meeting was held in Washington, which resulted in the establishment of the American Colonization Society. Of this we shall hereafter speak more particularly, but we judge it expedient to continue without interruption our rapid view of the action of Virginia on this subject.

The Executive of the United States, under a law to be hereafter mentioned, were under the necessity of seeking an asylum for Africans unlawfully brought into the United States as slaves. They therefore acted in concert with the Colonization Society in their successful efforts to obtain a territory in Africa. No doubt it was supposed that when this object had been effected, and that territory procured, which

during twenty years our Legislature had so repeatedly and so earnestly sought for, that Virginia would step forward in her strength and either take the whole matter into her own hands, or if she preferred to use the instrumentality of the Colonization Society, would sustain that institution in its operations, with a liberality worthy of her character, as the first (in the estimation of her sons at least) of the sisterhood of American Commonwealths. But this hope was doomed to disappointment, only temporary we trust, yet most sorely felt. Before the Society had procured a territory in Africa, a state of things had arisen in this country entirely new to our experience and threatening the most ruinous consequences. The first blast of that storm of fanaticism which has since swept through our land with hurricane fury, had just burst upon us in the angry discussions connected with the application of Missouri for admission to our Union. Unhappily the agitations excited by every discussion of this class of subjects, are so strong, the interests involved so important and yet so delicate, that many of our Southern people are led, whilst such agitation continues, to oppose all action, or even inquiry on any branch of the general subject. And yet what subject so well demands the patient, laborious investigation of the American, and especially the Virginia statesman?

The Missouri debate alarmed many of our citizens and greatly repressed the zeal for African Colonization which had begun to manifest itself. Hence it was that the only aid afforded to it by our Legislature, for a considerable time consisted of donations of goods, made in the years 1824 and 1825.

The Southampton insurrection convinced the Legislature and the people that (to use the words employed on that occasion by an able and zealous advocate in the Legislature of African Colonization, the lamented Broadnax,) "something must be done." The House of Delegates passed a very strong resolution on this subject, which the Senate did not sanction. But an act was passed appropriating \$18,000 per annum, for five years to this enterprise. Unhappily, however, it was so clogged with conditions that the donation has proved unavailing. The Virginia Colonization Society, of which Judge Marshall was President from its formation till his lamented death, and over which our late distinguished Senator, John Tyler, now presides, has recently resolved to settle a new Colony, or in the now antiquated language of our fathers, *a new plantation in Western Africa*, to be called New Virginia, and to furnish that *Asylum* to our free people of colour, which for seven and thirty years our Legislature have desired to procure for them. They have petitioned the Legislature to grant in furtherance of this object the \$18,000 already appropriated, and to take from the grant the conditions and limitations which have rendered it practically of no avail. Our fellow citizens in this town and many in other parts of the state have united in this petition.

In our next paper we shall treat more directly than we have yet done, of the origin and history of the Colonization Society, as distinguished from the origin and history of Colonization principles, to which last, this number and the preceding have been mainly devoted.

## THE MARYLAND STATE COLONIZATION SOCIETY.

The Fifth Annual Meeting of the Maryland State Colonization Society was held in Baltimore, March 8, 1837, in St. Peter's church in Sharp street. The chair was taken by FRANKLIN ANDERSON, Vice-President, and HUGH DAVEY EVANS, Secretary of the Board of Managers, acted as Secretary of the meeting. The exercises were opened by prayer by the Rev. Dr. HENSHAW.

The Fifth Annual Report was read, together with extracts from despatches and letters received from the Colony at Cape Palmas, by the recent arrival of the U. S. frigate Potomac. On motion of Z. COLLINS LEE, the Report was accepted, and the thanks of the Society were directed to be given to the Board of Managers for their able, energetic and successful administration of its concerns during the past year, and the publication of the Report and accompanying documents for distribution was requested. In offering his resolution, Mr. LEE took occasion, says the official account, "to deliver an interesting and eloquent address, in which the prominent views of "the Colonization scheme were exhibited in strong relief, and happily illustrated."

Several other resolutions were adopted, among which were the following on motion of J. H. B. LATROBE:

"Resolved, That this society find in the experience of the past year, additional reasons for confidence in the system of State action, under which the State society has acted from its commencement, and that it be recommended to the friends of Colonization throughout the United States, who have not yet adopted it, to do so forthwith, as the best means of furthering the great object in view, so far as Africa and the African race are concerned, and as the surest method of counteracting the efforts of the misguided and ill-intentioned to make the subject of slavery one threatening the dissolution of the Union."

"Resolved, That the Board of Managers be requested, as soon as they deem it expedient, to take measures to procure a meeting of delegates from the American Colonization Society and States acting on the matter, with the view to the formation of a 'Central Colonization Convention,' where all matters of general interest touching the colonies of the societies composing the Convention, in Africa, may be determined upon, and whose decision on such matters shall be binding; leaving the State Societies in the United States to pursue their own course of policy at home, and to regulate the internal concerns of their respective colonies."

The resolutions just cited were seconded by FRANCIS S. KEY, of Washington city. In seconding them, says the official account,

"Mr. Key availed himself of the opportunity to deliver a most admirable discourse upon the subject of Colonization, in its peculiar and most interesting bearings upon the true and best interests of Maryland. For copious information, accumulated facts, close reasoning, happy illustration, and when the occasion called for it, lofty eloquence, the address of Mr. Key could hardly have been surpassed. As one of the earliest friends and most active promoters of the Colonization scheme, the presence of Mr. Key at the annual meeting of the State society, was highly gratifying."

Unless the speech here referred to differs from most others which we have heard from Mr. KEY, it fully deserves the praise bestowed on it. We trust that means were taken to preserve it, and that a correct report of it will be published. This is desirable not only on account of the high powers of the orator and the interest of the subject, but because it might otherwise be supposed that Mr. KEY coincided in a passage of the Report of the Managers, on which we shall

say a few words presently. This, we take it for granted, was not the case; and it would be a subject for deep regret that the opinions of such a man as Mr. KEY, identified moreover, as he is, with the history of African Colonization, and standing in the relation which he bears to the Parent Society, should be misunderstood.

The Report of the Managers presents an encouraging view of the condition and prospects of the Maryland Colony. Since the last Annual Report, two expeditions have sailed for it, "making the sixth" "and seventh vessels which had been despatched with emigrants" "and supplies from Baltimore since the Society determined on the" "establishment of a Colony for the use of the emigrants from Mary-land." The schooner Financier left Baltimore with seventeen emigrants on the 9th of July, and the brig Niobe with thirty-two emigrants on the 31st of October following. The Financier carried home SIMLEH BALLA, the messenger or envoy, sent by the King of Cape Palmas, the principal chief of the native tribes on whose territories the Colony of the State Society was founded, to the Board of Managers. The Niobe, besides the emigrants, took out the Rev. DAVID WHITE and lady, Missionaries of the American Board of Commissioners for Foreign Missions, and Dr. SAVAGE, Missionary of the Protestant Episcopal Church. An intelligent coloured man, educated as a printer, accompanied Mr. White, to work and manage the press, sent by the American Board to the Colony. DAVID JAMES, one of the emigrants from Cecil county, was appointed, before the Niobe sailed, Agent for the Protestant Methodist Church, with a view to prepare for the establishment of a mission at Cape Palmas, by that denomination of Christians.

The Managers express their satisfaction at the zeal and energy with which OLIVER HOLMES, temporary agent, had administered the affairs of their Colony, after Dr. HALL, its Governor, returned to the U. States. They describe the appointment which they had made of a successor to Gov. HALL in the person of JOHN B. RUSSWURM, a citizen of Monrovia, as one strongly recommended by the qualifications of the individual, and by the advantages incident, in their judgment, to the selection of a coloured man to manage the concerns of their Colony. On this latter point, a difference of opinion is known to exist among the friends of African Colonization; and especially, it would seem from Capt. NICHOLSON's Report, published in our present number, between that gentleman and the Managers of the Maryland Society. The benefits which they perceive in their course would undoubtedly be decisive, if not opposed by counteracting difficulties, arising chiefly from the immature political condition of the settlers. What is the relative force of these difficulties remains to be tested. So far as the success of the experiment depends on the personal merit of the party in whose instance it is tried, the choice of Mr. RUSSWURM must be considered as highly judicious. The Parent Society is not satisfied from information carefully sought after, and, it is believed, faithfully given, that the time has yet arrived when a similar experiment could be prudently attempted on its part.

To the Rev. IRA A. EASTER, Agent of the Maryland Colonization Society, and also Agent of the Maryland State Fund, appointed by

the Executive under the authority of an act of the Legislature, the shipment of emigrants, the care of the local correspondence, the superintendence and keeping of the Society's books, and other duties requiring the presence of an agent in Baltimore, have been assigned. The associate Agent, the Rev. JOHN H. KENNARD, travels throughout the State, spreading information, procuring emigrants, attending to preparations for their departure, and forming Auxiliary Societies whenever practicable.

There are 300 inhabitants at Cape Palmas, and missionary settlements established by four Christian Churches. Since the last Annual Report large acquisitions of territory have been made around it; and the State Society now owns both sides of the River Cavally, from its mouth to the town of Denah, about 30 miles from the ocean. The Agent, Dr. HALL, ascended the river to the cataracts at Fayè, and reached the mountain range which here runs parallel to the coast. A part of the same region was afterwards visited by Mr. WILSON, the Missionary at the Cape. Both those gentlemen ascribe inexhaustible fertility to the country. The present relations between the Colony and the natives in its neighbourhood are of a friendly character.

The Managers have it in view to procure during the current year a vessel of their own. In conducting the affairs of the Society from its commencement, they have had to rely on the support of the Managers of the State fund, when they failed to collect from the Public funds adequate to their wants. They design to raise by individual donations \$4000 a year for the next four years, which will enable them to do many things for the Colony in the advancement of agriculture, the promotion of education, and the introduction of a proper system of internal improvement. Full provision has been made to secure the education of the colonists, so far as mere legislation can effect it. The Managers are of opinion that education is the most important subject to which the attention of the female friends of Colonization can be directed; and on which their efforts may be concentrated with the happiest effect. They are invited in the Report to form themselves in Societies, and raise funds sufficient to commence a system of education in Africa, on a small scale, in the first place, as by establishing a single school, but capable of wide extension and usefulness.

The Managers anticipate good results from their recent ordinance making good merchantable cotton, the growth of the Colony, a legal tender, at ten cents a pound, and appointing inspectors to settle differences in regard to quality. The want of a currency serving the purpose of a circulating medium in the Colonies on the coast, has long been felt; and so far as the experience of Virginia and Maryland goes, a favorable issue may be predicted for the plan adopted for Cape Palmas. It is only within the last fifty years that tobacco has ceased to be the currency of the latter State; and a law of Virginia passed only eighteen years ago, fixes the rate at which, when any quantity of that article is expressed in the laws of the commonwealth, it shall be reduced into dollars and cents.

A sufficient portion of the Report is dedicated to the exaltation of

the Maryland plan of independent Colonizing action. It was perhaps to have been expected that the peculiar benefits of this plan should be put forward in the most attractive light, and even that the disadvantages, which, as it is merely of human creation, might without presumption be ascribed to it, should be silently passed over; but the friends of other plans of African Colonization may be excused if they were unprepared to find these family compliments ending in a denunciation of themselves. The Parent Institution, regarding rather the friendly language of the official communications made to it by the Maryland Society, than the hostile movements of individuals, however high in the confidence of the latter, must have seen with surprise the following passage of the Report:

"The Board of Managers must not be considered as saying any thing in dispraise of the American Colonization Society. To this body we are indebted for that proof without which Colonization would still be an untried scheme. The American Colonization Society has proved the practicability of establishing colonies on the coast of Africa, capable of self-support, self-defence, and self-increase, and has thereby won the praise and the everlasting thanks of the friends of Africa, of her sons and daughters, and of humanity and philanthropy. But having done this, the appropriate functions of the Society are at an end. The discordant views entertained among the friends of Colonization themselves throughout our wide country, forbid the idea of such an unity of sentiment and action in any general society as is necessary to entire success; while this very discord, which in the nature of things it would seem impossible to sooth, indicates most apparently a system of independent state action as the only one by which colonization can be successfully prosecuted."

*"The appropriate functions of the Society are at an end!"* Truly, that a local association which, respectable as it is, was but yesterday in its cradle, and which claims a population of only 300 for its Colony, should assume to annihilate an Institution that has already lasted for one generation of men, which has established in Africa communities of ten times that number; which is fixed in the affections and confidence of good and wise men in every quarter of the Union; is an enterprise, about the modesty of which there can be but one opinion, whatever may be thought of its prudence.

That the plan of separate State action has many striking advantages, among which is the capacity to enlist in its behalf local feelings and interests, we have always admitted; and in the case of Maryland particularly, we have supposed that circumstances in her condition, not incident as yet to that of any other slaveholding State in the Union, might peculiarly recommend such a course to her adoption. Nor is it denied that in every State in which the friends of African Colonization form any considerable portion of its citizens, separate efforts may be so conducted as essentially to benefit the common cause. But when the advocates of the system constitute a small minority of the population, their efficiency can be felt only in their connexion with operations not dependent on the public sentiment of the community to which they belong. One important faculty of a general and in some respects a national Society is, that it concentrates such minorities, wherever located, on a common scheme, and thus gives significance and value to fractions that would otherwise go for nothing.

Nor should it be forgotten that the Institution whose existence is menaced, has reached its present stage of advancement under the protection of a principle of its Constitution which has enabled Christians

and Philanthropists in every quarter of the Union, however differing among themselves on the Slavery question, to give to it a conscientious and animated support. That this principle will be retained in all the State Colonization Societies which under the new regime are to succeed to the original Society, is not, we suppose, expected by any body;—certainly not by the authors of the *Baltimore Report*, who insist so strenuously on “the discordant views entertained among the friends of Colonization themselves in our wide country.” Indeed, it seems morally certain that the Colonization theory of each of those associations will be shaped and coloured by its doctrine on the subject of slavery. The result must be a collision which may, and probably will, operate to the exclusion of the Colouizing system from those parts of the Union where the evils exist, which all agree that it alleviates, and many hope that it may remedy.

In the eye of reason it looks strange that the same authority which admits and even exaggerates the “discordant views” of Colonizationists, should propose to increase the practical mischiefs of such discordancy by making them organic:—that it should deliberately substitute a system of multiplied councils and divided strength for one which has gained signal success by concentrating the energies and harmonising the movements of its friends. The system of which the extinction is now proclaimed from the tripod, had its origin in prayer and in wisdom. It has passed through the several ordeals of ridicule in its infancy, of denunciation as it grew older and stronger, and of adversity in many periods of its history. It has been assailed by contrarian prejudices of the most angry character—it has had to contend not only with open enemies, but with inconstant friends. The result so far is before the American People, and it has found favour in their sight. An intelligent and generous nation will not, we presume, be so “dazzled by excess of light” as to become blind to its useful but unostentatious merit, even though the new lights should burn more brightly hereafter than they have yet done.

It is known to our readers, that at the last annual meeting of the Parent Institution, a plan was adopted for the future relations to each other of Colonization Societies and Settlements, which was intended to combine some advantages of separate, with other advantages of concerted action. A copy of it was forwarded at the earliest moment to the Maryland Society; but not until the Report, on a passage of which we have been remarking, had been ordered to be printed. The candor of the gentlemen at the head of the Maryland Society encourages the hope that should they approve the plan in other respects, its obnoxious feature of sparing the life of the Parent Society will not induce them to reject it. We have not, however, thought proper to wait for their decision, in entire silence under their attack on an Institution to which they acknowledge themselves to be indebted for their very existence. The attack is not the less deadly because of the prefatory compliments to its object. This is only clothing the culprit in a decent dress before he is taken out for execution. A respite is, it seems, to be granted till after the meeting of the “Central Colonization Convention.”

The officers of the Maryland State Colonization Society for the ensuing year are as follows:

**JOHN H. B. LATROBE, President.**

**Vice-Presidents.** THOS. E. BOND, SEN. LUKE TIERNAN, PETER HOFFMAN, CHARLES HOWARD, CHARLES C. HARPER, P. R. HOFFMAN.

**Managers.** HUGH D. EVANS, JOHN FOXERDEN, JOHN H. BRISCOE, JOHN G. PROUD, WM. CRANE, WM. WOODWARD, WM. R. STUART, GEORGE S. GIBSON, LUTHER J. COX, WM. MASON, FRANCIS H. SMITH, GEORGE M. ROGERS.

**FRANKLIN ANDERSON, Corresponding Secretary.** WM. F. GILES, Recording Secretary. ROBERT MICKLE, Treasurer.

**Rev. IRA A. EASTER, Home Agent.** Rev. JOHN H. KENARD, Travelling Agent. Managers of the Maryland State Fund, under "an act relating to the people of colour in this State," appointed by the Executive of the State of Maryland.

CHARLES HOWARD, PETER HOFFMAN, WILLIAM R. STUART.

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#### PENNSYLVANIA COLONIZATION SOCIETY.

The Colonization Herald for March 18th, contains the Report of the Board of Managers of the Young Men's Colonization Society of Pennsylvania, read at its Anniversary meeting, on the 22d of February last.

The hopes which the previous Report had held out, of the speedy settlement of Bassa Cove, have been realized. The Colonists, aided by the Governor of Liberia, resumed their possessions in December, 1835; and immediate measures were adopted for their protection against future violence. The arrival of THOMAS BUCHANAN, the new Governor of Bassa Cove, with supplies, infused joy and confidence into the minds of the settlers. From that period, down to the latest accounts, their prosperity has been uninterrupted.

Eighty-five emigrants, emancipated slaves from the West and South, sailed from New York in July last, under the immediate direction and at the expense of the New York City Colonization Society. Mr. BUCHANAN has zealously and successfully promoted the cause of temperance, agricultural pursuits, the avoidance of petty traffic, the erection of churches, and the opening of schools. Evidence of the good health, which, by using proper precautions, the Colonists have enjoyed, is presented in the fact that from the date of the re-settlement in Dec. 1835, to the latter part of Dec. 1836, when the last despatches were written, there had not been a single death in the Colony. A public farm is by this time laid out under the more immediate direction of JONAS HUMPHREYS, an industrious and intelligent Colonist who went out to Africa with Mr. BUCHANAN. In addition to gardens, the settlers are put in possession of farms, on which, can be cultivated Coffee, Sugar, Cotton, and other products of the soil. Rice can be raised in abundance on the hill sides, so as not only to meet the demand for consumption, but ultimately of trade. Dr. Skinner states that between five and six hundred acres around the village are now cleared and under cultivation. Adjoining the agency house there are about two acres of land, on which, through Mr. BUCHANAN's exertions, rice and garden vegetables, besides a quantity of coffee, papaw, pine apples, plantain and banana trees are growing.

In the spring of the last year a member of the Society visited, at his own expense, Pittsburg and its vicinity; and in six weeks the bounty of the citizens enabled him to place at the disposal of the

Society about \$7,000. A visit of the same gentleman to Harrisburg, where he addressed the Legislature, and to other parts of the State, has been attended with happy effects. Arrangements have been made to effect a union between the Young Men's Colonization Society of Pennsylvania, and the Pennsylvania Colonization Society. The last named association has the advantage of a charter from the State.

The Report exhibits a gratifying picture of the condition and prospects of the Colony at Bassa Cove. It thus notices the plan of a Federal Colonial Union.

"Already, in reference to the future destinies of the Colonies on the western coast of Africa, and as a means of facilitating their progress in civil government, a plan for a federal union among them was prepared at the last annual meeting of the American Colonization Society, held in Washington. This will give a still wider range for the exercise of mind, and an incitement to honorable ambition to the whole African race on both sides of the Atlantic. The world will henceforth be able to judge of the conduct and character of those who prefer to spend their days supinely and in want, enslaved by law in one section of the United States, and by still more powerful custom in another section, to their occupying a station and acquiring a name for themselves, and at the least a legal and constitutional protection for both themselves and their descendants, in the land of their forefathers."

We subjoin the following extract, in order to prevent by an additional statement an impression which may otherwise be made that the Parent Society had placed out of its immediate protection any portion of its Colonists without their own consent:

"By an arrangement recently made with the Parent Board at Washington, the town of Edina, on the northwest side of St. John's river, opposite to our settlement at Bassa Cove, and also a portion of land between this and Benson's river has been ceded to the two Societies of Pennsylvania and New York, and will form part of their territory, which, in proportion, as peaceful and equitable purchase is made from the native chiefs, will extend along the coast between fifty and sixty miles, and into the interior indefinitely."

In December last, the Managers of the Parent Society, in the hope of finally disposing of some vexatious questions which had arisen in their relations with the Young Men's Colonization Society of Pennsylvania and the New York City Colonizaon Society, entered into an agreement with the delegates of those Societies, which took the form of nine Resolutions. The first is in the following words:

"Resolved, That the proposition of the Philadelphia and New York Societies to fix the northern limit of their settlement or Colony, at a point on the sea beach five miles from the mouth of the St. John's in a northerly direction, and running in a straight line until it strikes the river St. John, about thirty miles above its mouth, and thence up the river in an easterly course, be agreed to: *Provided, That the people of Edina, now comprehended within that boundary, shall themselves give their consent to be transferred to and pass under the government and authority of the Bassa Cove or New York and Pennsylvania Colony; but in case such transfer shall be declined by the people of Edina, or a majority of them, then the river St. John shall be established as the boundary of the New York and Philadelphia Colony, excepting the islands in said river, which will then remain as part of the territory of the Parent Society.*"

It thus appears that the cession referred to in the Pennsylvania Report, instead of being absolute, was expressly conditioned on the assent of the Colonists whom it was to affect. A different course on

the part of the Parent Board would have been inconsistent, as well with its feelings as with its duty to the people of Edina. To their own *unbiased* determination it proposed to leave the decision of the question, whether they would retain or alter their existing political connexion.

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[*From the Colonization Herald, April 1.*]

The Rev. JOHN J. MATTHIAS, Pastor of Nazareth, Meth. Epis. Church of this city, has been appointed governor of Bassa Cove in Liberia, and has signified his willingness to accept of the appointment. His wife, with perhaps one or two other white persons, expect to accompany him to this new field of labor. One well acquainted with Mr. M. says; "He is truly a religious man, and is both a Christian and a gentleman; dignified in his manners, amiable in his spirit, systematic in his habits, diligent in business, full of love to God and man; in short, I know not his superior for the office, and he will be a blessing to the Colony." His weight of character, for he is extensively known and esteemed, will greatly serve the cause. His wife also is among the "excellent of the earth," and would be very useful to the colonists.

To obtain the services of such persons, appears evidently another indication of that kind Providence which has watched over and defended our infant colony; that the cause is good and will eventually triumph. The friends of Colonization will undoubtedly feel gratified with this information. We desire them to express their feelings, in aiding us to despatch a vessel within a few weeks from this port to the place of their destination.

Our country friends will please send to the office, No. 27 Sansom street, every thing intended to aid the cause as soon as practicable. All donations in books, furniture, and goods will be thankfully received. A large and convenient government house has been erected in the Colony, but it is to be furnished with all those things needful for the comfort of the Governor and his family.

Editors favorable to the cause will please to give this notice a place in their papers.

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#### NEW COLONIZATION SOCIETY.

On the 17th of February last, at a meeting of the citizens of Pitts-grove, Penn. and its vicinity, held at Pottstown, a Society called "The Pottstown Colonization Society" was formed, auxiliary to the Young Men's Col. Soc. of Pennsylvania. Three or four hundred persons were expected to join it. The following persons have been elected its officers and Managers:

GEORGE RICHARDS, *President.* ROBERT D. POWELL, JOHN H. HOBART, CHARLES H. CLAY, *Vice-Presidents.* HENRY LIGHTNER, *Corresponding Secretary.* JOHN P. HOBART, JOHN J. ROWAN, *Recording Secretaries.* CHARLES H. FRITZ, *Treasurer.* OWEN STOVEN, SAMUEL WILLAUE, WM. CARMONY, C. F. RAFF, BARTHOLOMEW WAMBACK, RICHARD CASSELBURY, HENRY LESSIG, WM. VAN GREGOR, FREDERICK LEAP, *Managers.*

It is remarkable that the New Society is said to owe its origin to the dissatisfaction of the citizens of Pottstown with some lectures which an Abolition Agent had delivered in that place.

[From the Pittsburg Christian Herald, March 23.]

**PITTSBURG COLONIZATION SOCIETY.**—The Rev. John B. Pinney, formerly missionary under the Western Foreign Missionary Society, and for some time Governor of Liberia, has been appointed Agent of the Colonization Society of Pittsburg, auxiliary to the Young Men's Colonization Society of Pennsylvania. Mr. Pinney may be expected in Pittsburg, as soon as the travelling for families becomes open and reasonably good. As Mr. P. has been so long in Liberia, occupying the station he did, he can afford more valuable information on that subject, than any other that could be expected, or perhaps any where found.

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#### EMIGRANTS FOR LIBERIA.

[From the Richmond Religious Herald, March 24.]

From the Cumberland Presbyterian we learn that the Steamboat Randolph, of Nashville, left that city on the 4th inst. with 50 emigrants for Liberia, who were emancipated by the late Mr. Nicholas P. Edmiston, of Nashville.

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#### O P I N I O N O F J U D G E C A T R O N .

In the case of "*Fisher's negroes vs. Dabbs and others*," decided in March 1834 by the Supreme Court of Tennessee, and reported in the sixth volume of *Yerger's Reports*, p. 119-166, an able and elaborate opinion was delivered by the Honorable **JOHN CATRON**, Chief Justice of the Court, and now a judge of the Supreme Court of the United States. This opinion, apart from its intrinsic merits, the interest of the particular case, and the eminence of the learned Judge, claims the attentive consideration of all philanthropists in our country, as a judicial exposition of the principles of public policy which regulate emancipation at the South. The Court give the assent of the State of Tennessee to the emancipation of the slaves who were complainants in the case; but only on the condition of their emigration to Africa. The accuracy of the contrast drawn in the opinion between the condition of the free coloured man in Liberia, and in any of the non-slaveholding States of the Union, will be admitted by every candid mind which has had fit opportunities of observation.

As the opinion is not very long, we have determined to insert the whole of it.

Peter Fisher made his will in 1827. He had several slaves who he devised should be free; that they should have a right to reside upon his plantation for fifteen years; have laid off to them horses, cattle and farming utensils to make a support with, and a year's support from the then crop, and ten dollars in money. The balance of his property was devised to his brother's and sister's children as residuary legatees.

The testator died, and the will was duly proved and recorded.—The executors therein named did not qualify, and James Dabbs was appointed administrator with the will annexed. He refused to petition the county court to have the slaves emancipated pursuant to the will, because he would not involve himself by giving bond and security that they would not be a county charge. Thus the matter stood until the act of 1829, ch. 29, was passed, authorizing the slaves to apply to the chancery court by their next friend by bill, and giving that court jurisdiction to decree emancipation. The bill was filed and proceeded in to a decree and an appeal.

It is insisted the act of 1829 is retrospective and void as against the distributees and residuary legatees of Peter Fisher. That they by his death took a vested right in the slaves, and to the property devised to them after their emancipation, which vested right the act of 1829 gives the Chancellor no power to divest; and that the Legislature having no such power, could of course confer none on the Chancellor. If the premises be true, the conclusion is. Had the Legislature the power in 1829 to declare these slaves free persons by act of Assembly? As between Peter Fisher and his slaves, his will, on his death, was a deed of emancipation. Legislation in restraint of manumission aside, and they owed no personal services to the representatives of Peter Fisher, were as free agents as themselves, and as capable of enjoying every natural right. Being in the enjoyment of natural liberty, of course they had a right to the enjoyment of the property devised to them by their late master. The idea that a will emancipating slaves, or deed of manumission, is void in this State, is ill founded. It is binding on the representatives of the devisor in the one case, and the grantor in the other, and communicates a right to the slave; but it is an imperfect right, until the State, the community of which such emancipated person is to become a member, assents to the contract between the master and the slave. It is adopting into the body politic a new member; a vastly important measure in every community, and especially in ours where the majority of freemen over twenty one years of age, govern the balance of the people, together with themselves; where the free negro's vote at the polls is of as high value as that of any man. Degraded by their colour and condition in life, the free negroes are a very dangerous and most objectionable population where slaves are numerous. Therefore no slave can be safely freed but with the assent of the government where the manumission takes place. But this is a mere matter of public policy, with which the master or the slave cannot concern. It is an act of sovereignty, just as much as naturalizing the foreign subject. The highest act of sovereignty a government can perform, is to adopt a new member with all the privileges and duties of citizenship. To permit an individual to do this at pleasure, would be wholly inadmissible. How or when the State assents to the contract of manumission, whether before or after its execution, is beside the contract, has nothing to do with its obligation on the master or the slave, and is unrestricted by the constitution. Was there a general law authorizing all free persons to emancipate their slaves at pleasure, then the assent of the government would be given in advance of the act of the master. Such was the law in effect and practice before the passage of the act of 1777, ch. 6, to prevent domestic insurrections, and for other purposes. The act declared no slave should thereafter be set free except for meritorious services, to be adjudged of and allowed by the county court, and license first had and obtained thereupon, &c.

The county court had conferred upon it the sovereign power to give the assent of the government to the manumission, but was restricted in giving assent to especial cases, where the slave had performed some extraordinary service. This of course extended to the great mass of

slaves, and particularly to children who could not have performed any such service. To free the mother, and retain as slaves the children, often violated humanity ; as did the giving freedom to the husband or wife, and retaining the other in slavery. To obviate these and such like hardships, the act of 1801, ch. 27, was passed. By this act, the county court is given as plenary power as the Legislature itself possessed, to emancipate slaves on petition of the owner; nine or a majority of the justices being present, and two thirds concurring. The court is to examine the reasons set forth by the petition, and if it be of opinion, that acceding to the same would be consistent with the interest and policy of the State, the chairman shall report the petition as granted, and sign the same; which shall be filed of record. The same power and discretion is by the act of 1829, ch. 29, conferred on the Chancellor. It is argued the Chancellor has no discretion, by the act of 1829, in cases coming within its provisions. We think it did not intend that his powers and those of the county court should differ, as either might be applied to, to execute the law. The Chancellor was not on this branch of the proceeding before him, trying a cause between the slaves of the estate of Peter Fisher and his representatives, but he was acting as the authorized deputy of the State of Tennessee, and in this capacity it lay upon him to adjudge whether it was consistent with the interest and policy of the State, that the slaves who had devised to them their freedom by Peter Fisher, should be manumitted in confirmation of the will. He determined that Washington, one of the slaves, should be freed, and that the others should not be. This was a sentence from which an appeal lay to this court. The discretion to be exercised, was a legal discretion, requiring the Chancellor to adjudge. On the appeal, it is made our duty to give such judgment or sentence, as the court below ought to have given. It rests upon us to determine what is the policy most for the interest of the community generally, and of Sumner county in particular, in this matter. That policy can best be ascertained from the act of 1831, ch. 52. The State has there spoken, and might, by that act, have given her assent to the bequest of Peter Fisher's will, as she has in other similar cases, had she seen fit; and she might in future give her assent in this case, were this court to refuse, as was in effect done in the instance of David Beatty's slaves, as will be seen in the cause of Hope vs. Johnson, 2 Yerger's Rep. 123. The policy of the act of 1831, is not to permit a free negro to come into the State from abroad; and secondly, not to permit a slave freed by our laws, to be manumitted upon any other condition than that of being forthwith transported from the State, to which, by the first section, he dare not return. We hold this law to have been every way binding on the Chancellor's discretion, and that it is so on ours. We think it is clearly inconsistent with the policy of the State, and the interest of its citizens, to give the assent of the government to the manumission of these slaves, upon any terms short of their immediate removal beyond, not only our jurisdiction, but beyond the limits of the United States of America.

The injustice of forcing our freed negroes on our sister States without their consent, when we are wholly unwilling to be afflicted

with them ourselves, is so plain and direct a violation of moral duty, as to inhibit this court from taking such a step. To treat our neighbors unjustly and cruelly, and thereby make them our enemies, is bad policy and contrary to our interest. Would it not be treating the non-slaveholding States unjustly, to force our freed negroes upon them without their consent? and would it not be treating the slaveholding States cruelly? We are ejecting this description of population, fearing it will excite rebellion among the slaves; or that the slaves will be rendered immoral to a degree of depravity inconsistent with the safety and interest of the white population. These are fearful evils. But are they not more threatening to Virginia, (just recovering from the fright of a negro rebellion,) to the Carolinas, to Georgia, Alabama, Mississippi and Louisiana than to us? Compared with the whites, most of them have two slaves to our one; some of them almost ten to our one. Even Kentucky has a higher proportion than Tennessee. How can we then as honest men, thrust our freed negroes on our neighbors of the south?

Suppose the non-slaveholding states north-west of the Ohio, were willing to receive our freed negroes, (a supposition by the way wholly untrue,) would it be good policy in us to locate them on our borders, beside our great rivers, forming wretched free negro colonies in constant intercourse with our slaves? They must live in neighborhoods separated from the whites. Their condition has and will preclude intermarriages and close association. That such a population inhabiting a country near us, would become a most dangerous receptacle to our runaway slaves, and a grievous affliction to the State where situated, as well as to ourselves, need only be stated to gain universal admission. The time would soon come when the attempt to seize on the harbored slaves would produce war with such a people, and serious collisions with the State within whose jurisdiction they resided. This it is our interest to avoid.

All the slaveholding states, it is believed, *as well as many of the non-slaveholding*, like ourselves, have adopted the policy of exclusion. The consequence is, the freed negro cannot find a home that promises, even safety, in the United States, and assuredly none that promises comfort. We order the present petitioners for freedom to be emancipated on the terms, that they be sent beyond the limits of the United States, for additional reasons. The act of 1833, ch. 64, to aid the Colonization Society, provides, that the treasurer of Middle Tennessee pay to the treasurer of the society for its use, ten dollars for each free black person that the treasurer of the society shall certify has been removed from the State of Tennessee to the coast of Africa. The foregoing society has formed a colony of free blacks at Liberia, on the coast of Africa. The people residing there are all from the United States, speak our language, pursue our habits, profess the christian religion, are sober, industrious, moral and contented, are enjoying a life of comfort and of equality, which it is impossible in this country to enjoy, where the black man is degraded by his colour, and sinks into vice and worthlessness, from want of motive to virtuous and elevated conduct. The black man in these States may have the power of volition. He may go and come when it pleaseth him,

without a domestic master to control the actions of his person; but to be politically free, to be the peer and equal of the white man, to enjoy the offices, trusts and privileges our institutions confer on the white man, is hopeless now and ever. The slave, who receives the protection and care of a tolerable master, holds a condition here, superior to the negro who is freed from domestic slavery. He is a reproach and a by-word with the slave himself, who taunts his fellow slave by telling him 'he is as worthless as a free negro.' The consequence is inevitable. The free black man lives amongst us without motive and without hope. He seeks no avocation, is surrounded with necessities, is sunk in degradation; crime can sink him no deeper, and he commits it of course. This is not only true of the free negro residing in the slaveholding States of this Union: in the non-slaveholding States the people are less accustomed to the squalid and disgusting wretchedness of the negro, have less sympathy for him, earn their means of subsistence with their own hands, and are more economical in parting with them, than him for whom the slave labors, of which he is entitled to share the proceeds, and of which the free negro is generally the participant, and but too often in the character of the receiver of stolen goods. Nothing can be more untrue than that the free negro is more respectable as a member of society in the non-slaveholding, than the slaveholding States. In each, he is a degraded outcast, and his fancied freedom a delusion. With us, the slave ranks him in character and comfort, nor is there a fair motive to absolve him from the duties incident to domestic slavery, if he is to continue amongst us. Generally, and almost universally, society suffers, and the negro suffers by manumission.

These are some of the reasons why we give the assent of the State to the emancipation of these slaves, in accordance to Peter Fisher's will, *upon the condition, and the condition only, that they be transported to the coast of Africa.* To the course pursued in this instance, there might be exceptions in other cases; but they should be most rare, and grounded on reasons the most prominent and conclusive.—This application furnishes none such. Bond and security will be given, partly in accordance with the second section of the act of 1831, ch. 102, conditioned, that these freed persons shall be transported to the colony of Liberia, on the coast of Africa, and which shall form part of the judgment of this court.

The act of 1831, ch. 101, in effect directed the chancery court to dismiss this cause. Chancellor Reese, in a very lucid opinion, treated the act, and justly, as an unauthorized mandate, unconstitutional and void. This court adopts that opinion, which is herewith filed.

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#### L A T E S T F R O M L I B E R I A.

It will be seen by the subjoined letter from Mr. Anthony D. Williams, Vice Agent of the Colony, which was received by the U. States ship Potomac, that he has established a public farm at Bushrod Island, under arrangements which promise much benefit to the settlers.

[April,

MONROVIA, Nov. 28, 1836.

REVEREND SIR:—I avail myself of the opportunity presented by the U. S. Ship *Potomac*, Capt. Nicholson, to give you a brief account of the state of things here, and of my proceedings since the departure of Dr. Skinner. You have, doubtless, ere this, heard from him, the menacing and hostile attitude which the natives of Grand Bassa had assumed, and of an expectation of an attack from them. I am happy to be able to inform you that peace and tranquility are again in a great measure restored, and that there is no longer any expectation of a rupture. Edina, however, as a precautionary measure, has been supplied with munitions of war, as far as our limited resources will admit. With a view to supply the paupers and infirmary pensioners with provisions at an expense as small as possible to the Society, I have established a Public Farm on Bushrod Island, at a little distance in the direction of the Cape, from that established by Mr. Pinney. For removing the farm, I have been actuated by two reasons, which, I trust, will be regarded as sufficient apology. First, the superior fertility of the soil in the new site; and secondly, a conviction that the further the farm should be from the settlement, the less would be that unhappy influence which I am apprehensive they would exert on those whom I might put upon it. This change, however, will cause a very considerable additional expense. There being no houses on the old farm, and its being very imperfectly cleared, enables me to improve the new one at a cost almost the same that it would require to improve the other. As I intend to cultivate the farm by the labour of the paupers as far as it can be done by them, I am making arrangements for them to reside on the spot. For this purpose, I have caused one of the old receptacles which was at Caldwell, to be removed to the farm, and it is expected it will be ready in a few days for the reception of the people. This house was in a state of decay, and required immediate extensive repairs to preserve it from falling. The farm is already in a state of forwardness, and I hope in a very short time to be able to feed the people entirely upon its productions. All persons fed by the Society will be placed here, and those whose health will permit it, will be made to work regularly. Any refusing to do so, will be thrown at once upon their own resources. It is desirable that the Society should send as soon as possible, a supply of Cotton, Cotton Cards, and Looms. I am fully of the opinion that the poor might be supplied with clothing made at the farm, if these articles were in hand. We are also much in want of mules and horses. The farm will require a superintendent; a man of sober, steady habits and good moral character. Such a one I am endeavouring to obtain; he will probably cost \$350 to \$400 a year.—The settlement at Marshall progresses slowly. You have, doubtless, heard of the appointment of Mr. Revey as superintendent there. This appointment was made by Dr. Skinner. You will perceive by the Inventory carried home by Dr. Skinner, how entirely we are out of every kind of goods suitable for purchasing Rice, paying for labour, or for any other purpose. I shall, therefore, be under the necessity of drawing upon your Treasurer to meet the necessary and unavoidable expenses of the Colony.—The stipulations between old Mamma and Mr. Ashunun, for Bushrod Island, have never been entirely fulfilled on the part of the Society. The children for whom old Mamma held this land in trust, are in Sierra Leone, and now of legal age to transact their own business. They have become very desirous that the amount due should be paid, and have written repeatedly on the subject. Some of the largest and most prosperous farms we have, are on this Island; and as I have no means of settling the balance but by a draft on you, I fear I shall have to increase the amount of drafts by including this balance. The amount yet due is about two hundred dollars. Nothing, however, shall drive me to this measure until I hear from you, but an apprehension that they are making some other disposition of the land. The health of the Colony is good, perhaps better than at any former period.

Rev. R. R. Gurley.

Your obedient servant,

A. D. WILLIAMS, A. A. C. S.

*Extract of a letter from Hilary Teage, Colonial Secretary, dated  
Monrovia, November 24, 1836.*

“ This I regard as the most eventful period in the history of the Colony. Its very existence depends on the movements that are now made, and upon the assistance it receives from abroad. Assistance in the way of support from the poor is a trifling object, compared with that which would enable us to keep out

"slavers, and turn the attention of the natives to honourable and legitimate pursuits. This would be striking pauperism at the root. The Colony would thrive and prosper, and its friends abroad would have little else to do but to rejoice in the full and triumphant accomplishment of their labours." "From Captain Nicholson the Colony has received considerable assistance in the way of supplies. He seems to take a deep interest in the Colony, and has been at no small pains to obtain an account of the true state of affairs. His report, therefore, will be of importance to the Colony, and I trust, cheering to its friends."

#### LIBERIA HERALD.

The last arrival from the Colony brought the Liberia Herald for October and November, 1836. This paper increases in vigor and interest; and will we hope receive the aid which the Editor, Mr. Teage, states to be so much needed. We proceed to make copious extracts from it.

##### *Extracts from the Editor's Address to his Patrons.*

"It is now, nearly two years, since we undertook to conduct the Liberia Herald. What success has attended our undertaking, we leave to our Patrons and Friends to decide. Knowing our incompetency to conduct it, in a manner answerable, to the expectation, generally awakened, by a publication of the description, we endeavoured in the commencement to forestall criticism, and bespeak indulgence, by at once declaring our consciousness of incompetency. We were aware that professed critics from their high elevation, generally look with dignified indifference on those puny scribblers that have the honesty openly to avow to their inferiority. On a mark so mean, they will not expend their quiver." "Our solicitations with regard to public indulgence having been granted, it would be unpardonable, if we did not endeavour to render our effusions and lucubrations more worthy of public notice. We say lucubrations, for whatever time and facilities our brother editors may possess in other parts of the world, to render their productions worthy of public patronage, we have but one season which we can devote to ours; and that the solitude of night. And even then, a thousand things of the most discordant nature, which have demanded our attention during the past, or presenting themselves in anticipation of the rising day, render us more fit for any thing than for writing. Another most unfortunate circumstance, incident to our situation, is the sameness of events; the tameness with which nature rolls on in her unbroken course. Here are no striking events, with which to vary and enliven the dull and monotonous narration of ordinary life. No mobs affording columns of matter in accounts of heads broke,—houses rifled,—magistrates resisted,—laws defied, or any other of those brilliant events which generally mark the reign of mobocracy. To this degree of refinement, the citizens of Liberia have not as yet arrived; it is left, therefore, to some more fortunate Editor to describe them, when futurity shall bring them forth.

"Another fruitful source, possessed by the fraternity in older and well regulated countries, we are unhappily deprived of, namely, the privilege of arraigning and abusing public men and measures. This glorious resource affords abundant matter for many an otherwise vacant column, and seems, by almost universal consent of both writers and readers, to have grown into a standing dish, so that when the barrenness of the intellectual market will yield nothing else, the subscribers are sure to be served with a dish of the "dernier resort," which reminds us of the old adage "Neck or nothing." It is not perhaps from a virtuous disposition in us, or that we write with a pen less wayward than others, that we do not make occasional drafts on this fruitful source, but rather because our men and measures are known within a circle so circumscribed, that any thing we could say with respect to them, would be uninteresting to our distant readers."

"We shall, if opportunity permits, pay more attention to the natural history and products of the country, as well as occasionally notice the peculiarities in the manners and customs of the natives. We cannot close without saying to our Patrons, how much we are in want of paper and types. The paper we are obliged to use, was originally of the coarsest description, and is almost entirely ruined by the effects of the climate. And our type is of such soft yielding metal that it will barely make an impression. In addition to which, it is the most unsuitable size.

Should our friends supply us with these desirables, we pledge all the ability and industry we can muster, to render our "Folio of four pages" worthy of their attention."

**PUBLIC MEETING, WEDNESDAY SEPTEMBER 29, 1836.**

"Pursuant to notice the citizens of Monrovia met in the public school-house, J. C. Barbour, Esq. in the chair, and Mr. Wm. N. Lewis, Secretary. Mr. S. Benedict, was requested to state the object of the meeting, who said, that it was to record a resolution expressive of our opinion of Colonization.

On motion of Rev. J. Revey,

1. *Resolved*, That this meeting entertain the warmest gratitude, for what the American Colonization Society has done for the people of colour, and for us particularly, and that we regard the scheme as entitled to the highest confidence of every man of colour.

On motion of S. Benedict, Esq.

2. *Resolved*, That we return our grateful acknowledgements to Gerrit Smith, A. Tappan, Esqs. and other early and devoted friends of Colonization, names for which, we shall ever cherish the highest esteem; that we hear with regret, from misrepresentation or want of accurate information, they have abandoned the noble scheme; but that we hope the day is not far distant, in which they will again unite their energies to advance the high and benevolent object.

On motion of Mr. H. Teage,

3. *Resolved*, That this meeting regard the Colonization Institution, as one of the highest, holiest, and most benevolent enterprises of the present day. That, as a plan, for the melioration of the condition of the coloured race, it takes the precedence of all that have been presented to the attention of the modern world.— That in its operations, it is peaceful and safe, in its tendencies, beneficial and advantageous. That it is entitled to the highest veneration, and unbounded confidence of every man of colour. That what it has already accomplished, demands our devout thanks, and gratitude to those noble and disinterested Philanthropists who compose it, as being under God, the greatest earthly benefactors of a despised and oppressed portion of the human family.

The hour being late, on motion of Rev. B. R. Wilson,

*Resolved*, That the meeting be adjourned until to-morrow, 10 o'clock, A. M. to the First Baptist Meeting House.

Thursday 10th. Met according to adjournment.

On motion of James Brown, Esq.

4. *Resolved*, That the thanks of this meeting be presented to those Ladies of the United States, particularly those of New York, Philadelphia and Richmond, for their disinterested efforts to educate the children of this Colony; and that they be assured, that in no department of the Colony do the effects of Colonization shine more conspicuously than in the schools supported by their benevolence.

On motion of Dr. J. W. Prout,

5. *Resolved*, That this meeting entertain a grateful remembrance of General Robert G. Harper of Baltimore, an early and devoted friend of Colonization; also the name of the late Daniel Murray, Esq. of Baltimore, and that we regard the Colonization Society and its friends as powerfully efficient in elevating the man of colour.

Whereas it has been widely and maliciously circulated, in the United States of America, that the inhabitants of this Colony, are unhappy in their situation, and anxious to return,

On motion of the Rev. B. R. Wilson,

6. *Resolved*, That the report is false and malicious, and originated only in a design to injure the Colony, by calling off the support and sympathy of its friends; that so far from a desire to return, we would regard such an event, as the greatest calamity that could befall us.

On motion of Rev. G. R. McGill,

7. *Resolved*, That the name of the Rev. R. R. Gurley, ought never to be forgotten.

On motion of S. Benedict, Esq.

8. *Resolved*, That we entertain lively feelings of gratitude towards H. R. Sheldon, Esq. for his munificent donation towards the erection of a high school in this Colony.

On motion of Mr. Uriah Tyner,

9. *Resolved*, That the thanks of this meeting, are due to the members of the Co-

lonization Society, for their unwearied zeal to promote the interests of this community.

On motion of Mr. Lewis Cyples,

10. *Resolved*, That this meeting entertain the highest respect for the memory of the late Thomas S. Grimke, of South Carolina for his persevering efforts in behalf of the Colonization Society.

On motion of Rev. Amos Herring,

11. *Resolved*, That this meeting entertain the deepest gratitude for the members of the Colonization Society, for the organization and continuation of an enterprize, so noble and praiseworthy as that of restoring to the blessings of liberty, hundreds and thousands of the sore oppressed and long neglected sons of Africa; that we believe it the only institution that can, under existing circumstances, succeed in elevating the coloured population; and that advancement in agriculture, mechanism, and science, will enable us speedily to aspire to a rank with other nations of the earth.

On motion of Mr. H. B. Matthews,

12. *Success to the wheels of Colonization; may they roll over every oppressor, and roll on, until all the oppressed sons of Africa shall be rolled home!*

On motion of Mr. David Moor,

13. *Resolved*, That we recollect with peculiar satisfaction, the active part which the benevolent, in the State of Mississippi, has taken in the welfare of this Colony.

On motion of Major L. R. Johnson,

14. *Resolved*, That this meeting cherish the most grateful remembrance of the name of the late Rev. Robert Finley, of New Jersey, the founder and indefatigable patron of this Colony.

On motion of J. J. Roberts, Esq.

15. *Resolved*, That the thanks of this meeting be presented to the friends of this Colony in England.

On motion of Mr. Dixon B. Brown,

*Resolved*, That the resolutions of this meeting be published in the Liberia Herald.

**REVENUE.**—It appears from the accounts of the Collector and Treasurer, that the amount of the revenue, for the year ending, 28th of September, is about *three thousand five hundred dollars*. We are pained to say, however, that notwithstanding this amount considerably exceeds the expenditures of that department of the Colonial Government which falls under the cognizance of the Colonial Council, as appears by an official document lately published by the Ex-Vice Agent, the Treasury is considerably in debt. This is a mystery, which in justice to the people, should be cleared up; and we hope those that administered affairs at the time these debts were contracted, will put a quietus to the general murmuring, by promptly and satisfactorily explaining it. We are pleased, however, in being able to state, that the Treasury is again looking up. At the first session of the Vice Agent and Council, elected for this year, they, with a generosity and patriotism that cannot be too highly commended, unanimously agreed to render their services without fee or reward; thus giving incontestable evidence, that their object in accepting the high and responsible trust confided to them by their countrymen, was not a desire of gain, but solely to retrieve the almost ruined condition into which affairs have been plunged. The acts appropriating money to the Vice Agent and Council, in the shape of pay, except to such councillors as reside out of this settlement, they have, by one patriotic vote, swept from the Council Book, as “stains and blots that darken and disgrace” the records of a poor and infant republic. We have heard it whispered, that the present administration has already done more to relieve the Treasury, than was done in years before. We wish them all the success and all the honour, to which their generous and patriotic exertions entitle them.

**PIRATES.**—It is with pain, that we have to notice another piratical vessel on our coast. The schooner Caldwell from this place to Edina, was overhauled by a Brig under Spanish colors, and carried by her some distance to sea. The Caldwell, when she first espied the brig, was close under the land. The brig ran in sufficiently near to speak her, and commanded the Captain to follow him, saying he had “*some palaver to talk*.” The Caldwell did so, until the darkness of night enabled her to alter her course, unperceived by the pirate. When the Captain of the Caldwell manifested some reluctance to follow, the Commander of the pirate threaten-

ed to fire into him. Said vessel is a full rigged Brig, mounting from 18 to 20 guns, and about 130 men on board — *October, 1836.*

**MARINE LIST—PORT OF MONROVIA, OCTOBER 1836.**

Arrived, since our last: On the 28th, Portuguese brig —, from the windward, French brig — Provensee, from France. 2d inst. brig Mary Polina, Taylor, 42 days from N. York. Schooner Caroline, Bancroft, from the windward. 6th inst. brig Ruth, Taylor, from the leeward. 18th inst. brig Jaimes, from Baltimore. 22d inst. British brig St. George, Hazell, from London, with W. Hutton, Esq. Agent of the Western African Company.

Sailed on the 30th ult. Portuguese brig —, for the windward. 2d inst. French brig —, Provensee, for the leeward. Brig Mary Polina, Taylor, for the windward. 5th inst. schr. Caroline, Bancroft, for the leeward. 10th inst. brig Ruth, Taylor, for the windward. 23d inst. brig Jason, for the leeward.

**NOVEMBER 1836.**—Arrived, since our last: On the 31st ult. brig Mary Polina, Taylor, from the windward. 12th inst. Portuguese brig Loisa, from the leeward. 19th inst. brig Ruth, Taylor, from the windward. 26th inst. United States Frigate Potomac, J. J. Nicholson, Esq. Commander, from the Mediterranean. 30th inst. British brig Guineaman.

Sailed on the 29th ult. British brig St. George, Hazell, for the leeward. 12th inst. schooner Caroline, for the leeward. 17th inst. Portuguese brig Loisa, for the leeward. 26th inst. U. States Frigate Potomac, J. J. Nicholson, Esq. Commander, for the leeward.

**AFRICAN IMPROVEMENT.**—In conversation the other day, it was observed, that the Colony was retrogressing. Happening to be passing up street we noticed an iron railing with brass knobs, being put up in front of the house of the Rev. Elijah Johnson.

**MARRIAGES.**—In Monrovia on the 15th Sept. by the Rev. AMOS HERRING, Mr. RICHARD SAUNDERS, to Mrs. CHARLOTTE BARNES; both of this place.

On the 25th Oct. by the Rev. ABRAHAM CHEESMAN, Mr. JAMES R. OLIVER, to Mrs. SARAH DUNGEY, both of this town.

On the 24th November by Mr. H. TEAGE, Mr. LEWIS CYPLES, to Miss ELIZABETH EDEN, both of this town.

**DEATHS.**—On the 5th of Sept. Mrs. SIBBY ROGERS, relic of the late Mr. ABRAHAM ROGERS, aged 73 years.

**Melancholy Accident.**—On the morning of the 31st, Oct. Mr. RALPH NEWPORT, was drowned, by the upsetting of a canoe, in going on board schooner Caroline.

In this town, on the 9th Nov. Mr. JACOB PRESTON.

On the 24th Mr. THOMAS BANCROFT, master of the schooner Caroline.

On the 26th LEWIS CYPLES, jr.

**ELECTION RETURNS.**—Official returns of the annual election of Civil Officers, held in the different Settlements in the Colony, on the 30th and 31st of Aug. 1836.

Anthony D. Williams, *Vice-Agent.* *Councillors*—John Revey, John Hanson, Colvin Teage, Samuel Benedict, James Brown, Jeremiah Nixon. John W. Roberts, *High Sheriff.* Jacob W. Prout, *Register of Liberia.* *Committee of Health for Monrovia*—Edward Stokes, Charles Butler. *Committee of Health for Caldwell*—Calvert Butler, Richard Spelman. *Committee of Health for Millsburg*—Henry Russ, Samuel Delany.

The above named persons, having been returned by the Sheriff, as duly elected to the several offices to which their names are affixed, I call upon all the inhabitants of this Colony to respect and obey them in all their legally authorized commands.

EZEKIEL SKINNER, A. A. C. S.

H. TEAGE, C. S.

God save the Commonwealth.

**APPOINTMENTS.**—J. W. Prout, Esq. is appointed by the Agent, Notary Public for Liberia.

The Acting Agent and Council have been pleased to make the following appointments. Captain L. R. Johnson to be Major. Lieutenant J. J. Roberts, Brigade Inspector. John M. Savage of Edina, to be Commissary of Edina.

## AFRICAN WARS.

Among several interesting articles in the last Liberia Herald for which we cannot make room in the present number, is a statement concerning the wars now raging among the native tribes contiguous to Liberia. On the commencement of hostilities between the Dey and Gorah tribes, a slave factory well supplied was established in the capital town of each tribe. Both of the towns have been sacked, each tribe prevailing in its turn. The slavers were also taken, and led away among the numerous captives, with a view to their perpetual captivity. They will be redeemed, but at an enormous price.

**THE RONDOUT.**—We have received advices that the Brig Rondout arrived safely at Monrovia early in February last, and that Dr. D. F. BACON, who went out as principal Colonial Physician, with Dr. W. TAYLOR, his assistant, and the emigrants on board, landed in good health. Capt. HOWLAND, master of the Rondout, was obliged, in consequence of sickness, to stop at the Island of St. Thomas, in the West Indies.

## COLONIZATION MEETINGS.

The Pittsburgh Christian Herald of March 11th contains an account of a meeting of the "Colonization Society of "New Athens and vicinity," held on the 22d of February last, at which the following Resolutions were adopted:

*Resolved*, That this Society engage to afford a complete education to one young man of colour, of promising capabilities and piety, with the view that when thus qualified, he may go forth as a tutor of the youth, or a Herald of the Cross, to the aid of the cause of civil and religious liberty upon the coast of Africa. Also,

*Resolved*, That a committee of five be appointed to make all necessary provisions for carrying into effect the object of the above resolution.

It is proposed that the individual whose education and employment are contemplated shall prosecute his studies at Franklin College, New Athens, Ohio. Information tending to aid in the selection of a suitable person is to be addressed to JOHN ARMSTRONG at that place.

On the 22d of February last a meeting of the *Lancaster County (Penn.) Colonization Society* was held, at which addresses were made by R. CONYNGHAM, and W. F. BRYAN, and on motion of the latter gentleman several resolutions were adopted. The proceedings of the meeting, which were of a very interesting character, will appear in our next.

On Friday, March 17, 1837, a large public meeting was held in the Capitol at *Richmond, Virginia*, to hear statements from the Rev. Mr. ROCKWELL, a Chaplain of the U. S. Navy, who recently visited Liberia. The Hall of the House of Delegates, at which the meeting was held, was, says the Southern Religious Telegraph of the 24th ult. "literally thronged on the occasion, crowded to overflowing. "SIDNEY S. BAXTER, one of the Vice-Presidents of the Virginia "Colonization Society, took the chair."

The Telegraph furnishes the following report of the proceedings:

The object of the meeting was announced by the Chair. The Rev. Mr. Rockwell then rose and made a statement at length, embracing many particulars, relative to the condition and prospects of the Colony. Its prosperity far exceeded his expectations. The trade of Monrovia had been checked, or rather interrupted,

by wars between some of the tribes in the interior—but the agricultural operations at Millisburg, New Georgia, and the other settlements, and the schools and churches were flourishing. The colonists were in good health—and the causes of mortality among the early emigrants were so well understood that there is now comparatively little danger to new settlers. There had not been a single instance of death in the last company of emigrants, about 40 or 50 in number, who had been there several months. Of the reinforcement previous to that, of about 50 emigrants, only three had died, one of whom was an infant. Mr. Rockwell stated that he found the people universally contented. He asked many if they did not wish to return to live in the United States; and in all cases received a negative answer. At length he found an afflicted mother, who had been reared as a house servant in one of the best families of a neighboring State. She went to Africa a few years since with her two children, leaving her husband in this country. One of her children she had committed to the grave, and one only was left. Here said Mr. R. "I thought I had found the person for whom I had been looking—one who would choose to return to this country." But he was disappointed. This woman in her affliction, dependant on her labor for subsistence and for the support of her surviving child, would by no means be willing to return to this country as her home. Mr. Rockwell was followed by Rev. Mr. Gurley, Secretary of the Am. Col. Society, who addressed the meeting in his own felicitous manner, on the general subject and the want of funds which the Society now experiences—to enable it to send out the hundreds of emigrants, who are anxiously waiting for an opportunity to embark for the land of their fathers.

## CONTRIBUTIONS

*To the American Col. Society, from Feb. 25, to March 25, 1837.*

*Gerrit Smith's Plan of Subscription.*

Thomas Emerson, Vermont, his 6th instalment,	- - - - -	\$100
John M'Donogh, New Orleans, 6th	- - - - -	100

*Collections in Churches, &c.*

Alleghany County, Pa. Raccoon Congregation, by Rev. Moses Allen,	- - - - -	11
Trenton, N. Jersey, in 1st Church, by Rev. Eli F. Cooley,	- - - - -	4

*Donations.*

Athens, Georgia, Sunday School Union,	- - - - -	6
Concord, Mass. Hon. Samuel Hoar,	- - - - -	50
Fredericksburg, Va. Mrs. Helen Grinnan, by Rev. R. R. Gurley,	- - - - -	10
Mrs. Minor and Son, do	- - - - -	5
Granville, Ohio, Sereno Wright,	- - - - -	10
Salem Mass. Oliver Parsons, by Hon. S. C. Phillips,	- - - - -	25
Rev. S. M. Worcester, do	- - - - -	15

*Auxiliary Societies.*

Ashtabula, Ohio, Col. Society, H. R. Garland, Tr'r. by Hon. E. Whittlessey,	- - - - -	23
Pittsgrove, N. Jersey, Female Society, by Rev. Geo. W. Janvier,	- - - - -	10
Putnam, Ohio. Col. Society, H. Safford, Tr'r. by Hon. Elias Howell,	- - - - -	50
Virginia, do by B. Brand, Tr'r.	- - - - -	890

\$809

*African Repository.*

Dr. Wilkins, Clarksville, Tenn. per Hon. C. Johnson,	- - - - -	\$2
James Russell, Bolivar, Alabama, per Hon. R. Chapman,	- - - - -	5
David Dunwoody, Mercersburg, Pa. per Hon. Geo. Chambers,	- - - - -	12
Robert Noll, Perry C. H. Alabama, per Hon. Mr. Lawler,	- - - - -	9
Rev. Christian Schultz, Maysville, Ky. per Hon. E. B. Hanegan,	- - - - -	12
A. P. Waugh, Greenville, Pa. per Hon. John J. Pearson,	- - - - -	2
Estate of Michl. Myerhoaffer, Rockingham County, Va. per R. Kemper,	- - - - -	10
Timothy Merrill, Montpelier, Vermont, per Hon. H. F. Janes,	- - - - -	14
Samuel Rhea, Blountsville, Tenn.	- - - - -	2
Athens (Geo.) Union Sabbath School,	- - - - -	4
H. R. Smythe \$4, Virgil Hillyer \$2, per Edwd. Connelly, Utica, Ohio,	- - - - -	6
E. Easton, Agent,	- - - - -	100

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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[No. 5.

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L A T E S T F R O M L I B E R I A .

*Letter from the Lieutenant Governor of Liberia to the Secretary of the American Colonization Society.*

MONROVIA, December 12, 1836.

DEAR SIR:—By the Ruth, Captain Taylor, I send you a few lines. Nothing of importance has occurred since I wrote you by the United States' Frigate, Potomac. I have been able to get the people on the farm under very encouraging prospects. The farm has now been commenced about six weeks; I have between four and five acres planted down in cassada and potatoes, beans, peas, &c. and every prospect of being able by the middle of the rains to feed the people entirely on its produce. Permit me here to urge again the necessity of sending out cotton, wheels, cards, &c. The women might be advantageously employed if we had those articles. As we have no goods or money with which to purchase, I shall be under the necessity of drawing on the Treasurer to make purchases, with which it was impossible to dispense. Mr. Hutton, the Agent of the Western African Company has lodged in Mr. Teage's hands the sum of thirty dollars to be paid over to the Board, to constitute him a life member of the Society. This sum you will have charged to the Agency here, and register Mr. Hutton accordingly. The Agency house requires considerable repairs, and as soon as I can procure the materials I shall have them done. The schooner Portia arrived on the 2d instant. By her I received a copy of the resolutions of the Board passed in July last, and shall attend to their wishes as soon as practicable. I am happy that the Society is directing their attention to the settlement of the St. Paul's. The land on both sides of the river is as good as is to be found in the country, and though we have no formal claim to the north side of said river, yet I think it can be obtained from the natives for a small compensation. I expect to hold a talk with the Chiefs of the Dey tribes next week, and if circum-

stances shall seem to render it advisable, I shall then introduce the subject of purchasing it.

With great respect,

Your obedient servant,

A. D. WILLIAMS, *Lieut. Governor.*

I open my letter to say, the expedition from Baltimore for Cape Palmas, arrived last night. Yours of October was received, and shall be attended to.

#### COLONIZATION IN OHIO.

We have had occasion frequently to advert to the strong and increasing support given to the Colonization Society in the State of Ohio. A farther and more gratifying proof of it is afforded by the recent formation of an Auxiliary Society in Guernsey County. Having been furnished with a report of the proceedings which led to that result, we take pleasure in presenting them to our readers.

#### ANTRIM COLONIZATION SOCIETY.

April 5th, 1837.

A respectable number of the citizens of Antrim and vicinity convened, according to previous appointment in the Associate Reformed Meeting-house, for the purpose of organizing a Colonization Society. Mr. HUGH P. ANDERSON was called to the chair, and Wm. F. FINDLEY appointed Secretary. The meeting having been opened with prayer, an appropriate address was delivered by the Rev. SAMUEL FINDLEY, in which, after a convenient introduction, he discussed the genius and tendency of the Colonization system.

"On the first of these points," he said, "we shall assume high ground, and assert that the genius of the Colonization system is *divine*. This trait of its character, we cannot better illustrate, than by referring you to the system, which of all others bears, most obviously, the stamp of an heavenly origin, namely, the *gospel*. How very diminutive and unassuming, in the eyes of men, was its commencement!" "The kingdom of Heaven," said the Saviour, "cometh not with observation." "It was therefore likened to leaven put into a lump, and to a grain of mustard seed put into the earth." And one grand objection which the Jews made against admitting it, was, that all things remained as they were. Just so the Colonization Society. Its enemies cry out, it is doing so little, it can never effect the proposed object. Thus both Jews and Greeks combined to cry down the Gospel. Hence to one it was a stumbling block, and to the other foolishness. But the Gospel, unimpaired by their outcries, still remained in its true genius, the wisdom of God and the power of God.

"Again, however small," he continued, "in their commencement, all divine institutions progress. Hence the well established maxim, if it be of man, it will come to naught, but if of God, ye cannot gainsay or resist it." This system has met with continued storms of opposition, but it has still progressed on a geometrical scale, and the opposition, by exciting a more careful examination of the principles of

the system, has still increased an acquaintance with their excellence, and a corresponding zeal to have them carried out to their utmost tendency for good. Thus "veritas est magna, et prevalebit."

Further, the excellent genius of the system, appears in its distinguished adaptation to the proposed end. Its ultimate end is to advance Africa, with all her dispersed progeny, to civil and religious eminence among the nations of the earth. To effect the emancipation of those who are yet in the chains of slavery, is the most difficult part of this enterprise. Upon their unhappy condition we have no power to bring any direct agency to bear. Slavery is a *political* evil. It is rooted in the civil law. The only direct method of eradicating it, is by the repeal of those laws which sustain it. But those, and those only, who have the power of enacting, have the power of repealing laws. The prerogative of legislating on the subject of slavery, is reserved among the independent rights of every state, in the Articles of Confederation, that constitute the basis of our General Government. The states of Pennsylvania, Ohio, and others, have claimed and acted on their prerogative in enacting laws for the abolition of slavery. We would have revolted against the interference of any foreign dictation with the right of enacting these laws; and on the same principles of State sovereignty, foreign interference with the right of enacting laws of an opposite character is equally revolting. In every such case, acknowledged rights are outraged, national faith pledged in the Articles of Confederation, is insulted and violated, and the most rancorous seeds of national disorganization are sown throughout the length and breadth of our land. We may object to the policy and morality of certain laws pertaining to the system of jurisprudence in a different state, and our objections may be founded on sound policy and correct morals, but their sin and folly are beyond the range of our jurisdiction. They lie at the door and are chargeable to the account of another—to the account of the district where they are enforced. And no bond of general alliance, such as that of the Confederation of States, can involve or implicate us in the sin of those laws, unless that bond embraces a legislative jurisdiction. For it is a maxim in moral science, that our responsibility never can extend beyond the limits of our jurisdiction. These things notwithstanding, however, we are impelled by every dictate of sound morality to use every laudable effort to relieve or better the condition of the whole human race to the utmost of our power. But, as is the practice of medicine, inveterate diseases are frequently so locked up, that it is very difficult, and requires the greatest skill to get the influence of the most sovereign antidote to reach its seat. So here, perhaps there is no political evil so locked up and secured against the power of antidote, as that of slavery in those districts where it prevails. Prejudice, the most obstinate principle of our nature, is enlisted, deeply enlisted in its defence. This prejudice itself is gratified by the enactments of law, and the ties of interest. Under these circumstances, if we would avail any thing to the subversion of practical slavery, we must go socratically to work. We must not insult, but win the prejudices that lie in the way of our object. Dr. Mede's advice to his Theological students, is peculiarly ap-

plicable in this case. "There is nothing," says he, "with which you will have more to do, and nothing which you will find more difficult to manage, than *prejudice*. But beware of ever striking men on their prejudices; for as the ox will become more unmanageable, and will kick and fling, when you strike him on the horns, so will men, when you strike them on the horns of their prejudices." It is a general truth, that you can never get *foreign influence* to bear on prejudice.—You must inform the judgment and impress the heart, and then conscience and an enlightened mind will bring prejudice to due subjection. Now the Colonization Society is admirably adapted to win upon the prejudices of slaveholders. Their objections, whether well or ill founded, that the slaves will have a pernicious influence on society, when freed, are hereby answered and silenced. The most direct addresses can be made to the consciences of slaveholders, there being no prejudice nor jealousies existing amongst them, against the institution, nor its agents. And herein, we see the orderings of a wise Providence, in barring out from the Constitution of the American Colonization Society, every word that could excite the suspicions or jealousies of the slaveholding part of the community. This does not, however, detract at all from the excellence of the institution, in a moral point of view, as some allege. If its tendency is to exterminate the evil of slavery, what is lost by its omitting to heap on the evil opprobrious epithets? But on the other hand, much influence is gained on the slaveholder. The friends of emancipation acting through the organ of this system, can bring duty to the view of the more conscientious, as they are able to bear it, and their example in submitting their slaves to the disposal of the society will prompt others, and this custom will gradually wear into a law, until by virtue of the majority of the community becoming favorable to emancipation, laws can be repealed and enacted, that will, at once, exterminate the evil. It militates nothing against the excellence of the system, that its original propagators did not, (as it is alleged, on what authority we know not) intend that it should ultimately effect the abolition of slavery. When Columbus set out on his tour to discover a shorter passage to the East Indies than round the Cape of Good Hope, he did not intend the discovery of the vast continent of America. Does that however detract from the worth of his tour? No, it only makes the hand of Providence the more visible in the event. And so here, in proportion as the design of man is less apparent, the finger of God is the more obvious.

Again, the *genius* of this system is *organic*. It contemplates no forceful agency—no dissolutions of national confederations—no insurrectionary policy or measure. All its operations, great, godlike and philanthropic as they are, are carried on in perfect accordance with the powers that be. It has also, in accordance with their spirit, the tendency of promoting harmony amongst the different sections of our vast republic. The combination of the South, North, East, and West, in measures that will be continually evolving their virtues, to the rejoicing of many that were broken in their hearts, and grieved in their minds, will prove a cement far superior in excellency to any formal *Articles of Confederation*. But the *genius* and *tendency* of this

system, appear to rise as we progress in our contemplations of its character. They are truly *missionary*. The missionary spirit is the strongest characteristic of our age. To carry it out, requires a high degree of christian fortitude and self-denial. It is a pleasing thing to write out missionary narratives—to address an audience on the importance of evangelizing the world, and it is a light matter to give of our substance, or indeed all our substance to meet missionary expenses, but to yield up ourselves to this service—to bear malignant epidemics peculiar to certain climates—to deny ourselves all the sweets of civilized life, and to cast in our lot with rude and savage tribes—this requires nothing less than a martyr's fortitude and self-denial. To sustain and act out this spirit, evinces that the noble race of martyrs is not yet extirpated from the earth. Now, whatever participates, in any good measure, of this spirit, must be excellent indeed. To convince you that the Colonization Society participates very eminent-ly of this spirit, you have only to look at what Africa *was*, and what she *is*. The design of missionary agency is to subvert savage customs, and introduce in their room, the mild influence of the gospel. Look then at Liberia, Cape Palmas, and their kindred stations lining the margin of Africa. Enquire what they were but a few, very few years since. Notorious marts of the slave trade. Look at them now. They are the seats of learning and science. But what is more—there is heard the still small voice of the Gospel—there is thrown open, not the ports of a slave market, but the door of hope; and these are the founts whence the river of life is ready to throw out its refreshing and purifying streams over all the benighted continent of Africa. Is not this overcoming evil with good? Who does not then see the finger of God in the genius, operations, and tendency of this system? And who can tell the magnitude of its operations upon the African race, both in Africa and our own land, at the expiration of one century from this time?

Let your minds (he continued) be thus intelligently exercised on the genius and benevolent tendency of that system, in the pro- motion of which, you have embarked. Be ever ready to give a solid reason for your attachment, and you will progress in your measures here; and when your agency on earth is concluded, those whose condition you have happily meliorated, shall be ready porters at the gates of Paradise, to welcome your entrance into everlasting habitations.

He then urged to pursue the objects of the Society, with *unanimity, firmness, and zeal*. He next proceeded to answer a number of popular objections to the Society, and concluded, by examining the practicability, and the pretensions of the great competition Society, called *Abolition*. These pretensions he considered *impracticable*, and if practicable, *pernicious*. Upon the legislative authority of Congress over the District of Columbia, he remarked, "it is, however, said that Congress has an *exclusive jurisdiction* in the District of Columbia, why then do they admit of Slavery in the bounds of that District? Is it possible, that such a despotic spirit broods in the breast of an American, as can lead to think of the Congress being possessed, in any case, with any other than a representative jurisdic-

tion? Is not the whole genius of our government representative? Was not the declaration of our National Independence, an expression of our utter indignation at arbitrary legislation? And will we now plead for a similar policy at the very core of our republic? The fact is, Congress has no more power to enact a single law, contrary to the voice of the community of the District, than you or I have. And the other States have no more right to petition Congress respecting the local laws she should enact in that District, than the State of Pennsylvania or New York have to petition the legislature of Ohio, respecting the regulation of our courts or schools. When it is said, that the Congress has an *exclusive* jurisdiction over the District of Columbia, and the territories, this jurisdiction is exclusive only as it respects the interference of provincial legislation; but all the rights of American citizens, in respect to their local interests, are certainly guaranteed to the community of the District of Columbia, and the territories, as well, and as perfectly, as to any other American citizen. And one of these rights, which should be watched with a jealous eye, is that of petitioning and remonstrating in the case of legislative jurisdiction, with whatever body that jurisdiction rests. When the clear majority of the citizens of the District of Columbia, or any of the territories petition Congress for the abolition of slavery, if their petitions be not heard, then let the Congress fall under the guilt of trafficking in human flesh. But until then, every charge of the kind will be reputed, and justly reputed an insurrectionary slander."

The address being concluded, it was resolved, that we organize a Colonization Society. The following Constitution was then read, and unanimously adopted:—

**ARTICLE 1.** This Society shall be called the "Colonization Society of Antrim and vicinity," and shall be auxiliary to the "American Colonization Society."

**ART. 2.** Its object shall be,

*First.* To provide for civilizing and christianizing Africa, through the direct instrumentality of voluntary coloured emigrants from the United States.

*Second.* To promote by all constitutional and legal means the intellectual and moral improvement of the African race.

**ART. 3.** The principles upon which this Society bases its operations, are peace and temperance, in aid of religion, dissuasion from warfare on the part of the colonists, and prohibition of the acquisition of territory, except by fair purchase from the native princes and proprietors of the soil.

**ART. 4.** Any amount paid annually shall constitute an individual a member, and the payment of ten dollars, at one time, a life-member.

**ART. 5.** The officers of this Society shall consist of a President, two Vice Presidents, a Corresponding and a Recording Secretary, and a Treasurer, who shall be elected annually, at its annual meetings.

**ART. 6.** The Treasurer shall take charge of the funds of the Society, keep its accounts and make payments, subject to the order of the Society, and annually report to the Society the state of its funds.

**ART. 7.** The officers shall constitute a Board of Managers, who

shall have power to call meetings, and transact all other business not otherwise provided for.

ART. 8. This Society shall meet *annually* on the Fourth of July, except when such day occurs on the Sabbath, when it shall meet on the Monday following; and *semi-annually* on the first Tuesday of January.

ART. 9. This Constitution may be altered or amended at any of its annual meetings, and by a vote of two-thirds of the members present.

The following resolution was then presented, accompanied with remarks by the mover:—

*Resolved*, That, as the system of African Colonization eminently partakes of a missionary character, by opening up a channel, through which the blessings of civilization and christianity may be introduced to elevate and gladden the hearts of all the benighted sons of Africa, therefore it loudly calls for the united support of the philanthropic patriot and christian. Adopted.

The following resolution was presented, and carried without a dissenting voice:—

*Resolved*, That this Society cordially approve the plan already suggested by the Xenia Colonization Society, for forwarding delegates from the different Colonization Societies of the State to Columbus, to form a State Colonization Society. And we would propose the 8th of January, 1838, as the time for holding said Convention.

Upon this, the mover remarked that he had some time since, received a letter from the Corresponding Secretary of the Xenia Colonization Society, recommending that the friends of African Colonization throughout the State, should adopt measures for bringing about the organization of a State Colonization Society. With this opinion he heartily coincided. He referred to the doings of sister States on this subject, and highly commended the spirit that appeared to be growing more and more prevalent, throughout the several States of the Union, on behalf of the Colonies in Africa. He hoped that the State of Ohio might not be more backward than her sisters—that the subject might be fairly laid before the several societies of the State, and that we would be happy in realizing a meeting, by delegates, at the proposed place and time, of our citizens and co-workers in this mighty enterprise.

A number of other resolutions of a local nature were adopted. The community appear anxious to receive information upon the worth and operations of the Colonization system. This is the first effort which has ever been made in this region of the country, for the establishment of an Auxiliary to this, so noble an undertaking.

The following gentlemen were chosen as officers:—Robert C. Ross, *President*; Wm. Anderson and John Thompson, sen., *Vice Presidents*; Rev. Samuel Findley, *Corresponding Secretary*; Hugh P. Anderson, *Recording Secretary*; and John Kirkwood, *Treasurer*.

The Society adjourned to meet on the 4th of July, at the hour of 12 o'clock M.

HUGH P. ANDERSON, *Chairman.*

Wm. T. FINDLEY, *Secretary.*

## EMANCIPATION.

The Rev. RICHARD BIBB, jr. of Kentucky, wishes to send about fifteen slaves manumitted by him, to Liberia; and will also send some money, &c. to those whom he had settled there in the year 1833. It will be recollect that these were thirty-two in number, and that this benevolent clergyman furnished them with clothing and \$444 in money.

Mrs. ANN HARRIS, of Chesterfield county, Virginia, lately deceased, directed by her last will and testament that ten slaves, belonging to her, should be emancipated, and sent to Liberia. The Executor has in his hands six or seven hundred dollars to be paid to those emigrants.

The following letter is addressed to the Secretary of the American Colonization Society:

NEWPORT, Ky. April 19, 1837.

DEAR SIR:—I have in my possession a family of blacks consisting of 7 persons, a man, his wife and 5 children. It is my wish to send them to Liberia as soon as practicable, and you will oblige me by giving me every necessary information respecting the provisions made by the Society; the time when another expedition will embark, from what port, &c. I have not the means, to give them much tho' I can furnish them with some property, such as they can carry with them, and some money. The man and woman are truly pious, exemplary christians, and have some education. Both in the prime of life and very industrious. The man is an excellent farmer, and the woman acquainted with all kinds of domestic work. The children are all young, uncommonly sprightly, and interesting. I feel deeply interested in their welfare, wish them to be placed where they can be free, and do the good for which they are qualified. As soon as convenient let me hear from you, and you will oblige,

Yours respectfully,

GEORGE W. FAGG.

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In the year 1835, a gentleman of Georgia made a legal title in a slave to the Rev. WILLIAM J. PARKS and the Rev. THOMAS C. BENNING, travelling preachers in the Georgia Conference, in order that they might send to Liberia the slave thus manumitted.—He has been for a considerable time an Exhorter in the Methodist Episcopal Church, has some education, and is by trade a blacksmith. He is desirous of going out to Liberia in the first vessel, but is unable to contribute any thing to the expenses of his transfer and settlement.

The Rev. JAMES M. BROWN and his two brothers, of Winchester, Virginia, have united in liberating a slave for emigration to Liberia. He is about 23 years of age, healthy, intelligent, of good character and disposition, and accustomed to work on a farm. The Messrs. Brown will furnish him with a year's supply of clothing, &c.

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CHARLES BUTLER, Esq. of New York, (brother to the Secretary of War,) has become a patron to the Colonization Society, by a subscription of one thousand dollars. The Commercial Advertiser says: "Mr. BUTLER is a munificent giver to every benevolent and deserving object; and we hope that his example, in the present case, will induce an enlargement of charity on the part of others, who, like him, have been blessed with the means."

## COLONIZATION SKETCHES.

(CONTINUED FROM PAGE 116.)

## No. III.

Robert Finley was a native of New Jersey, a minister of the Gospel, and at once the pastor of a Church and the teacher of a flourishing Academy in a pleasant village in that State. He was a man of talent, of learning and of eloquence, and, what was far better, of ardent piety and active benevolence. He saw, as every observing man must see, the degraded condition of the free coloured people in our country. He felt that the existence of human wretchedness afforded a sufficient reason for effort on his part, if by such effort that wretchedness could be relieved or mitigated. This is the true spirit of philanthropy, nay of that emanation from the very God of Love, Christian charity ! This was the spirit which has made the names of Howard and Wilberforce immortal. This is the spirit, which by the undiscriminating is spoken of so often in terms of contempt or detestation, because in our days many have professed to be under its influence when their hearts were filled with gall and self-righteousness. As well might we deny the existence of true patriotism or genuine piety, because there have been hypocrites who have betrayed their Lord, or traitors who have sold their country. It may be useful for us to pause for a moment and enquire what course Robert Finley would have pursued if he had been of the spirit of the pseudo-philanthropists who are so numerous in our day. We will then see what he actually did, and we do trust that the contrast will show very distinctly the radical difference between the spirit of Colonization and that of modern abolition.

If Finley had possessed the spirit and had exhibited the wisdom of modern abolitionists, as soon as he began to feel compassion for the free blacks, he would have commenced a course of virulent denunciation of all the people among whom they dwelt. Among those people, he never would have gone in person, but travelling extensively in those regions where few or no free people of colour were to be found, he would have endeavoured by the grossest abuse of the inhabitants of the great cities and of Maryland and Virginia, where most of them reside, to excite against the people of those states and cities the hatred of their brethren in other parts of the land. If he had succeeded in making proselytes, they would have endeavoured to introduce some question with which Congress had no right to interfere, into our federal halls of legislation. Nay, even the Church of Christ would have afforded no sanctuary against their assaults. The very cup of blessing, the emblem of a Saviour's love, would have been poisoned with jealousy and malice and all uncharitableness. And all this in order to induce the merchants of the cities and the planters of Virginia and Maryland to acknowledge the free people of colour as their equals, to admit them to their tables and to give them their daughters in marriage ! Such would have been the course of Finley, if under the influence of his compassionate feelings for the free peo-

ple of colour he had sought to better their condition by the approved mode of modern abolitionism! But such was not the spirit of the father of the Colonization Society, such has never been the spirit of this institution! What then was the course of Dr. Finley?

He excited no discontent among the free coloured people; he raised no false or extravagant expectations in their hearts. He corresponded and conversed on the subject with intelligent friends, and for many months made it the theme of his early prayers and meditations. He became satisfied that to remove those people, with their own consent, to the land of their fathers, was the course which promised the greatest advantages to them, to us, and to Africa.

"Full of these benevolent views, he repaired to Washington, in December, 1816, and with considerable efforts, assembled a meeting of citizens of influence and respectability, among whom were Bushrod Washington, Henry Clay, John Randolph, of Roanoke, Elias B. Caldwell, Francis S. Key, Gen. Walter Jones, Daniel Webster, Virgil Maxey, Gen. John Mason, (a son of the distinguished statesman mentioned in our first number,) John Taylor, of M. Airy, Wm. Meade, (now so extensively known and so greatly beloved throughout Virginia,) Wm. H. Wilmer, (late President of William and Mary College,) Edmund I. Lee, and many other good men and true, to whom the project of forming a Colonization Society was submitted. Bushrod Washington presided at the meeting. The subject was fully and eloquently discussed, among others by Mr. Clay and Mr. Randolph. The latter observed, that—

"If a place could be provided for their reception, and a mode of sending them hence, there were hundreds, nay thousands, who would, by manumitting their slaves, relieve themselves from the cares attendant on their possession."

At this meeting, a letter from Thomas Jefferson, dated January 21, 1811, was read, in which he stated his abortive negotiations with the Sierra Leone company, and with the Portuguese government. The following extracts are taken from this letter:

"You have asked my opinion on the proposition of Ann Mifflin, to take measures for procuring on the coast of Africa, an establishment, to which the people of colour of these United States might, from time to time, be colonized, under the auspices of different governments. Having long ago made up my mind on this subject, I have no hesitation in saying that I have ever thought that the most desirable measure that could be adopted, for gradually drawing off this part of our population—most advantageous for themselves as well as for us; going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa; and would thus carry back to the country of their origin, the seeds of civilization; which might render their sojournment here a blessing, in the end, to that country. Indeed, nothing is more to be wished than that the United States would, themselves, undertake to make such an establishment on the coast of Africa."

A society was formed; Bushrod Washington was appointed President, and Messrs. Crawford, Clay, Rutgers, Howard, Gen. Jackson, Rev. R. Finley, &c. Vice Presidents. An eloquent memorial to

Congress was drawn, which Mr. Randolph undertook to present to that body.\*

Such, with trivial alterations, is the account Mr. Carey gives (Letters, page 7) of Dr. Finley's labors in Washington and the formation of the Society, whose history we are tracing. But there is one fact unnoticed by that very intelligent writer which by many has long been viewed with a deep and thrilling interest.

Finley himself, and many of his first associates, were men of faith and prayer. They believed the declaration of the Royal Psalmist that "except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." And we are told that before the Society was organized, these men met to unite their supplications for wisdom to direct them, and for such blessings on their labours, as should lead to the accomplishment of all their benevolent purposes.

In our next number we shall give some statements of the first efforts of the Society, organized under circumstances so propitious.

#### No. IV.

The history, the nature and the extent of the connexion between the Government of the United States and the Colonization Society, are little understood. Some persons are not aware that any such connexion has ever existed; others, ignorant of its nature and its origin, and sensible that from the fundamental principles of our institutions the powers of the General Government are strictly limited, may suppose that this connexion is unauthorized by our Federal Constitution. A slight review of facts will prove that this connexion, or something like it, was indispensable for the performance, by the Government of a most sacred duty. To show this will be the object of our present number.

The African slave trade was for many years carried on, even by men of humanity, without apparent misgivings as to its lawfulness. Virginia was perhaps the first territory (where it was believed to be advantageous as a matter of pecuniary profit) in which it was denounced by public sentiment as well as by the voice of the Legislature. The indifference felt by the government of George the Third towards the interests and the wishes of his American subjects, together with his desire to preserve to the merchants of Bristol, Liverpool and Whitehaven, the exorbitant profits which they drew from this trade, induced him to reject the applications of our Colonial Assembly who prayed him to stop, or at least, to check it. This was an object so interesting to Virginia, that Mr. Jefferson observes that for several years preceding the revolution, the Assembly rarely met without endeavouring by some expedient to attain it. In the preamble to that monument of the wisdom of our revolutionary ancestors, our good old Constitution, it is stated as one of their grievances, that the British King "by an inhuman use of his negative had prevented them

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\* It will be borne in mind that these events occurred before those melancholy eclipses of his reason, which in the latter years of our great Orator and Statesman so often obscured his bright and burning intellect.

*from excluding* the farther importation of negroes." They proved their sincerity by their conduct, as soon as the British authority had been shaken off. Mr. Jefferson tells us, "that in the very first session held under the Republican Government, the Assembly passed a law for the perpetual prohibition of the importation of slaves." Similar laws were passed in other colonies, and the public sentiment in most parts of this country was so strongly fixed in opposition to this trade, that after the adoption of the Federal Constitution, to suppress it would no doubt have been among the first acts of Congress, if they had had the power to do so. In one or two of the States, however, different views were entertained. In deference to those views, and in that spirit of mutual concession with which HE who has all hearts in his hand had been graciously pleased so plenteously to endue the sages who formed the Federal Constitution, Congress were, by that instrument, inhibited from stopping the importation of slaves into these States, which should choose to permit it, before the year 1808. We may remark in passing, that such was the opposition of some in Virginia to this traffic, that the existence of the clause referred to, formed one of the reasons which determined MASON (the eminent statesman whom we have had occasion so often to name) to oppose, both in the general and State Conventions, the adoption of our present Constitution.

But measures were taken by Congress to stop this traffic so far as it was carried on by our merchants or our ships, at the earliest permitted moment. We proceed to quote from Mr. Carey, page 9.

"On the 2d of March, 1807, an act was passed by the Congress of the United States, prohibiting the slave trade, from and after the 1st of January, 1808, under heavy penalties. Its chief features were,

I. Any person engaged in fitting out a vessel for that trade, was liable to a penalty of 20,000 dollars.

II. Any person taking on board a vessel on the coast of Africa, any negro, mulatto, or person of colour, was subject to a penalty of 5,000 dollars.

III. All vessels of the United States, found at sea by our cruisers, having been engaged in the slave trade, were to be forfeited, with all their tackle; the captain or master to be tried, and if found guilty, to be subject to a fine of \$10,000, and to imprisonment for not more than ten, nor less than five years.

This act contained a clause, whereby negroes brought into the United States, in consequence of its provisions, were to be "subject to any regulations, not contravening the provisions of the act, which the legislatures of the several states or territories might thereafter make, for disposing of such negroes."

By an act passed by the legislature of Georgia, on the 18th of December, 1817, all negroes, mulattoes, or persons of colour, brought into the state, in pursuance of the above act of Congress, were directed to be claimed by a person to be appointed by the governor, taken to Milledgeville, and there sold, after sixty days notice in a public gazette.

It is obvious that the law of Congress, abolishing the slave trade, would be a solemn mockery, unless an asylum were provided for the

captured negroes. If landed in Georgia, or any other of the slaveholding states, they would be sold as slaves, and in that case, the only effect of the law of Congress would be, to change the location of the victims from the Havanna or Rio de Janeiro, to Augusta, or Savannah, or Milledgeville. And the non-slaveholding states would never consent to be burdened with negroes who could not speak their language, nor be able, for a long time, to earn a support, and who would therefore become paupers.

The law of Georgia, however, contained a clause which authorized and required the governor to deliver to the Colonization Society, all captured negroes landed in the state, provided the Society paid all the expenses incurred by the state, since their capture and condemnation.

A slaver, containing thirty-eight negroes, was captured by one of our government vessels, and brought into Georgia. The negroes were advertised for sale, on the 3d of May, 1819, at Milledgeville, in pursuance of the above act. The Colonization Society, then in its infancy, availed itself of the clause referred to—paid the expenses incurred by the state, and rescued the victims of piratical cupidity from a perpetual slavery.

Cases of this kind which had previously occurred, drew the attention of Congress to the necessity of providing an asylum for the captured negroes, and accordingly, an act was passed on the 3d of March, 1819, whereby the president was "authorized to make such regulations and arrangements as he might deem expedient, for the safe keeping, support, and removal beyond the limits of the United States, of all such negroes, mulattoes, or persons of colour, as might [in this manner,] be brought within their jurisdiction; and to appoint a proper person or persons, residing upon the coast of Africa, as agent or agents, for receiving the negroes, mulattoes, or persons of colour, delivered from on board vessels seized in the prosecution of the slave trade, by commanders of the United States' armed vessels."

It was obvious that the objects of the government could be better accomplished in conjunction with the Colonization Society, than separately. Accordingly, in the year 1820, the Elizabeth was chartered, and took out to the coast two agents of the government, one from the Society, and about eighty emigrants. The latter were to be employed at the expense of the government, in preparing accommodations for the reception of recaptured negroes.

Thus far Mr. Carey. We will add that the release of the Africans in Georgia was effected, it is believed, chiefly through the active efforts of our own fellow citizen, Bishop Meade. He visited the chief towns throughout the Atlantic States from New England to Georgia, soliciting the pecuniary means by which those poor Africans were rescued. While engaged in this self-denying, humiliating work, neither his dignity and courtesy as a gentleman, nor his meekness and gentleness as a christian minister, availed to shield him from the rudeness of coarse and hardhearted men. From such persons, both at the North and the South, he received occasional gross indignities. Yet to all this he was willing to submit, for the good of his race. In Georgia, he was compensated for all, by completing the arrangements

this disingenuous and one-sided chapter. Among the illustrations of his opinion (in the face of innumerable facts) that this society's scheme and operations have no favorable tendency towards the melioration or gradual abolition of slavery, he instances the case of Judge Washington having sold 54 slaves. On page 79 Mr. Jay says of Judge Washington, "He did, indeed, shortly after part with 54 of his slaves but it was not to the agent of the society, to be transported to Liberia, *but to a slave dealer to be shipped to New-Orleans.*" I italicize the last part of the sentence to attract the attention of the reader. The reader who will refer to Mr. Jay's book, will find that he refers to and quotes a letter of Judge W. in 1831; and immediately after this quotation he affirms that that gentleman had parted with 54 of his slaves "*to a slave dealer, to be shipped to New Orleans.*" What will be the reader's astonishment (his being a beloved connexion, *my indignation*, too, was excited) when he will find, by a reference to the letter of Judge W., quoted by Mr. Jay, not only that the most material and interesting facts attending the transaction alluded to, have been kept out of view, but that the allegation of a sale of slaves, "*to a slave dealer, to be shipped to New-Orleans,*" is *utterly unfounded*.—The letter of Judge Washington expressly states the reverse. I beg every candid reader of this communication to refer to Judge W.'s letter of 1821, which he will find in Niles' Register for that year. He will find the following summary of facts to be contained in it, detailed at length:

Judge W. had been attacked by an editor in Leesburg, Va. for having sold his slaves, though President of the Colonization Society. In reply to this attack, the judge wrote the letter referred to and quoted by Mr. Jay. In it, he says that, in consequence of the indulgent manner in which he had ever treated his slaves, and of the degree in which he had provided for their personal comforts, they had not, for a series of years, made enough even to feed themselves, but that he had been compelled, for half the year, to purchase subsistence for them and their families; that he had become deeply and almost irretrievably embarrassed on this account; that he was therefore unable longer to provide for them as he wished, and had been accustomed to do, and that he was now compelled to part with them, or the painful alternative would inevitably happen, that they would be seized by the sheriff and sold, and separated; that, to avoid this alternative, having heard of the intention of two *excellent and benevolent gentlemen of Maryland* who were about to remove to the Red River country, *with their own families and slaves to reside*, he had sold fifty-four of his slaves to these gentlemen, upon condition that they would purchase them young and old *in families*, that they might not be separated, and upon their pledge that they would not sell them or separate them. The judge states further, in this letter, that, to prevent any family separation, he purchased, at high prices, *husband and wives of his slaves, owned by others*, and parted with some to whom he was personally much attached, rather than separate them from their relations; that he called up the older slaves, and stated to them (in the presence, I think, of the gentlemen spoken of) the manner he had always treated them, their failure for years even to support them-

selves for half the year, his own embarrassment on that account, the necessity he was under to part with them now, to prevent their forcible sale and separation hereafter; that, to prevent this, he had parted with them in families, to two worthy private gentlemen, who had bought them for their own service, and who had pledged themselves not to sell them in the south, and would treat them kindly. He states that the slaves acknowledged his uniform goodness to them, and their own failure to keep him out of debt for their support, and acquiesced in the necessity of the separation, and thanked him for the consideration for their happiness manifested in the mode in which he had parted with them. He adds, that so cheerful was their acquiescence in the necessity of parting from them, and their confidence in the promise, and assurances of their new masters, that the gentlemen gave them one week to prepare and visit their friends, without any measure of restraint, and left it to themselves voluntarily to repair to Alexandria, on a specified day, to join them on their journey; and that they all appeared at the appointed place on the appointed day! Yet, with this letter before his eyes, Mr. Jay avers that Judge Washington parted with these slaves "to a slave dealer to be shipped to New Orleans!" It is obvious, he intended to convey the idea that they were sold for the slave trade for the New Orleans market. Although the letter of Judge W. does not state how the gentlemen took them along with them, he had no ground for suggesting the odious idea of a *slave-ship*. He chose to imagine this to increase the odium of a transaction which never happened. It so happens that the writer saw these very slaves and their owners go through Leesburg, Va. on their way to the national road westward, and travelling, the men on foot, the women and children in carryalls, without any confinement or restraint, and with far happier aspects than multitudes of the poor native and foreign emigrants who daily pass "with lingering steps and slow" towards the "far west."

I cannot affirm, from the book of Mr. Jay, that he ever saw more of the will of Mr. Fitzhugh, than he quotes. But he does the memory of that gentleman (for he too, as well as Washington, was "in his grave," as Mr. Jay expresses it, when Mr. Jay assailed their names) injustice in relation to the extract he quotes from it. Mr. Fitzhugh has left "all his negroes free, after the year 1850, with liberty to select their residence, and has left them \$50 each if they select Liberia." The following are the words of the will, as quoted by Mr. Jay:

"After the year 1850, I leave all my negroes unconditionally free, with the privilege of having the expenses of their removal, to whatever places of residence they may select, defrayed. If they consent to go the colony, (Liberia,) they are to be paid fifty dollars each on their arrival."

Upon these words Mr. Jay makes a comment, which shows an erroneous construction of the words of the will. He says that Mr. Fitzhugh has left all the children of his slaves born between the period of his death and the year 1850, in perpetual bondage. As he wished to put what he designed to be the worst construction upon the words, he chooses to consider the provision as intended to apply only to the "negroes" in being at the time of the testator's death; where-

as the plain construction is that, after the year 1850, all his negroes shall be unconditionally free. Would not every negro child born within the periods mentioned, be included in the description of the persons to be freed by the will? Would not such children be negroes at and after the period, when the testator says that after 1850 "all my negroes shall be unconditionally free?"

After 1850, would any one say that the negro children born of Mr. Fitzhugh's slaves were *not* "negroes," and not included in the general words, "all my negroes?" No one but Mr. Jay has ever entertained such an idea, or given so strange a construction. He had a purpose to answer, and hence his construction. His law and physiology are both bad. A negro child born in 1836, if it lives, will surely be a negro after 1850. Mr. Jay can see no reason why Mr. Fitzhugh so long postponed the period of liberation, except that the slaves should "work for his heirs." *He did not wish to see any other reason.* He could not imagine that it was to give time to see whether the experiment, then just begun, of planting colonies in Africa, would succeed to the hopes of Mr. Fitzhugh; and to allow the slaves of the ages of 1, 2, 4, 7, 10, 18, and 20 years of age to attain an age proper for emigration, and to be improved and fitted to reap the advantages, and enjoy the blessings of liberty. No, it would not suit the partial purpose of Mr. Jay to imagine this. And yet this is the fact. Mr. Fitzhugh's will contains provisions for the intermediate improvement and ultimate good of his slaves. I cannot say that Mr. Jay was aware of this. The nature of his will was explained in the Colonization papers of the day, and it seems likely, at least, that he did see the explanations.

I will, perhaps, Mr. Editor, send you some examinations of other parts of the book of Mr. Jay. It has given delight to his followers; and no wonder! I wish to have leisure to examine his explanations of the history of "the horrors of St. Domingo." They are superficial and inaccurate. There are other parts of this veracious and most extraordinary production which deserve a more detailed exposure than they have yet met with.

With great regard, Mr. Editor, I am your friend,

RICHARD HENRY LEE.

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#### SPEECH OF MR. PINNEY.

The following report of a Speech pronounced by the Rev. JOHN B. PINNEY, at the anniversary of the Young Men's Colonization Society of Pennsylvania, on the 22d of February last, was sketched at the time by a correspondent of the Colonization Herald.

Rev. Mr. PINNEY, who was likewise an ex-governor of Liberia, had been for several years a missionary on the western coast of Africa. He compared the unfavorable and contradictory reports which had been spread throughout this country in relation to the colonies of Liberia, with those which were brought by the spies sent out by the twelve tribes of Israel. This he looked upon as an apt parallel.—There was found to be about as much truth, on unprejudiced inves-

tigation, in the one case as in the other. He had enjoyed every means of knowing not only the true condition of the colonies, but that of Africa also. The first ray of political liberty which shone upon this darkened land was diffused by the commencement of a colony in 1816. Ere this, universal darkness had brooded over the land. The government was an absolute despotism. Every individual was born either a slave or a king, and the ruling power put to death any subject at his will. There was no security to individual rights, and no protection to industry or enterprise. The planting of the first colony, like the immortal band of pilgrims who landed on Plymouth Rock, became the pioneers of civil liberty in that darkened region. They floated aloft the banner of freedom—diffused the sound principles of civil, religious, and political rights, and enkindled the light of liberty, which, he prayed God, might never be obscured till the whole of Africa should be redeemed from the bonds of ignorance and barbarism.

The colonies that have been planted in Africa should be compared to the light which America is diffusing upon other nations of the earth. It has been well said that we are trying the great experiment of self-government; aye, an experiment which the world had never before seen tried. For more than half a century we have withstood all commotion, at home and abroad, that threatened to endanger the compact which came from the wisdom and patriotism of "the fathers of the revolution;" and the influence of this example upon nations groaning under the yoke of despotism, has shaken the thrones of tyranny, and broken the shackles of the oppressed. Look at the spirit of liberty which had been diffused throughout Europe. The spark of liberty has been enkindled. The sounds of the French revolution have but just died upon the ear. All the nations and principalities are aroused, and the example of freedom on their shores will be the shining meteor to illuminate them into the fold of liberty and independence. So shall Africa be redeemed. Plant colonies all along the coast, rear school-houses, erect churches, and the children of the natives might be educated in the great truths of christianity, and the pure principles of individual and political liberty; and, in less than half a century would the whole of Africa be redeemed from the thraldom of barbarism. The people are open to instruction. He had travelled in their villages, mingled with all classes, and he found the greatest difficulty to get away from them; they were so solicitous that he should become their teacher. The kings bore a favorable ear. They wish their sons to learn, and this example is universal. In every village you enter, such had already been the attention of those who had found a chance to learn, that he could find interpreters.—"I be America man—I speak America—I talk your language"—is heard from many lips. And this is looked upon as a matter of great pleasure, and all are very anxious to obtain a knowledge of "America and America people."

It is astonishing to witness the influence of the colonies upon the natives. The natives look upon the colonists as a superior race of beings, because they possess a knowledge of social and political rights, and enjoy the blessings of a political community, reaping the reward

of their own industry and enterprise. They seek to gain from them all the knowledge they can—placing themselves under the influence of their example, when circumstances will permit it. There is, perhaps, as much difference between the colonists and the natives, in point of comparative intelligence, as there is between the whites and blacks of this country ; and they feel about as much repugnance to intermarry with them, before they are brought under the influence of the privileges of the colonies, as would the whites to intermarry with the blacks of our own land. Such is the darkness, barbarity, and ignorance upon which the Christian and Philanthropist are called to operate ; and no field presents a more certain return of expansive benevolence. Nothing but the salt of civil liberty can save Africa, and it must be sent through the great efforts of colonization.

As an illustration of what may be done among the natives, he mentioned the 300 slaves who were sent back by the Supreme Court of the United States, taken from a slave vessel, 12 years ago. They were then savages in utter barbarism ; but they were placed beneath the benefits of the Colony, and, step by step, they were improved, until now they are the owners of their own lots, live in a village by themselves, and enjoy the blessings of freedom, and partake of all the benefits of social and moral privileges.

Before he went to Africa he had heard such terrific accounts of its swamps, and pestilential atmosphere, that he was not a little alarmed upon his passage. He had read Johnson upon tropical fever, who gave a most awful account of its ravages in the swamps and marshes; but when he planted his feet upon the shores, and became acquainted with the face of the country, he was prepared to say that, so imperfect is that author's account, that he never could have been in Africa, nor had he seen an intelligent individual who had. Upon the sea coast there is some low land, but from Cape Mount to Cape Palmas the country is as hilly and undulating as that of New England.—There are very few swamps indeed. There are three streams about as large as the Delaware that make through the hills of the interior to the sea coast. As you recede from these and go to the hills, there is no miasma. The only unhealthy part is directly on the coast, and it seems to be particularly unfortunate that the original colony (Monrovia) should have been planted at this very part.

It had been well remarked that the colonies were of incalculable importance both in protecting the missionary, and in crowding out the slave-trader. The slave-trader had indeed been lord of the dominion ; he swayed a potent power upon the great theatre of crime and horror. He had reigned in undisputed supremacy for upwards of two hundred years, making a marketable commodity of his fellow-creatures under all the horrors of unrestrained cupidity and merciless violence. If a feeble voice was now and then heard to utter its faint accents against this awful traffic, it was immediately suppressed, even if the individual did not at once fall a sacrifice to its merciless resentment. It is said, that when Lander went through the trackless desert, after burying Clapperton, a Portuguese slave-trader administered poison in his drink, out of fear that he would excite the natives against the slave-trade. But, by a fortunate chance, the traveller discovered

the attempt upon his life in time to swallow a strong antidote to counteract the effect of the poison. A slave establishment upon the coast was broken up by the influence of a vessel of the colonies. Three months afterwards, it went to sea, and for four years neither vessel nor crew has been heard of!

There is (said Mr. P.) blood upon our country. We are apt to throw all the blame of slavery upon the South. But our whole country owes the debt of slavery. Let all, then, unite in the great work of redemption. If proper efforts are made 50,000 blacks may be colonized in Africa in five years, and at the ratio of those who have fallen under the blessed influence of Christianity in the colonies, 10,000 at least would be Christians, and 100 preachers. What a mighty instrument this would be towards subduing Africa to the light of civilization.

The natives are docile. They live in their mud huts, and hail the approach of the missionary with indescribable joy. They receive his teachings and beg for his presence. Upwards of 1400 natives, perfect savages ten years ago, have been brought under the subduing and benign influence of the colonies. They have a delightful climate, occupy a soil of wonderful exuberance, and enjoy the reward of their industry and enterprise, smiling beneath the exalted privileges of freemen and shedding a right influence over the natives around them. It is thus that in less than half a century the whole of Africa with her fifty millions of people, might be subdued. And bowing beneath the holy influence of Christianity, literature, science and the arts, she would raise one universal peal for redemption from the bonds of ignorance, superstition and idolatry!

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#### L A T E S T   F R O M   L I B E R I A .

We make room in the present number for some extracts from the last Liberia Heralds, additional to those given in our April number.

##### *Sentiments on Colonization.*

At a public meeting held at Monrovia on the 29th of September last, the following statements were made by Colonists:

*Sentiments of Mr. David White.*—I arrived in Africa on the 24th of May, 1828; at that time, the Colony was involved in war with the circumjacent savages; immediately on landing, I had to shoulder my musket, and do other military duty of atigue, and parade, extremely burdensome to one altogether unaccustomed to such duties. The circumstances of the Colony were trying in the extreme. But never have I seen the moment in which I repined at coming to the Colony. My object in coming was liberty, for which I am willing to endure greater hardships than those I have already encountered. And under the firm conviction that Africa is the only place under existing circumstances, where the man of colour can enjoy the inestimable blessings of liberty and equality, I feel grateful beyond expression to the American Colonization Society, for preparing this peaceful asylum.

*Sentiments of Mr. George Baxter.*—I beg the liberty on this occasion, to express my deep gratitude to the American Colonization Society, for the great deliverance effected by them, of myself and family. I thank God, that he ever put it in their hearts to seek out this free soil, on which I have been so honoured to set my feet.

I and my family were born in Charleston South Carolina, under the appellation of free people; but freedom we never knew, until by the benevolence of the Colonization Society, we were conveyed to the shores of Africa. My language is too poor to express the gratitude I entertain for the Colonization Society; I therefore, pray that God will strengthen their hands, make daily accessions to their numbers, and advance to complete success, the honourable cause in which they are engaged.

*Sentiments of Mr. R. Matthews.*—I came to Liberia in the year 1832, in the Brig American, Capt. Abels. My place of residence was the city of Washington, D. C. where I passed for a freeman. But I can now say, I was never free, until I landed on the shores of Africa. I farther state, that Africa, so far as I am acquainted with the world, is the only place where the people of colour can enjoy true and rational liberty. I feel grateful to the Colonization Society for what they have done, and are still doing for the man of colour.

*Sentiments of Mr. David Logan.*—I beg leave to state, that my situation is greatly altered for the better, by coming to Africa. I came out in the Brig Hunter.—My object in coming to Africa was liberty and equality, under a conviction, founded on experience, that the coloured man could not enjoy them in the United States. I have been in this Colony about ten years, and when I arrived here, I was without a dollar. Yet, as poor as the country is said to be, I find the industrious can make a comfortable living. My political knowledge is far superior to what it would have been, had I remained in America a thousand years. I therefore seize this chance, to present my thanks to the American Colonization Society for enabling me to come to this Colony, which they have so benevolently established.—After my arrival in the Colony, I had three months support granted me by the Society, since then I have been able to support myself.

*Sentiments of Mr. James R. Cheeseman.*—Mr. Chairman, I cannot on this occasion suppress my feelings. Animated by the past, and encouraged by the bright prospects which lie before us, let us proceed undauntedly in our noble career. Let us appeal to the pious, the liberal, and the wise; let us bear in mind the condition of our fathers, when assembled on the shores of America, they embarked amid the scoffs and false predictions of the assembled multitude,—and succeeded in spite of all the perils of the ocean and dangers of the forest, in laying the foundation of this infant Republic. Undismayed by the prophecies of the presumptuous, let us implore the aid of the American people, and redoubling our labors, and invoking the aid of an all-wise Providence, let us anticipate the complete success of our undertaking.

On motion of Mr. H. Teage,

*Resolved*, That this meeting view with regret, the degree to which the Anti-colonizationists of America, carry their opposition. That they regard the opposition of the Anti-colonizationists as detrimental to the true interest of the coloured people generally. That their unmeasured abuse of the Colonization scheme, is unholy and unjust. That the degree to which they uniformly slander and misrepresent this Colony, goes a great way to discredit their profession of disinterested benevolence, and we beseech them, by all that we suffered in America,—by all we have suffered here,—by all the bright prospects before us, and by a regard to their own character, to scandalize and vilify us no more.

#### MR. HUTTON'S LETTER.

The author of the following letter is the Agent of the Western African Company. He has spent twenty-seven years in Africa, excepting occasional visits; has visited nearly all the settlements on the coast, and in many of them, has resided for several years, filling offices of high trust and responsibility, under the British Government. His opportunities, therefore for acquiring information as to the relative condition of the different colonies, have been great; and his opinion on the subject is entitled to the highest consideration. He has deposited in the hands of the Editor of the Herald thirty dollars to constitute him a life member of the American Colonization Society.

MONROVIA, 28th Oct., 1836.

*To the Editor of the Liberia Herald.*

SIR:—Permit me, as an humble individual, visiting your Colony, accidentally, to congratulate you and its respectable inhabitants on the state of prosperity and happiness, which you now enjoy.

Having arrived in Africa 27 years ago, during which period, I have either visited or resided at most of the settlements on the coast, and have held some situations of importance under the British Government, in this country, my humble opinion of your Colony may perhaps not be unworthy of notice. I will, therefore, proceed to give it to you without flattery or embellishment.

Previously to my landing here, I expected from the reports I had heard, to find nothing—but a miserable little town, without either commerce sufficient to detain me a day, or an inhabitant to entertain me a single hour. Judge, then, sir, how agreeably disappointed I was on landing, to hear the friendly voices of the inhabitants requesting me to walk into their hospitable dwellings, and giving me assurances, which have since been realized, of bartering with me for goods to the amount of several hundred "pounds;" and this too, at a time when the trade had long been interrupted by wars in the interior, and the day after, a French vessel had been here, and carried off nearly "10 cwt. of Ivory."

I was not less gratified to find a picturesque and pleasant little town (fully as quiet, and not greatly dissimilar to an English country village,) with broad well arranged streets, and good substantial houses. Many of them built of stone, with glass windows, and the apartments large and convenient, well furnished, and neatly papered.—These houses are delightfully situated on an eminence, commanding beautiful views of the sea, and surrounding country, and also of a fine river extending many miles into the interior, affording every facility to commerce as well as a safe and convenient harbor for vessels of from 60 to 100 tons burthen.

In addition to these advantages, which few of the settlements on the coast possess, I am desirous of bringing under the notice of the public, the temperature of the climate, the excellency of the water, and the fertility of the soil. In your gardens, which are in good order and well enclosed, I have observed fine cabbages, cucumbers, parsley, beans and other vegetables, as well as the most delicious fruits, such as pine apples, oranges, grapes, guavas, sour-sops, the African cherry, melons and lemons.

I must also do the inhabitants the justice to say, that they are a highly respectable, moral, intelligent people. Their superior intelligence indeed is sufficiently demonstrated in the columns of the "*Liberia Herald*."

As I am pressed for time at this moment, (our vessel being on the point of getting under way,) I will only add that the laudable efforts which some of the inhabitants are now making in agriculture, deserve great praise; and if a subscription from me to promote this or any other desirable object in the Colony, will be of any service, I shall most cheerfully contribute it, before my departure.

I am, sir, your obedient humble servant, W. HUTTON.

P. S. I ought to apologise to you that the shortness of my sojourn here, and my duties as Agent to the West African Company, will not admit of my entering into a more perfect description of Monrovia, and its situation and resources, as well as to submit for your consideration, some trifling improvements in the Colony, which I think might be made, and which occur to me as very desirable. I will not, however, omit the present opportunity of mentioning to you that I think the great quantity of rocks, with which the place abounds, makes it almost inexcusable in some of the inhabitants who have *wooden* instead of *stone* steps to their houses. This I observe is generally the case, although the houses of Major Barbour, Mr. McGill and one or two others are exceptions.

I would also take the liberty of suggesting that a committee be formed, (and to which I would willingly subscribe) for keeping the streets more clear of weeds than they are at present. I am however fully aware that vegetation is so remarkably rapid in this country, during the rains, that every excuse ought to be made for the neglected state of the streets at this season of the year.

## COLONIAL ENACTMENTS.

COUNCIL RQOM, September 8th, 1836.

*Be it enacted by the Agent and Council, That from and after this date, the Act of the Agent and Council, of the 6th of July, 1836, appropriating five hundred dollars*

per annum, as salary to the Vice Agent, be repealed, and the same is hereby repealed.—And also that the Act of the 4th of July, 1836, allowing pay to the Councillors, be repealed, so far as relates to those Councillors residing in Monrovia: and that in reference to those that reside in any other settlement, one dollar a day shall be allowed while in session, and one dollar and a half a day while travelling, and that the rates of travelling remain as regulated by said Act.

*Be it enacted by the Agent and Council,* That from and after this date, members of the Council, duly notified, and summoned, and neglecting to attend the meeting of the Council, shall be fined two dollars and fifty cents a day, during the session of the Council so neglected.

*Be it enacted by the Agent and Council,* That the renewed Treasury Orders shall be lawful tenders to the Commonwealth, for duties on goods or merchandize, and that said orders, when paid in to the treasurer, shall be no longer negotiable.

*Acts to secure the collection of duties.*—Whereas difficulties have been found to arise in the way of the collection of duties on merchandize, from the privilege granted to foreigners to transact their own commercial business in the Colony: Therefore

*Be it enacted by the Agent and Council,* That the act allowing foreigners to transact their own commercial business be repealed; and that the Collector be authorized, and he is hereby commanded, to seize all goods landed from and after the first day of October next, ensuing, that shall be landed and offered for sale unless through the intervention of a commission merchant.

The Act of July, 1836, ordering duties on goods to be paid previous to the landing of the goods, having been found inconvenient and impracticable,

*Resolved.* That it be repealed, and the same is hereby repealed.

*Be it enacted by the Agent and Council,* That no goods or merchandize shall be landed from any vessel, but under the inspection of the Collector or his deputy. And that the commission merchant and captain, jointly and severally, shall be held responsible for the amount of duties on goods landed.

*Be it enacted by the Agent and Council,* That a fine of three dollars be levied on the flag officer for every neglect to signalize a vessel previous to her anchoring in the harbor.

*Be it enacted by the Agent and Council,* That four guns be mounted; two on "Fort Norris" and two on Central Fort: and that the Acting Agent carry this act into immediate execution.

Mr. EDITOR:—I was exceedingly well pleased with the appearance and performance of the troops, on the last general parade.

I have been in the Colony now for eight years, and do not recollect to have seen the troops of the Colony make a more respectable or martial appearance.—The various wheelings and filings, &c. were, according to my taste, exceedingly well done; surpassing any thing heretofore exhibited in the Colony. I hope a growing attention is paid to this part of our system, as all experience proves that an imposing military appearance is necessary, and all that is necessary to keep in awe the surrounding savages.

Yours,

OBSERVER.

NOTICE.—Is hereby given, that the second meeting of the associated Baptist Churches, will be held in this town, at the Second Baptist Meeting House. The meeting will commence on the third Friday in next month, (December.) All persons favorable to the cause of religion, are respectfully invited to attend.

Mr. EDITOR:—You will confer a favour on me by inserting in a column of your respectable paper, the following notice of a splendid scene, which we had the pleasure of witnessing, on the 10th of November.—The celebration of the first anniversary of the Ladies Benevolent Society of Monrovia, who have for their object, the relief of the poor and disconsolate of their sex, so far as their means may allow. In order, arrangement, and decorum, it far surpassed any thing of the kind that ever took place in the Colony before. What particularly engaged my attention, was the absence from the persons of the members of all those gaudy and superfluous appendages, which we are accustomed to see among others of their sex. There was a peculiar neatness and uniformity in their dress. The members met at the house of the Directress, at 9 o'clock, A. M. and at 10, the procession was formed, and moved in pairs, with the badges of the Society, pendent on the left

breast, to the First Baptist Meeting House, where an appropriate address was delivered by Mr. H. Teage, and the constitution read by Mr. B. P. Yates. The procession was headed by their Agent, who was the orator and Mr. Yates. These gentlemen wore the badge of their (the Moral Friendship) Society. The official members were distinguished by their insignia of office. The arrangements in the meeting house were made with considerable taste. A neat rostrum had been erected in form of a pulpit, adorned with beautiful hangings, and seats arranged nearly around it, in an elliptical form: these were appropriated to the Society. Just in front of the rostrum, seats were arranged for the singers. The choir was led by Rev. A. Herring; the melody of which and strict attention to time, has not been equalled in this place. At the conclusion of the ceremony, the society resumed their order in procession, and returned to the house of the directress, and dismissed. At 7 o'clock P. M. re-assembled at the same place, and repaired to the house of the Second Directress, where with a few of their friends, partook of a collation prepared for the purpose, and spent the evening with that sociability common on such occasions.

Yours, &c. L. R. J.

**AFRICAN WARS.**—The wars among the natives contiguous to us, continue to rage with increasing fury. The whole line of coast, from the Gallenas to Grand Sesters, is in a state of fearful commotion. Truly, of them, it may be said, “nation has risen up against nation.” Wars increase with the demand for slaves, and the demand is urgent in proportion to the scarcity. And that slaves in these belligerent tribes are becoming scarce, there can be no doubt. The requisite number being to be made up of the free, every method of kidnapping and violence is resorted to, at the instigation of those fiends, the slave traders. These monsters in human shape, are always to be found near the scenes of African warfare, ready to purchase with merchandize the unhappy victims of wars, that they themselves excite for the purpose. Immediately on the breaking out of the war between the Dey and Gorah tribes, a slave factory well supplied was established in the capital town of each tribe. Both of these factories we believe belonged to one concern. Thus, while a most powerful temptation was continually presented to the cupidity of both parties, a ready market was always at hand, in which they could dispose of the victims of their avarice. Both of these towns have been sacked, each tribe prevailing in its turn, and it is with feelings far from painful, that we add, the slaves were also taken. Each tribe regarding them according to the location of their factory, as the authors of its misery, they were led away among the numerous captives, with a view of being held in perpetual bondage. They will, no doubt, be redeemed, but at an enormous price. A suspicious looking vessel has been at anchor some days off Little Cape Mount River, and for three or four days in full view from this place. Her object it is supposed, is to recover these persons. It would be uncandid, were we to say, we wish her success; our feelings are against them. The slave trade is operating most powerfully against the Colony. The Colonial wars, of which it is the only author, diverts entirely the attention of the natives from agriculture and honourable pursuits, and directs it to the more lucrative but cruel and illicit system of kidnapping. Less rice it is thought will be raised in our vicinity this year, than in any other year since the settlement of the Colony. In view of these things, what language can adequately paint, or heart fully conceive, the unmixed horrors of the slave trade. The tearing away of husbands from wives, of children from parents, and of all from the land of their birth and homes, made dear by a thousand associations and recollections, are but a part of the evil this hellish traffic entails. In order to procure the number that is annually consigned to an earthly hell in the West Indies, and in other places to which they are carried, poor bleeding Africa, must be lacerated with fresh incisions; must bleed from a thousand pores: must be kept in continual ferment: her lands remain untilled, until famine comes in, with all its dread concomitants, to cap the climax of misery. What a powerful appeal does this view of the slave trade present to the benevolent and philanthropic of the civilized world, to redouble their exertions to banish slavery from the earth! What an enormous amount of human misery would be immediately banished from the earth, if the fiat would go forth from all the nations of “christendom!” “The shackles of the slave shall fall—No longer shall the cry of the bondman enter the ears of the Lord of Sabbath—Henceforth, I declare man, of whatever nation or colour, free and independent, and will protect him in the enjoyment of life, liberty, and the pursuit of happiness.”—At such a voice the world would assume a new aspect. The whole face of nature

would change. The earth no longer drenched with the blood of the slave, nor groaning under the enormities of the oppressor, defacated from its impurities and relieved of its burden, would shoot forth flowers, something like those which grew in "Paradise." While the sun, long sickened with the view of oppression, would send forth a radiance, which neither the jaundiced eye of the oppressor, nor the vapid eye of the oppressed, shall ever behold. At such a voice, Africa long oppressed, torn-bleeding Africa, would receive new life, new energy, new vigour. The cry of the widowed mother and helpless orphan would no longer be heard, and cheerfulness and confidence would take the place of melancholy and distrust. The lance and poisoned quiver would be exchanged for the ploughshare and pruning hook, her lands would be tilled, her flocks husbanded, her herds tended. "Her deserts would bud and blossom as the rose." "Her valleys" would be exalted and her hills made low, and soon her mountain's side would echo back the gladdening sound "prepare ye the way of the Lord."

#### AFRICAN CRUELTY.

The Spaniard, to whom we alluded in another part of this paper, as having been captured when the Gorah town was taken by the Deys, has been set at liberty. He owes his release to the interposition of King Fartorah of Cape Mount, who, it appears, had furnished a quota of men to the victorious party, and who is also indebted to the concern to which the Spaniard belongs. He gives a most sickening account of the shocking and inhuman cruelties exercised by the conquerors. He states that he had thirty slaves at the time the town was taken. These were all butchered. A large feast was made of their flesh, on which the conquerors sated their inhuman appetites. The remainder was hung up and dried. We have been at a loss to account for this circumstance, from the fact that this war was commenced, and has been carried on solely with a view to supply the demand for slaves. But when we recollect how sanguinary it has been; with what determination and vigour it has been conducted by both parties, the great space over which it has extended, and the number of tribes it has involved in the quarrel, we can rationally suppose a mutual determination to inflict signal vengeance on the vanquished party. This supposition gains strength from the fact, that many free-men were also butchered at the same time, as well as from the manner in which old Brister is said to have been put to death, when the Gorah's in their turn prevailed over the Deys. In civilized countries, when any signal victory has been achieved over an enemy, people are accustomed to go to church and return thanks to the Lord, that they have been permitted to murder their fellow beings. And we suppose, in proportion to the importance of the victory, will be the depth of the gratitude. The Africans express the same feeling, but in a different manner.

#### CAPT. NICHOLSON'S VISIT TO LIBERIA.

On the 15th inst. the U. States Frigate Potomac, J. J. Nicholson, Esq. Commander, arrived in our harbor from the Mediterranean. It appears that the visit of the Potomac to this place was pursuant to orders from Government. Although it is impossible to assert with any degree of confidence the object of the rulers of the North American Republic, in ordering an inspection of this Colony, it is difficult entirely to suppress conjecture. Under the influence of this conjectural propensity, persons of all classes, sizes, and descriptions, have been giving their opinion, and some of which appear to us, the most irrational that can be easily conceived. One old fellow, who speaks but seldom, and seldom to the purpose, has somehow stumbled upon a conjecture, which, if it does not comport with our belief, at least falls in with our wishes. He has conjectured that the Government of the U. States, is at length turning a merciful attention towards a portion of its natural born subjects, that have been most wretchedly afflicted and oppressed. And that as the state of things in America will not admit of a direct interference on their behalf there, it has concluded to carry out its benevolent views, by preparing a safe and comfortable asylum in Africa, for those who may choose to avail themselves of it.

There is something so congenial to our feelings in this conjecture, that notwithstanding a determination to hold our speculations under the dominion of sober reason, yet, in spite of our endeavours, to the contrary, fancy launched forth in the boundless and bewildering field of conjecture, and described the course in which

the United States Government will proceed in order to carry into beneficial effect their humane intentions. It first viewed the Colony in its relation to Africa generally, and its dependance upon the contiguous tribes for any thing like a rapid advancement in commerce and agriculture. And it immediately perceived, that whatever diverts the attention of the natives from these objects, retards the progress of the Colony. It then, at once concluded, that the slave trade in our vicinity will be the first object at which the Government will aim a blow. It next regarded the Colony as an asylum for the oppressed coloured population of America, and attaching the ideas of comfort and convenience to an asylum, it concluded that in order to make the Colony attractive to the coloured man, or to induce him to emigrate, it will by some means or other build up the Colony, say by giving the Colonization Society annually a certain sum, to be applied in improving the Colony.—A sum sufficient to build up our Colony, or that would at least be of infinite service to us, would not be felt by a Government, whose surplus revenue is so great as to become a subject of serious deliberation in the Legislature, as to the manner of its disposal. Here we reined in our fancy, ardently wishing her conjectures may be realized.—Officers and crew of the Potomac in excellent health.

#### C O L O N I Z A T I O N M E E T I N G S .

*From the Columbia Spy, and Lancaster and York County Record, March 7, 1837.*

At a meeting of the Lancaster County Colonization Society, held on the evening of the 22d February, in the Lutheran Church of this city, the proceedings were opened by a Hymn—and an appropriate prayer offered up by the Rev. Mr. Baker, after which the President took his seat. The minutes of the last meeting were then read and adopted.

R. Conyngham, Esq. then addressed the meeting, and called to remembrance the happy 22d February, which gave birth to the Father of our Country—the immortal George Washington—also enforcing the propriety of our having assembled as a Colonization Society—whereupon he moved that a Committee be appointed to draft and report an Address for the purpose of having it printed and circulated throughout the county, soliciting aid in the important work undertaken by the Society:—which motion was adopted, and Messrs. Franklin, Marcellus, and Conyngham were appointed said committee.

W. F. Bryan offered the following resolutions with some explanatory remarks.

WHEREAS an organized plan has recently been matured in this State for the purpose of agitating the subject of the immediate abolition of Slavery in other States;—And, whereas the lives of our Southern brethren and the “Integrity of the Union,” have been already jeopardized by the indiscreet and obtrusive zeal of Abolitionists:—

1. *Resolved*, That, as Pennsylvanians and members of the same National Family with our fellow citizens of the South, we disclaim all right to intermeddle in their domestic concerns, and declare our disapprobation of any proceedings that have been instituted in this State for the purpose of compelling the Abolition of Slavery in any of our sister States.

2. *Resolved*, That the Independence and Sovereignty of the several States in regard to all matters of local concern, are fundamental principles of the Federal Compact;—that Slavery, whatever may be thought of its moral aspect, is an institution entirely of a domestic or local character;—and therefore, that all interference with it, by citizens of other States than those in which it exists, is equally an invasion of social and constitutional rights, and a wanton and criminal violation of international faith.

3. *Resolved*, That the inflammatory and reckless course pursued by the Anti-Sla-

very Societies, in sowing the seeds of insurrection, massacre and servile war, throughout the Southern States, and in exciting the feelings and passions of the citizens of the non-slaveholding States, against the owners of slaves,—thereby fomenting hatred and distrust between the various sections of our country—is calculated to fill us with the most alarming apprehensions in regard to the stability of the National Union.

4. *Resolved*, That the "unity of our Government, which constitutes us ONE PEOPLE," should be an object dear to the heart of every American Citizen. In the language of the immortal FATHER OF HIS COUNTRY, "it is the main pillar in the edifice of our real independence;—the support of our tranquility at home; our peace abroad; of our safety; of our prosperity; of that very Liberty which we so highly prize." And, therefore, adopting the solemn warning of the departed Sage, we will "discountenance whatever may suggest even a suspicion that it can, in any event, be abandoned; and indignantly frown upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts."

5. *Resolved*, That, having long since abolished slavery within her territorial limits, Pennsylvania has already done all in her power to enforce observance of her own noble declaration that "all men are born equally free and independent." Her sympathies and philanthropy may yet be exercised in providing for the manumitted slave and the free born black a home in the land of their fathers, but she cannot be driven into a Quixotic championing of the rights of strangers to her soil, however unjustly they may be oppressed.

6. *Resolved*, That the citizens of the District of Columbia have the same rights of person and of property as their fellow citizens of the several States;—that the Congress of the United States, in respect to all matters of legislation affecting the domestic concerns of said District, is a Local Legislature;—and, therefore, while acting in such capacity, is not bound by instructions emanating from the citizens of the States.

7. *Resolved*, That we are neither the advocates of Slavery, nor of the surrender of the Liberty of Speech, or of the Press. To the gradual, peaceable and voluntary transfer of the slave to a land of Freedom and Equality, we shall cheerfully contribute our aid. And while we shall ever maintain, with the spirit of Free-men, the right to utter and publish our opinions, we will not prostitute this high and sacred privilege, by making it a cloak for the concealment of the incendiary's torch.

8. *Resolved*, That we are in favor of African Colonization:

1. Because it is the only means by which we can constitutionally aid in the Abolition of Slavery.

2. Because it is the only means by which the coloured population of this country can be elevated to a state of entire freedom and equality.

3. Because it proposes to remove from our midst a class of people, who, while they remain, will always be a prolific source of agitation and excitement, fatal to the integrity of the Union.

4. Because its plan of operation is entirely peaceable and voluntary, as well in regard to the emancipation of the slave as to his transportation to Africa.

5. Because, by lining the coasts of Africa with civilized colonies, able to protect themselves and their territory, it strikes at the root of the foreign Slave Trade and will abolish it forever.

6. Because it is carrying Civilization and Religion to a land which must otherwise continue in "brooding pagan darkness."

9. *Resolved*, That Colonization is peculiarly the friend of our coloured population. In the language of their Baltimore brethren in 1827, "they reside among us and yet are strangers; natives, and yet not citizens; surrounded by the freest people, and most republican institutions in the world, and yet enjoying none of the immunities of freedom." "Beyond a mere subsistence and the impulse of Religion, there is nothing to arouse them to the exercise of their faculties or to excite them to the attainment of eminence." "In Africa, they shall be freemen indeed and Republicans after the models of this Republic."

10. *Resolved*, That we recommend to our fellow citizens throughout the country, to hold township meetings for the purpose of forming Colonization Societies auxiliary to the Lancaster County Society.

The above resolutions, having been seconded by the Rev. Mr. Marcelus, were adopted.

On motion of the Rev. Mr. Davie, seconded by R. Conyngham, it was  
*Resolved*, That this Society pledges itself to raise a sufficient sum of money during the current year, ending April 1, 1838, to send to Liberia Twenty Free Persons of Colour or manumitted slaves, and that this resolution be attached to the Address, just reported.

No further business, the Society adjourned.

WM. KIRKPATRICK, *President.*

C. F. HOFFMEIER, *Secretary.*

[*From the Keystone, (Harrisburg, Penn.) March 29.*]

On Thursday last, the Rev. Mr. PINNEY, late governor of the Colony of Liberia, and Mr. BUCHANAN, late governor of the Bassa Cove Colony, (the last of whom has just returned from Africa) visited our town. On Friday evening they addressed a numerous assemblage of our citizens and the members of the Legislature, in the German Reformed Church. On Monday evening Gov. Pinney again addressed our citizens upon the subject of the history and practical effects of colonization, as it had come under his own observation. He took a view of the state of things which existed in this country, and which led a number of good men seriously to reflect upon and devise a remedy, and which resulted in the formation of the Colonization Society. He described the difficulties under which they had laboured, and the discouragements they had met with and overcome, and gave such a description of the present state of the Colonies, detailing facts which had come under his own observation, as to make the heart of every true friend of the coloured man rejoice, and feel thankful that under what appears to have been the special direction of Providence, the scheme of Colonization had ever been planned and prosecuted.

Mr. Pinney took a view of the objections against the scheme, of the many gross misrepresentations which had been made relative to the country, climate and health of the Colonies, showing that from the great fertility of the soil, a comparatively small amount of labour is necessary in order to supply the necessities, and even the luxuries of life—and that since the society had been able to obtain such sites as they chose, upon which to locate the Colonies, and to supply them with physicians, the mortality had not been greater than occurs in our own country, among our own citizens, in a removal from the eastern to the western states. We will here say that from the statistics of the Colony, the mortality is not to be compared to that which occurred in the settlement of our American Colonies, or since that time in the settlement of Louisiana. He described the products of the country and the facilities for the acquirement of wealth, and stated the cases of several of the colonists who had within the last fifteen years gone to Africa pennyless, and since that time have acquired very considerable estates, residing in fine houses, well furnished, and living in a style which, in this country, would be considered genteel.

He showed the effect which the colonies have had upon the surrounding country, where more than one half of the natives are slaves in a far worse condition than those in this country, and that if abolition be the object, the planting of colonies along the coast of Africa, would succeed in a few years in liberating twice the number of slaves there than we now have in the United States, besides spreading among them the lights of civilization and christianity.

In answer to the question of the abolitionists, "What has colonization done?" Mr. P. took a view of the good colonization had effected, and then most triumphantly retorted by taking a view of what abolition had done—showing that it began before the revolution, was organized into a society soon after, and although they had succeeded in setting many slaves *free* in the northern states, the coloured population had actually gained nothing by the emancipation, as was evident to every man who looked upon their present condition among us. He quoted from the reports of the prisons, &c. which showed that in Pennsylvania and some other States where only 1-34th part of the population are coloured, more than one-third of the convicts of our jails and state prisons are blacks, and a still greater proportion of them are paupers. That this effect of the first FIFTY YEARS of the experiment of abolition, was one of the causes which led to the scheme of Colonization, which in fifteen years had already done far more to elevate and ennable the black man, than all that abolition ever had done.

[May,

## S L A V E T R A D E .

[From the Connecticut Observer.]

**Mr. Hooker.**—By a letter just received from Mr. Teage, editor of the Liberia Herald, I am happy to learn that there is a prospect that the Slave Factory of the notorious Peter Blancho, at the mouth of the Gallinas river, will soon be broken up. This man, who is a Spaniard and a native of Havanna, has enriched himself by a long course of traffic in human flesh, and has now the only establishment for supplying slaves, which there is between the British settlements on the western coast of Africa and those of our own colonists. Should the object referred to above be effected, the Slave trade will then have well nigh, if not entirely ceased from several hundred miles of sea coast, through the influence of African Colonization alone. The following is an extract from the letter of Mr. Teage.

"Intelligence has just been received that the British have planted their standard at Thebar. By reference to your map you will perceive that the Thebar is not more than fifty miles from the famous slave mart—the Gallinas. This, I regard as one bold step towards the destruction of that place. But a bolder is, in the revival on the part of the Government of Sierra Leone of a dormant claim to the very island on which Blancho's Barracoons are situated."

By giving these facts to the public, new strength and courage may be imparted to those, the object of whose efforts is to shield from oppression, and relieve the woes of that class of our fellow men, who have so long been subject to the bonds of slavery.

Yours sincerely,      CHARLES ROCKWELL.

## CONTRIBUTIONS

To the American Col. Society, from March 25, to April 25, 1837.

Collections in Churches, &c.		
Alexandria, in the Methodist Episcopal Church,		\$16 4
<i>By the Rev. R. R. Gurley, on his Southern Journey.</i>		
At Raleigh, in the Presbyterian Church,		89 90
Fayetteville, in      do		55 83
Do      in Prot. Methodist      do		21 41
Do      Rev. Mr. Buxton,		10
Do      J. Evans,		5
Do      C. P. Mallett,		14
Wilmington, in the Presbyterian Church, from the citizens generally,		62 56
<i>Auxiliary Society.</i>		
Virginia Colonization Society,		541 40
<i>Life Subscriber.</i>		
W. Hutton, Agent of the Western African Company, (on board the British brig St. George, from London, which called at Monrovia.)		80
<i>Legacy.</i>		
Mrs. Dolly P. Madison, in payment of the legacy left to this Society by her late Husband, James Madison,		2000
		\$2,845 98
<i>African Repository.</i>		
Jacob Wagener, \$8, John Green, \$8, Easton, Pa.		16
Edward Connelly, Utica, Ohio, for back volumes,		10
Paul Stevens, Agent,		20

THE  
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[No. 6.

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**DESPATCHES FROM LIBERIA.**

SINCE the publication of our last number, we have received a single Liberia Herald, for January, and several letters from the Colony. The Herald contains fewer articles of interest than are usually found in that paper. The purport of the letters, is in general, highly encouraging. The judicious measures of the Lieutenant Governor, who has administered the affairs of the Colony since the return of GOVERNOR SKINNER, have greatly promoted the policy of the Managers to excite and foster among the Colonists a fondness for farming pursuits. One agreeable consequence is a striking diminution of the number of indigent persons. Dr. DAVID F. BACON, the intelligent and accomplished gentleman lately placed at the head of the Medical Department at Liberia, has already done much to realize the hopes of signal benefit to the Colony which led to his appointment. We regret, however, to learn that his advice and remonstrances failed to persuade the emigrants who accompanied him to avoid unnecessary physical exposure. Many of them wilfully tempted the hot sun by day and the nightly dew, some stayed on shore during the whole night, and others returned late in the evening, through the chilly air, passing by the mangrove Swamp. In former instances such culpable temerity had been the source of severe sickness to unacclimated settlers; and thus occasioned imputations on the climate, more properly due to the imprudence of newly arrived visitors and Colonists. Yet, with the too frequent reluctance of men to grow wiser by any experience but their own, the emigrants by the Rondout seem to have invited by their proceedings a similar result. That they have done so with impunity, is hardly to be expected. Should cases of disease have occurred among them it is gratifying to feel assured that they have been carefully and skilfully treated.

We subjoin some portions of the letters received by the Rondout.

*Extracts of a letter from ANTHONY D. WILLIAMS, Lieutenant Governor of Liberia, dated MONROVIA, February 13, 1837.*

"The Rondout's return affords me an opportunity to give you a brief statement of affairs here. I am happy in being able to say that at present the Colony is peaceful and tranquil. A growing attention still continues to be paid to agriculture; indeed, the whole community seems awaking to the subject. No former period of the Colony can boast of as great an extent of land under till as at present."

"In order to afford some encouragement to the settlers at Junk, as well as to prevent their eating the bread of idleness at the expense of the Society, I have established a farm there, on which they will work a part of the time in return for articles with which the store there may provide them. The Emigrants by the Swift, have proved themselves an industrious, thrifty people. They have already raised two crops of culinary vegetables, and other produce. The farm established on Bushrod Island, is doing remarkably well; and will, I think, realize my former hopes respecting it.—All the paupers that require constant assistance are now on the farm, and those able to labour have their work regularly assigned them. You will be astonished, no doubt, when I inform you, that the former fearful number of mendicants has dwindled, since the commencement of this system, to 20—including those who are only occasional beneficiaries. The doctor requests that hospital stores, such as molasses, tea, &c. shall be kept regularly on hand. He is of opinion, that those terrific ulcers so prevalent in the Colony, are owing to the diet on which invalids have heretofore been fed. In order to extinguish old Mamma's claim to that part of Bushrod Island, for which an agreement was entered into by Mr. Ashmun, I have been obliged to make a purchase of goods from the Captain of the Rondout, the water casks he takes as part payment, at their cost in America; for the balance of \$137 48 cents, I have given him a draft on the treasurer. I shall probably be under the necessity of drawing on the treasurer for Rice, but not for a large amount."

"The Emigrants by this vessel are located at Millsburg, and already have their town lots assigned them, they will have their farms in a few days." The former name of the settlement called New-Georgia, was Careytown. We are anxious that the Society will suffer its old name to be resumed.

Your obedient servant,

A. D. WILLIAMS, *Lieutenant Governor.*

*Extracts of a letter from Dr. BACON, dated GOVERNMENT HOUSE, MONROVIA, February 15, 1837.*

I am in Africa! After years of unsatisfied longings, sent towards the wide unknown of this dark continent, my feet at last touch this glowing soil; and my eyes are gladdened with the sight of the hallowed scenes of Colonization enterprise, which my imagination so vainly endeavoured to picture when my thoughts roamed hither from the studious retirement of my solitary home. The bare consciousness of having even a foothold on a corner of Africa, is such a realization of my wildest youthful hopes and fancies, that the pleasure naturally inspired by the attainment of the object of hope rises almost to rapture.

Yet there is little in the circumstances in which I am placed at this moment, that can remind me of any important change of scene. I find myself in a quiet comfortable room furnished with many of the identical articles which surrounded me in New Haven; and the only striking difference between my condition there and here, in this season, is that without the trouble of keeping fire the air maintains itself, night and day, very nearly at the temperature of 80 degrees,—a circumstance which you, at this moment, perhaps, seeking warmth from a hot fire, will hardly reckon the most unenviable. I have yet met with nothing in Liberia which gives me the impression that I have sacrificed a single physical comfort by this change of residence.

On the afternoon of December 31st, the Rondout left Cape Fear, and steering south with a fresh Northeaster, we soon had our last sight of America in the last daylight of 1836. This curious coincidence was perfectly undesigned, as nothing but the impossibility of obtaining a pilot had prevented our clearing the river a day sooner, and the joy with which we set our faces oceanward was greatly heightened by the tardy gratification of the “hope deferred, which maketh the heart sick.” A westerly wind at evening bore us more directly on our course, and at night the warm air and warm water of the Gulph Stream gave hopeful token that we were passing away from the “rude winter of the west.” Our emigrant company, thirty-six in number, were cases of *nausea marina*, a disease which I suffered to rage among them without intermission for the next fortnight, without feeling in any way called on for the exercise of my professional duties. As for myself, although so young a voyager, I remained throughout the whole passage perfectly and happily exempt from the least symptom of this distressing complaint.

The new year opened on the first morning of the voyage with the usual stormy weather of the margin of the Gulph Stream, and for the whole week it blew a constant gale. After five days of very uncomfortable weather, it increased to a most furious tempest which forced us to scud for two whole days and nights under double reefed fore-topsail alone, with the yard lowered to the cap so that it was equivalent to a close-reefed sail. Our able and faithful commander, Captain Howland, who has been a seaman for twenty-four years, assured me that in all his life he had never known but one gale that could equal it for violence and severity. For the first few days I had been half-jokingly begging for a sight of “waves mountains high,” as a scene which I had longed to compare with the appalling descriptions which I had so often read and heard; and according to my request, I was at the moment of rising on Friday morning, invited on deck by the officer of the watch, to see mountain waves worthy of the name. I must say, that my first impression was one of disappointment at the moderate elevation of the sea; but few moments survey of the black valley of waters which almost constantly enclosed and almost overwhelmed our brigantine, soon inspired me, if not with a sensation of sensibility, at least with a strong feeling of that terror which is philosophically supposed to form an important part of it. However, our stout vessel, though an uncommonly wet and rolling one, and no way suited to the comfort of the passengers, under able management, rode the gale as safe as a stormy petrel, till at last Sunday brought its contemplative peace, proving to me, at least, “a day of rest” indeed. From that day we had no more storms. Every day brought us into a warmer and smoother region, and nothing occurred to disturb but a few squalls in the beginning of the week, in one of which we unfortunately lost one of the crew, a poor boy about 16 or 17 years old, a native of Turk’s Island. He fell from the jib boom

while he and two others were taking in the sail in the beginning of a violent squall. The night was dark as pitch, a heavy sea rolling, the vessel going between nine and ten miles an hour, a blinding rain falling, and every thing lashed fast in storm trim. Everything was such as to prevent the possibility of any assistance, and we were driven by the wind, leaving him alone in the dark waters to perish, with his cries ringing over the waves for two or three minutes till they died in the distance. The dreadful shock of this horrible accident made a painful impression on my mind, from which I did not soon recover and which embittered the enjoyment of the pleasanter days which followed.

We were becalmed a few days in the "dill dalls," as the calm latitudes are called between the parallels of 28 and 23 degrees, but the trade winds soon took us along to the Islands of Cape Verd, which we passed leaving them four miles to the east of us. A week more brought us into the deep haze of the African coast, and after another week of almost calm weather, we came with the current so far to the coast as to see the long low shore of Sherbro, marked by its high trees, and the next morning, with a joy, which you who have felt it know, hailed the blue towering peak of Cape Mount. We were drifted through the day by a strong current southwards; and at a quarter past three, high land having been seen ahead by some sharp eyes on deck, I went out on the jib boom and dimly descried the cloudy outline of Cape Montserado. At six we took on board two naked Kroomen as pilots, who came off in a canoe, and at about eight, anchored in Monrovia roads, about three miles from the town, after a voyage of thirty-four days from Cape Fear.

At about 10 o'clock in the forenoon of the next day (February 4th) I landed and presented my despatches and commission to Mr. Williams, the Acting Governor. I found the Colony in a peaceful, prosperous, and healthy condition. The public prosperity and general comfort have been greatly promoted under the faithful and active government of Mr. Williams, whose business-like management has effected a reform in affairs that has given me a satisfaction which I know the Board and all the friends of the Colony will share, on perceiving the results as reported by him officially. In my own department, I have found much that required active attention; for although there is not a single case of the common fever in the Colony (unless at Edina, from which I have not yet heard,) there are in all this section, besides a few light cases of croup, about fifteen or twenty cases of chronic disorders resulting from debility, mostly in old broken down constitutions, which have been long suffering for want of the aid of a regular Physician,—the Colony having been left entirely to the Medical Assistants ever since the departure of Dr. Skinner in September,—as Dr. McDowall, some months since, left the service of the American Colonization Society, for that of the Bassa Cove Colony. A day or two after my arrival there was a death among these cases, the only one within some weeks. There are only two cases in all this section (from the Cape to Millsburg, present limit of my visits) that I consider really dangerous. One is a little orphan boy at Caldwell, attacked by a stroke of the sun a few days ago, and the other a Congo man at Carey (the village of the recaptured on Stockton Creek) who for want of medical assistance had been suffered to sink down into a low stage of typhus. I have hopes that even these may be brought up by the active medicines which I shall send them in the morning, for I have only this night returned from Millsburg, having first found these cases on the way.

The whole number of cases that I have been able to find or hear of on careful per-

sonal inquiry throughout this section, are—in Monrovia, 1 dropsy, 2 chronic lung complaints tending to consumption, 2 bad neglected ulcers, 2 chronic nervous disorders in females, 1 palsy, 2 croup. (This last disease, within about three days, has seemed almost like the beginning of an epidemic among children, but I have been seasonably called to all of them and have found them yield very readily to vigorous treatment.) In Carey—2 typhus, 1 incipient dropsy. In the alms-house at the public farm on the Stockton Creek,—1 dropsy, 4 bad ulcers. In Caldwell,—1 stroke of the sun, 1 enlargement of liver and spleen. In Millsburg, four or five cases of chronic diseases of debility. There may be some other cases of the same general character as the majority of these mentioned; but I have no knowledge of them, though I am expecting soon to add new cases to my list from the circumstance that I encourage all who are afflicted with slight chronic complaints to report themselves, and I have always done every thing that was proper even in the most trifling walking cases that have presented themselves to me at the Government House, for several small ailments have thus come under my notice, which after about two days moderate attention have been “discharged cured.” Throughout the whole of my very brief experience here, I have found the few serious cases which have come under treatment, to improve more rapidly than my most sanguine hopes had anticipated; and I feel every way encouraged to renew and strengthen the high hopes of usefulness and success which excited me to an enterprise which my most rational friends were so ready to condemn as desperate.

“The new emigrants who came out with me have been mostly located at Millsburg, where I have just found them very comfortably accommodated and all very happy in their new homes. One very promising boy, (about 13 years old,) from those freed by Dr. Shuman, I have just brought down with me, to live with me in the government house and assist me in the most tedious parts of my apothecary work. Peter, the freed boy of Mr. Ireland, also lives with me, and goes to school. Both the boys, as well as myself, board at Governor Williams’s house, opposite to this.”

“The people in general, I believe to be remarkably quiet, inoffensive and peaceable, more so than in any part of the United States where I have lived. Ever since I have established myself on shore, all have combined to treat me with the greatest attention and kindness; and since beginning my business here as Physician, I have met with nothing but the most polite and civil usage.” “My medical assistants in this quarter, Messrs. Prout, Brown and Chase, have been very polite and attentive, and have promptly pledged themselves to become active and serviceable to the Colony under my directions.” “Dr. McDowall has left your service long since, and resides wholly at Bassa Cove. The Edina people have been for some months suffering extremely for want of medical aid; and I think, that when I visit there I shall appoint Davis to take the medical charge of that station, &c. Dr. Taylor I have located at Millsburg, in immediate charge of the emigrants. I shall visit that place and Caldwell once a fortnight at least, while my health holds out.”

#### C O L O N I Z A T I O N M E E T I N G S .

On Friday, March 24th, the Rev. Mr. PINNEY, late Colonial Agent, of the American Colonization Society, and Mr. BUCHANAN, late Governor of the Bassa Cove Settlement, addressed a numerous assem-

blage of the citizens of *Harrisburg* and the members of the legislature of Pennsylvania, in the German Reformed Church. On Monday, March 27th, Mr. PINNEY again addressed the citizens of *Harrisburg*. An abstract of his speech will appear in our next number.

The following account of a Colonization Meeting held in *Raleigh*, North Carolina, on the 3d instant, is from the *Raleigh Standard* of April 5, 1837.

The **STATE COLONIZATION SOCIETY OF NORTH CAROLINA**, held a meeting on Monday evening last, in the Presbyterian Church, in this city; the Hon. DUNCAN CAMERON, President, and WESTON R. GALES, Esq. Secretary. The object of the meeting was chiefly to consult with the Secretary of the American Colonization Society, the Rev. Mr. GURLEY, and to derive from this distinguished and able agent, such information as might be beneficial to the interests of this great scheme of philanthropy and christian benevolence.

Mr. GURLEY had, on the preceding day, addressed a delighted audience on this subject, and on this evening was again heard with lively attention and deep emotion.

It appears, from this gentleman's statement, and the annual Report of the Colonization Society of Virginia, that the affairs of the colony are in a prosperous condition: and the success of the enterprise has far outrun the most eager expectations of its friends, and fully demonstrated its practicability. The American Colonization Society has now jurisdiction of the African coast, for near three hundred miles: there are four thousand colonists at nine different settlements; nearly twenty public buildings, independent of churches, and thirteen places of public worship. They have a printing press, schools, and all the institutions of civilized and christian life. The colonists are temperate and moral, and their beneficial influence is supposed to extend over 150,000 to 200,000 of the natives.

We shall not attempt, at this time, to say all that might be said in favour of this Institution. It has found friends among the most enlightened in every section of the Union. In New Orleans and the towns on the banks of the Mississippi, where the agent lately visited, there was not found a single individual opposed to it; in fact, its advocates are found in every section of the North and South. Its most inveterate opposers are the abolitionists, who cannot bear to see any thing prosper, that promises to preserve the peace and improve the aspect of southern society. Among those who have seen the policy and humanity of this Institution, were the late Presidents of the United States, Jefferson, Madison and Monroe, and Chief Justice Marshall, who were its warmest advocates. Among our living Statesmen and sages of all political parties, are men of similar sentiments and a corresponding zeal.

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*From the Raleigh Register, April 11, 1837.*

A Discourse was delivered in this City, on Sunday afternoon last, the 3d inst. in the Presbyterian Church, on the subject of African Colonization, by the Rev. R. R. GURLEY, Secretary of the American Colonization Society; after which, a very handsome collection was taken up in aid of its funds.

An adjourned meeting was held in the same place on Monday evening, the 4th inst. at which nearly all the Clergy were present, and many of the intelligent and respectable citizens of *Raleigh*.—Judge CAMERON, President of the State Colonization Society, took the Chair, and interesting Addresses were delivered by the Rev. Messrs. Gurley, Wadsworth, and Lacey, and by T. Loring, Esq. A deep and general interest was manifested in the benevolent designs of the Institution, and additional contributions were made to its funds.

The following Resolutions were unanimously adopted:—

On motion of Mr. WADSWORTH,

*Resolved*, That in the judgment of this meeting, the American Colonization Society is worthy of the firm and liberal support of the citizens of this State and of the United States, inasmuch as the plan it has adopted, is entirely unexceptionable, friendly to the peace and Constitution of the Union, and fraught with the largest and richest blessings to those whom it may colonize, and to the people of Africa.

On motion of T. LORING, Esq.

*Resolved*, That as many of the present inhabitants of Liberia have emigrated from this State, and as a most interesting company of the same class in this State, as well as many from other places, desire to remove to that country, it be recommended to the friends of the Society in North Carolina to increase their contributions, so as to enable the Parent Society, as early as convenient, to fit out an expedition with emigrants and the necessary stores for the Colony.

On motion of the Rev. Mr. LACEY,

*Resolved*, That as the Colonies of free coloured persons from the United States, on the Coast of Africa, have already done much for the benefit of the native tribes, and especially as these Colonies open a wide and effectual door for the promulgation of Christianity in that dark and suffering land, it be earnestly recommended to all Christian denominations, throughout the State, to take up collections for the cause on some Sabbath near the 4th of July.

The Society adjourned to meet again on Monday, in the Session Room of the Presbyterian Church.

*From the North Carolina Standard, April 12, 1837.*

An adjourned meeting of the North Carolina State Colonization Society, was held at the Presbyterian Session Room, in this city, on Monday the 10th instant, DUNCAN CAMERON, Esq. President of the Society, in the Chair.

On motion, Rev. Messrs. Lacy and Wadsworth, and T. Loring, esq. were elected Managers, *vice* Messrs. Jamieson, Primrose and Turner, resigned.

Mr. Lacey submitted the following Resolutions:

WHEREAS it has been represented to this Board that a most interesting company of free coloured persons, residents in this State, are desirous of emigrating to Liberia, and that the Parent Society is in want of funds, to enable it to aid the removal of these and numerous other persons of the same class within this State—Therefore

*Resolved*, That this Society will use its best endeavours to secure means to aid the Parent Society in effecting its great and philanthropic objects, and that for this purpose, a Circular Letter be addressed to the Clergy and Churches of all denominations, requesting them to take up collections on some Sabbath near the fourth of July of each year.

*Resolved*, That it is expedient to employ, forthwith, a well qualified agent to visit different parts of the State, and solicit contributions for the cause.

*Resolved*, As the sense of this Society, that the Funds thus raised, shall in the first instance, be appropriated, under the direction of the Parent Society, *exclusively*, to defray the expense of removing such free coloured persons as may be desirous of emigrating from North Carolina to Liberia.

After discussion, the said Resolutions were adopted *unanimously*.

On motion, the Society adjourned, to meet again on the fourth of July, at 4 o'clock, P. M., in the Presbyterian Church; at which time, an Address is to be delivered in behalf of the Society, by some individual hereafter to be designated by the Board of Managers.

*[From the Fayetteville (N. C.) Observer, April 27, 1837.]*

At an adjourned meeting of the citizens of Fayetteville, held in the Methodist Episcopal Church, on the evening of the 18th instant, Dr. Thomas N. Cameron took the Chair, and H. Leete officiated as Secretary. The Chairman having briefly stated the object of the meeting, the committee, appointed on a previous occasion to devise some plan for forwarding the interests of the Colonization cause, reported the following:

The committee, appointed at a meeting of the citizens of Fayetteville, held on the evening of the 10th instant, to consider and recommend a plan for advancing

the interests of the American Colonization Society, in this community, respectfully report:—

1. In regard to the objects to be attained. They are mainly to awaken public attention to the claims of that institution; to diffuse information necessary to a correct opinion, and thus to engage the good feeling and influence of the citizens generally in its behalf, and especially their pecuniary support.

2. That to secure these ends, besides the occasional and voluntary aid of all friends, a stated official agency, frequent meetings, and systematic contributions are necessary. And in order to this, some form of organization.

3. That it is inexpedient, however, to attempt the formation of a Society in this town; but that instead of a Society, the citizens appoint a committee of fifteen laymen, friendly to the object, to be known as the "Colonization Committee," (and that the Pastors of the different Churches in this place be, *ex officio*, members of the same,) who shall take charge of that interest, and whose duty it shall be, by all judicious means, to endeavour to advance it, both in this town and throughout the State.

We deem it unnecessary to define the duties or the powers of the committee, above recommended, as their object is simple, and, should they fail to give satisfaction, they can, at any time be displaced.

All which is respectfully submitted.

On behalf of the committee,

J. W. DOUGLASS, *Chairman.*

Which report, on motion of the Rev. Dr. McPheeters, was unanimously adopted.

On motion of the Rev. Mr. Buxton, the meeting proceeded to the appointment of the committee, recommended in the above report, viz:—Rev. Mr. Buxton, Rev. Mr. McCorqudale, Rev. Mr. McDaniel, Rev. Mr. Douglass, John D. Eccles, Dr. Thomas N. Cameron, Louis D. Henry, James H. Hooper, Edward J. Hale, Thos. C. Blake, Hon. H. Potter, H. Leete, John W. Wright, John H. Hall, Charles P. Mallett, Samuel Mims, George McNeill and Archibald McLaughlin, Esquires.

On motion, *Resolved*, That the committee have power to fill all vacancies that may occur in their body.

Mr. Gurley, in a very able and eloquent manner, addressed the meeting in regard to the general advantages to the free coloured people, by emigrating to Liberia.

On motion, adjourned.

THOMAS N. CAMERON, *Chairman.*

H. LEETE, *Secretary.*

#### VERMONT COLONIZATION SOCIETY.

We have not yet received the last Report of this able and efficient Auxiliary. It concludes with the following paragraph:

"It only remains, then, in view of the foregoing exhibition of the progress, present state and opening prospects of African Colonization, to say to this meeting, and to all the friends of the cause in Vermont, persevere and press onward: Your cause is good. It is benevolent. It is taking deeper hold on the hearts of men distinguished for intelligence, patriotism, piety, wealth and liberality. It is giving freedom to the enslaved. It is raising many from degradation and wretchedness to the enjoyment of the common blessings of a New England population. It is building up an empire of light and freedom in a land of darkness and barbarism. It is narrowing the rage of the slave trade. It is rescuing many of the victims of human cupidity from the iron grasp that was consigning them and their posterity to hopeless bondage, and giving them not only the freedom from which they were torn, but the blessed institutions of learning and religion. It is extending the bounds of the Christian Church. It is opening a glorious morning on the long night of Africa.

It is favoured by the providence of God. Its onward march is attended by the blessed outpouring of the Holy Spirit; and thorough the prayers and persevering liberality of the Christian community—IT WILL PREVAIL.

## COLONIZATION SKETCHES.

(CONTINUED FROM PAGE 151.)

## No. V.

When these sketches were commenced, it was our purpose to complete them in about three numbers. We are giving proof, as our betters have done before us, of the vanity of human expectations. For in this fifth number we shall but give a narrative of the earliest efforts of the Society to obtain a territory and plant a colony, on the coast of Africa. Yet we are not aware that we have introduced into these essays any irrelevant matter, or any thing which to Virginians, (and it is to them we chiefly address ourselves) is devoid of interest. We may have loitered perhaps a little too much in our survey of the earlier action of our native State on this interesting subject, and may have lingered with a gaze somewhat too protracted at the mighty dead—Jefferson and Mason,—Pendleton and Wythe—Monroe and Madison, and Marshall, and Randolph, have passed in review before us. But we hope that our readers have sympathized in the feelings by which we have been delayed, and that in this age of Iron, they too would love to cast a lingring, backward look upon the golden days of Virginia. Far more pleasing to us would it be to behold the men of our own time outstripping in intellectual and moral elevation, the giants of our prouder era.

But if this may not be; if whilst the sceptre of political power is passing into other hands, we are to see the wand of our intellectual supremacy and our moral influence broken before us, we at least shall find a mournful pleasure in carrying back our imaginations to the brighter days of our fathers. Well may we address to their venerable shades, the mournful lament of Shenstone :

Heu, quanto minus est cum reliquis versari,  
Quam vestrum meminisse!

" In November 1819, the Society appointed two agents, the Rev. S. J. Mills and Mr. Ebenezer Burgess, to proceed to the coast of Africa, via England, to make the necessary explorations and inquiries as to a suitable location for a settlement.—The object of landing in England, was, to procure letters to the leading men at Sierra Leone, and also to gain such general information respecting the coast of Africa, as might be attainable. They succeeded in both objects, and procured, moreover, recommendations from the court of Copenhagen, to its Colonial authorities on the coast. They sailed from the Downs on the 7th of February, 1820, and arrived at Sierra Leone early in March. They visited all the ports from Sierra Leone to Sherbro, at this last place, they found a small colony of coloured people, settled by John Kizel, a South Carolina slave, who had joined the British in the revolutionary war, and at its close was taken to Nova Scotia, from whence he sailed with a number of his countrymen to Africa, where he established this small settlement, which was, at the arrival of the agents, in a prosperous situation. By Kizel and his

people, the agents were kindly and hospitably received. After gaining all the information necessary for their purpose, they sailed from the coast in May. Mr. Burgess arrived in the United States in the following month. Mr. Mills died on the passage."\*

If man is to be valued in proportion to his devotedness to his Creator, or in proportion to his love to his race; if the dignity of a human soul is to be estimated by the depth of its compassion for human misery, and the sober magnitude of its plans and its efforts to promote human happiness, then neither our country, nor our age, has produced a man superior to Samuel S. Mills. In the boundless and fathomless ocean he found a sepulchre, deep as his piety and expanded as his benevolence; and when, on the morning of the resurrection, the sea shall give up her dead, we believe in the vast army which shall spring from her waves, few will be found exhibiting more of the Saviour's likeness, than this early friend of the Colonization Society.

In our former number we spoke of the sailing of the *Elizabeth*, with the first band of emigrants, about eighty in number, under the direction of the two agents of the Government, and one of the Society. Deceived by Kizel, of whom we have just spoken, whose kindness and hospitality proved to be basely hypocritical, they landed on the Island of Sherbro', and attempted to procure, at this point, a permanent settlement. But this Island, though of a climate less deadly than Roanoke Island, where our gallant Raleigh made his first effort to plant the infant colony of Virginia, proved far too pestilential to justify their perseverance in the attempt. The three agents and twenty of the emigrants soon died. Great confusion and insubordination began to prevail. By the spring of 1821, the colony had fallen into a most deplorable condition. At this moment, new agents arrived with twenty-eight fresh emigrants. They deemed it advisable to abandon Sherbro', where, in addition to other objections to that Island, they had been unable to procure land. But before the arrangements for that object could be consummated, Mr. Bacon, one of the agents, and his lady, were compelled by severe sickness to embark for the United States, and Mr. Andrews and Mr. Winn, two other agents, with the wife of the latter, were added to the list of martyrs to African Colonization. Mr. Wiltberger, the surviving agent, removed the settlers to Foura Bay, a cultivated plantation in the bounds of the Sierra Leone colony, which by consent of that government, they were permitted for a season to occupy.

In December, 1821, Dr. Ayres, (who had been appointed chief agent, and had just arrived in Africa,) aided by Captain Stockton of the Navy, on the part of the United States, purchased the territory called Montserado, where the Town of Monrovia has since been built. The emigrants soon afterwards, leaving the temporary shelter they had found within the limits of Sierra Leone, soon repaired to their new home. But their misfortunes had not yet ended. They occupied, as yet, only a small, un-healthy island in the mouth of the

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\* Carey's Letters, page 10.

Messurado river. The natives had already begun to regret having disposed of the territory, because they perceived that the existence of the colony on Cape Montserado, would drive from that neighbourhood the slave trade, in which they were deeply engaged. To embitter still more their feelings against the colonists, it happened that an English vessel which had come to the island for water, was driven on shore and wrecked, on the mainland, beyond the territory of the colonists. The savages attempted, according to their custom, to make prize of this vessel and her cargo. The Captain, needing aid from the island, asked and received it. In the skirmish which ensued, the natives were routed, with the loss of two men killed and several wounded. The Colonists sustained a loss which they felt deeply and lastingly. In consequence of the unskillfulness of their engineer, their store took fire, and with the greater part of its contents, was burned to the ground. The cost of the articles consumed, was about three thousand dollars; their value, to the colonists, was inestimable.

"The houses were yet destitute of roofs, for which the materials were to be sought for in the almost impenetrable swamps of the country. The rainy season had already commenced. The island (Perseverance,) if much longer occupied by the colonists, must prove the grave of many. Sickness was beginning to be prevalent, and the agents were among the sufferers. The store of provisions was scanty, and all other stores nearly exhausted.

"In this gloomy state of affairs, Dr. Ayres determined to remove the Colonists, their provisions, stores, &c. to Sierra Leone. The Society's agent, Mr. Wiltherger, opposed this project; convinced that if the Colonists removed, the land purchased could not be recovered. At his instance the Colonists heroically rejected it, and determined to remain, in the hope of a melioration of their affairs.

"At this eventful period, to cheer the hopes, and to revive the courage of the settlers, a vessel arrived from Baltimore, with a number of recaptured slaves, and thirty-seven free coloured people, under the superintendance of Mr. Ashmun; who, on landing, found, to his great surprise, that the agents had returned to America, having left the colony under the care of a coloured man."\*

In our next number we propose speaking more fully of that illustrious man, whom we have just introduced to the theatre of those acts and sufferings which have given him a place among the Raleighs, and Smiths and Standishes and Penns.

#### No. VI.

Jehudi Ashmun, whose name will ever be associated with our recollections of the early history of Liberia, was born in Champlain, New York, on the 21st of April, 1784. His respectable and pious parents, having several children, and but a small estate, were unable to afford him the means of a collegiate education; but his own reso-

\* Carey's Letters, pages 10, 11

lution and ardent love of knowledge overcame every obstacle in his way, and in 1817 he took his degree at Burlington College, Vermont, with distinguished honour. Before the commencement of his classical studies, his mind was deeply affected by the truths of religion; he united with the congregational church in his native town, and determined to qualify himself for the office of a clergyman.

Immediately after he left college, he was invited to preside over an infant seminary in Maine, which through his efforts became the foundation of the present flourishing Theological Seminary, at Bangor, in that State.

Some unfortunate circumstances connected with his marriage occasioned his removal from Maine, and his settlement in the District of Columbia, where he united with the Episcopal Church, became Editor of the Theological Repertory, published under the direction of several clergymen of that church, and intimately acquainted with the plans and principles of the American Colonization Society. Here he wrote the Biography of the Rev. Samuel Bacon, the first Agent of this Society, who visited Africa with emigrants; published several essays in defence of the Society, and commenced a monthly periodical called the "African Intelligencer," exclusively devoted to the cause of African Colonization.

In the spring of 1822, urged by various considerations, among which, and perhaps the most powerful, was his desire to strengthen the infant Colony in Africa, Mr. Ashmun embarked with the first company of recaptured Africans ever sent to the Colony by the Government of the United States, and with authority from the Society, should the Agents which had preceded him have left the settlement, to assume, as general superintendent, the control and direction of affairs.

On the 9th of August, 1822, he landed on Cape Montserado, and finding both Agents absent, proceeded at once to provide for the defence, and administer the Government of the Colony. The rainy season was at its height, the public property had been mostly consumed by fire, only about 30 houses in native style had been constructed, the emigrants, including those who arrived with Mr. Ashmun, did not exceed one hundred and thirty, of whom thirty-five only were capable of bearing arms, and the neighbouring tribes were plotting the destruction of the Colony which possessed no adequate means of defence. All these difficulties and dangers served to develop the extraordinary powers and resources of Ashmun, who, as if delegated by Providence to preserve this feeble community from extinction, proceeded forthwith to adopt and execute the exact system of measures demanded for its relief and security. Nothing was omitted, nothing neglected: nearly all the chiefs in the vicinity of the Colony were combining their forces to exterminate the Colony. Before the close of August, Mr. Ashmun was attacked by fever; during nearly the whole month of September he was in a state of extreme weakness, incapable of exertion. On the 15th of September his wife expired (in the corner of a miserable hut open to the rain,) under circumstances in which (he observes) "even the dying struggle brought relief to the feelings of agonized friendship." Yet beneath this weight of

calamity, he sustained himself with a composure and energy perhaps never exceeded. Nothing can be more interesting than his History of the first two years of the Colony, in which the war with the native tribes in the autumn of 1822, is minutely described. His defence of the infant settlement at that period, when it was repeatedly attacked by from eight to fifteen hundred fierce barbarians, was a wonderful achievement of skill and courage, nor will the christian fail to acknowledge therein the special Providence. At the conclusion of a particular account of this contest, the author of the Life of Ashmun pays the following just tribute to the fortitude and ability of this remarkable man.

"And who was he, that "single white man," on that distant forest-clad shore, unbroken in spirit, though bowed beneath the heavy hand of sorrow and sickness, casting fear to the winds, directing and heading by day and night, a feeble, undisciplined, dejected, unfortified band of thirty-five emigrants, against whom the very elements seemed warring, while a thousand to fifteen hundred armed savages were rushing to destroy them? Who was he, that in reliance on God for wisdom and might, imparted such skill and courage to this little company,—so ordered every plan and guided every movement; that the fierce foe retired panic-struck before them, and they stood rescued and redeemed from impending destruction?

"Was he a veteran soldier, inured to danger, familiar with suffering, and bred amid scenes of battle and blood? Was he there adorned by badges of military honour, conscious of a reputation won by deeds of "high emprise," and stimulated to valor by hopes of glory and fears of disgrace?

"That was no tried, no ambitious soldier. He was a young man, bred to letters, of retired habits, educated for the Ministry of Christ, unknown to fame,—the victim of disappointment, burdened with debt, and touched by undeserved reproach. He had visited Africa in hope of obtaining the means of doing justice to his creditors; and impelled by Humanity and Religion, had consented, without any fixed compensation, to give, should they be required, his services to the Colony. He found it in peril of extinction. He hesitated not. He failed not to redeem his pledge. He gathered strength from difficulty, and motive from danger. No thronging and admiring spectators cheered him; no glorious pomp and circumstance were there to throw a brightness and a beauty even upon the features and terrors of death. He stood strong in duty, covered by the shield of Faith. His frame shaken by disease; the partner of his life struck down by his side; amid the groans of the afflicted and in the shadow of Hope's dim eclipse, he planned and executed, with the ability of the bravest and most experienced General, measures which saved the settlement; and secured for Liberty and Christianity, a perpetual home and heritage in Africa. Raised up and girded by an Almighty, though invisible Hand, to build a city of righteousness on that shore of oppression, before which the makers of idols should be confounded, and those in chains come over\* to fall down in wor-

\* Isaiah, chapter xlv. 14th and 16th verses.

ship and exclaim as they beheld her light, surely God is in thee, no weapon formed against him could prosper: no wasting destruction by day, nor pestilence walking in darkness, had power to defeat the work.”\*

For six years Mr. Ashmun devoted himself to the interests of the Colony; amid sickness, reproach, and suffering and danger, he formed the manners, enacted the laws, developed the resources and defended the rights of the humble community in which he was finally regarded as the Friend, the Benefactor, the Father, until, with a constitution ruined, he was compelled to return to the United States, where he arrived but to die. When about to leave the Colony, (March 25th, 1828) he was escorted to the landing place by the military companies, and the tears of the assembled multitude testified to their sorrow on the occasion. “Never, I suppose, said the Rev. Lot Carey, were greater tokens of respect shown by any community on taking leave of their head. Nearly the whole (at least two thirds) of the inhabitants of Monrovia, men, women, and children, were out on this occasion, and nearly all parted from him in tears, and in my opinion, the hope of his return in a few months alone enabled them to give him up. He is indeed dear to this people, and it will be a joyful day when we are permitted to see him. He has left a written address containing valuable admonitions to officers, civil, military, and religious.

“A simple, but beautiful monument erected by the Managers of the American Colonization Society, in the church-yard of New-Haven, (a spot which nature has made lovely, and which affection and piety have planted with trees and flowers, as if anxious to throw a charm and fragrance around the resting places of the dead,) bears the name of ASHMUN. This monument may perish, but that name never. It is engraven on the heart of Africa.

“In his person, Mr. Ashmun was tall—his hair and eyes light—his features regular and cast in the finest mould—his manners mild, yet dignified—and in his countenance an expression of the gentlest affections softened the lineaments of a lofty, firm, and fearless mind.

“He early saw the truth and felt the power of the Christian Religion. Its principles were ever living and active in his soul. The passions of youth might war against them—in the conflict with temptation, they might seem, for a moment, giving way: but they were indestructible—of the seed of God that liveth and abideth forever.

“In grief, temptation, and reproach—in want, and danger, and pain—when so cast down by affliction, that his soul became weary of life, he acknowledged himself under the discipline of the Almighty; he praised the name of God with a song, and magnified it with thanksgiving.”†

Not more evidently was the gallant Smith chosen by Providence to plant civilization amid the savage tribes of James River, or Stans-  
dish, or Church to lead the armed bands of the Pilgrims against their

\* Life of Ashmun.

† Life of Ashmun.

wild and treacherous foe, or our great Washington to conduct our countrymen to independence and glory, than was ASHMUN to found a civilized commonwealth and the church of the Redeemer on the barbarous shore of Africa.

*From the Southern Churchman, April 21.*

*To the Editor of the Southern Churchman :*

SIR—I observe that a kind and judicious friend to the cause of African Colonization is giving you, in his Colonization Sketches, some valuable additions to the information heretofore made public by Mr. Mathew Carey, whose zeal in this, and in many other good works, deserves our thanks.

Neither of these gentlemen were aware of some other particulars which, I think, at this time may be properly made known; and which are calculated to increase the interest which Virginia and the whole South ought to feel in relation to this subject.

When the act of 2d March, 1819, was added to the former legislation of Congress for the suppression of the slave trade, it was thought to confer upon the President an authority, which could be exercised with more economy and effect by using the means which the American Colonization Society offered for its execution, than by any independent action on the part of the Government.

That act declared that the President was authorised to make such regulations and arrangements as he might deem expedient for the safe keeping, support and removal beyond the limits of the United States, of all such negroes, mulattoes or persons of colour, as might be delivered or brought within the jurisdiction of the United States, by that and former laws; and to appoint a proper person or persons residing on the coast of Africa, as agent or agents for receiving such persons of colour delivered from on board vessels seized in the prosecution of the slave trade.

The American Colonization Society then had a territory on the coast of Africa and agents residing there: and, therefore, the Government might fix upon that territory, as the place to which these captured Africans might be removed, and might appoint the Society's agents residing there, as the Government agents under this act. Such a connexion, therefore, was mutually beneficial both to the Society and the Government. To the Society, because it gave to their infant settlement the protection and countenance of the Government, as well as an indirect aid to its funds by the expenditures of the Government; and to the Government, because in no other way could it provide for the support and safe-keeping of the persons thus rescued from the slave ships, without incurring the expense of an independent establishment for that purpose.

Whether this law, thus general in its provisions, could be properly executed in this way, became a question in Mr. Monroe's cabinet, in the spring of 1819, after the adjournment of Congress.

To the determination of this question the Colonization Society looked with great anxiety. It was very deliberately discussed and

considered by the cabinet, and there was a strong difference of opinion on the subject. The writer of this knows the opinions of the President himself and of three of the members of his cabinet.

Mr. Monroe wished to execute the law in this manner, and thought a liberal construction of the law would justify such a course. Mr. Adams, then Secretary of State, thought otherwise, and was opposed to doing any thing more than restoring the recaptured Africans to the continent, till Congress should legislate more distinctly on the subject. Mr. Crawford concurred with Mr. Monroe, and Mr. Wirt, then Attorney General, gave it as his opinion that the law might properly be so executed, and advised the President so to execute it. The President decided accordingly, and determined, in a message to the next Congress, to apprise them of the views he had taken of the law, and of the manner in which he had determined to execute it; so that Congress might alter the law, if they disapproved of the course of the Executive.

I know the opinion of the President from himself, and the information I here give you, as to the members of his cabinet, I received from Mr. Wirt. So that we are indebted to Southern men, and to men whose memories are deservedly cherished by the South, for the humane execution of this humane law, and for the aid and countenance thus given to a cause, destined, as I trust, to be a blessing to the South, to our whole country and to Africa. Without it, the Colonization Society would, I believe, ultimately have succeeded, but its progress would have been greatly retarded.

Washington, April 16, 1837.

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#### INFLUENCE OF LIBERIA.

*From the Cincinnati Herald.*

The following interesting circumstance, which was communicated to Mr. Buchanan at Rio de Janeiro, where he touched on his voyage homeward from Africa, while it illustrates the growing importance of Liberia to the oppressed African, in whatever country he may be placed, is calculated to awaken the liveliest feelings of solicitude for that band of enterprising emigrants, who, from the darkness of Brazilian servitude, had felt the noble aspirations of freedom, and struggled against a world of discouragements to the verge of its enjoyment in the land of their fathers.

Some time in the month of August last, a company of two or three hundred blacks, living in and near Rio, who, by their industry and steady perseverance for years, had secured their freedom, and acquired a considerable amount of property, chartered an English vessel to transport themselves and their effects to Liberia, as the only country in which they could hope to enjoy, and transmit to their children, their dearly purchased freedom.

This interesting company left the scene of their former degradation and suffering with high hopes, and with the good wishes of many friends, whose kind interest had been enlisted in their welfare. But, though five months had elapsed from the time of their departure, nothing had been heard of them when Mr. B. left the coast of Africa; and there is great reason to fear, either that the captain has betrayed them again into slavery, or that the vessel has been lost at sea.

## SPECIAL MEETING OF THE PARENT SOCIETY.

Agreeably to previous notice, the American Colonization Society met at Belt's Hotel in Beltsville, Prince George's County, Maryland, on Saturday, May 13, 1837, at 12 o'clock, M.

The Honorable **GEORGE C. WASHINGTON** was unanimously elected President of the meeting, and **P. R. FENDALL**, Secretary.

The President stated that the Legislature of Maryland, having, at its last Session, passed an act to incorporate the Society, the object of the present meeting was that such act might be laid before the Society, and such order be taken thereon as to the Society might seem necessary and proper.

The Act referred to was then read by the Secretary. It was passed March 22, 1837, is entitled, "AN ACT TO INCORPORATE THE AMERICAN COLONIZATION SOCIETY," and is in the following words :

WHEREAS by an act of the General Assembly of Maryland, entitled "*An Act to Incorporate the American Colonization Society*," passed at December Session, eighteen hundred and thirty-one, chapter one hundred and eighty-nine, the said Society was incorporated with certain powers: And whereas it is represented to this General Assembly that the rights and interest of said Society have been materially injured, and are likely to suffer further injury, by certain alleged omissions on the part of said Society to give efficiency to said Act: Therefore,

SECTION 1. *Be it enacted by the General Assembly of Maryland*, That John C. Herbert, Daniel Murray, Joseph Kent, Ezekiel F. Chambers, Daniel Jenifer, George C. Washington, Virgil Maxcy, Zaccheus Collins Lee, Alexander Randall, Francis S. Key, Walter Jones, Ralph R. Gurley and William W. Seaton, of the Society called the American Society for Colonizing the free people of colour of the United States, and their successors, together with such others elected and qualified, as the present or future Constitution, by-laws, ordinances or regulations of said Society, do or shall hereafter prescribe, shall be, and they are hereby created and declared to be, a body politic and corporate, by the name, style and title, of The American Colonization Society, and by that name shall have perpetual succession, and shall be able to sue and be sued, to plead and be impleaded, in any court of law or equity in this State, and may have and use a common seal, and the same may destroy, alter or renew at pleasure, and shall have power to purchase, have and enjoy, to them and their successors, in fee or otherwise, any land, tenements or hereditaments, by the gift, bargain, sale, devise, or other act of any person or persons, body politic or corporate whatsoever; to take and receive any sum or sums of money, goods or chattels, that shall be given, sold or bequeathed to them in any manner whatsoever; to occupy, use and enjoy, or sell, transfer, or otherwise dispose of, according to the by-laws and ordinances regulating the same, now or hereafter to be prescribed, all such lands, tenements or hereditaments, money, goods or chattels, as they shall determine to be most conducive to the colonizing, with their own consent, in Africa, of the free people of colour residing in the United States, and for no other uses or purposes whatsoever; and as soon after the passage of this act as may be convenient, to elect such officers as they or a majority of them present may deem proper, and to make and ordain such Constitution, by-laws,

ordinances, and regulations as may be necessary for the organization of the said Society; and to repeal, alter or amend the same; to prescribe the times of meeting, the qualifications and terms of membership, and to do all such other acts and deeds as they shall deem necessary, for regulating and managing the concerns of the said body corporate: *Provided, however,* that the Constitution and laws of this State and of the United States, and this act of Assembly, be not violated thereby.

**Sec. 2.** *And be it enacted,* That for the object aforesaid all property, real, personal and mixed, whether in action or possession, and all rights, credits and demands, owned, held or claimed, before this act, by the said Society, and all such property, rights, credits and demands, as, were it not for this act, might hereafter be owned, held or claimed, by the said Society, shall vest and are hereby declared to vest in the said body corporate, and its successors as fully and effectually as they have, or could have vested in the said Society; and also that the said body corporate, and its successors, are hereby declared to be as completely and effectually liable and responsible for all debts, demands and claims, due now or which would thereafter be due by the said Society, if this act of incorporation had not been granted, as the said Society is now or would hereafter be so liable and responsible for.

**Sec. 3.** *And be it enacted,* That the said body corporate, and its successors, shall forever be incapable of holding in fee or less estate, real property in the United States, the yearly value of which exceeds the sum of thirty thousand dollars, or the yearly value of so much thereof as may be in this State, exceeds the sum of five thousand dollars.

**Sec. 4.** *And be it enacted,* That the act hereinbefore mentioned of the General Assembly of Maryland, chapter one hundred and eighty-nine of December session, eighteen hundred and thirty, be and the same is hereby repealed: *Saving and reserving, however,* to the persons incorporated by said act, and to the American Colonization Society, all the rights and powers conferred by said act, so far as the same may be necessary for the recovery, possession, holding, or enjoyment of any property, real, personal, or mixed, chose in action or franchise of any description whatsoever, which may have been heretofore given, granted, devised, or bequeathed to or otherwise acquired by the said persons, or any of them, or to or by the American Colonization Society.

**Sec. 5.** *And be it enacted,* That this act, and the powers and privileges granted thereby, may be at any time repealed, modified, amended or changed, at the discretion of the General Assembly.

The foregoing act having been fully considered by the Society, the following Resolutions were, on motion, adopted:

1. *Resolved,* That the Charter granted to this Society by the Legislature of Maryland in an act passed on the twenty-second day of March, in the year eighteen hundred and thirty-seven, entitled "An Act to incorporate the American Colonization Society" be and that the same is hereby accepted.

2. *Resolved,* That a copy of the foregoing Resolution be transmitted to the Governor and Council of Maryland.

3. *Resolved,* That the following be, and that the same is hereby adopted as the CONSTITUTION of the American Colonization Society:

**ARTICLE 1.** This Society shall be called "The American Colonization Society."

**ART. 2.** The object to which its attention is to be exclusively directed, is to pro-

mete and execute a plan for colonizing (with their own consent) the Free People of Color, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations upon the subject.

ART. 3. Every Citizen of the United States who shall have paid to the funds of the Society a sum of not less than thirty dollars, shall be a member for life.

ART. 4. The officers of the Society shall be a President, Vice Presidents, one or more Secretaries, who shall devote their whole time to the service of the Society; a Treasurer, a Recorder, and a Board of Managers, composed of the Secretaries, the Treasurer, the Recorder, and nine other members of the Society. They shall be annually elected by the Society, at their annual meeting, on the first Tuesday after the second Monday in December, and continue to discharge their respective duties till others are appointed.

ART. 5. It shall be the duty of the President to preside at all meetings of the Society, and to call meetings when he thinks necessary.

ART. 6. The Vice Presidents, according to seniority, shall discharge the duties in the absence of the President.

ART. 7. The Secretaries and Treasurer shall execute the business of the Society, under the direction of the Board of Managers; the Treasurer shall give such security for the faithful discharge of his duties as the Board may require. The Recorder shall Record the proceedings and names of the members, and discharge such other duties as may be required of him.

ART. 8. The Board of Managers shall meet on the fourth Monday in January, every year, and at such other times as they may direct. They shall conduct the business of the Society, and take such measures for effecting its object as they shall think proper, or shall be directed at the meetings of the Society, and make an annual report of their proceedings. They shall also fill up all vacancies, occurring during the year, and make such by-laws for their government as they may deem necessary, provided the same are not repugnant to this Constitution.

No officer shall vote on any question in which he is personally interested.

ART. 9. Every Society which shall be founded in the United States to aid in the object of this Association, and which shall co-operate with its funds for the purposes thereof, agreeably to the Rules and Regulations of this Society, shall be considered auxiliary thereto, and shall be entitled to be represented by its delegates, not exceeding five, in all meetings of the Society.

4. *Resolved*, That every person who is now lawfully a member of the American Society for Colonizing the Free People of Color of the United States, be, and that the same is hereby declared to be, a member of this Society.

5. *Resolved*, That the following persons, who were elected by the said American Society for Colonizing the Free People of Color of the United States, at the annual meeting of the said Society commencing on the 13th day of December, in the year 1836, under the fourth article of its Constitution, to be President, Vice Presidents, Secretary, Treasurer, Recorder, and nine other Managers of the said Society, be, and that the same are hereby declared to be respectively the President, Vice Presidents, Secretary, Treasurer, Recorder and nine other Managers of the American Colonization Society, viz:

## PRESIDENT.

HENRY CLAY, of Kentucky.

## VICE-PRESIDENTS.

1. JOHN C. HERBERT, of Maryland.
2. Gen. JOHN MASON, of Virginia.
3. SAMUEL BAYARD, of New Jersey.
4. ISAAC MCKIM, of Maryland.
5. Gen. JOHN HARTWELL COCKE, of Virginia.
6. DANIEL WEBSTER, of Massachusetts.
7. CHARLES FENTON MERCER, of Virginia.
8. Rev. JEREMIAH DAY, D. D. of Connecticut.
9. RICHARD RUSH, of Pennsylvania.
10. PHILIP E. THOMAS, of Maryland.
11. JOHN COTTON SMITH, of Connecticut.
12. THEODORE FRELINGHUYSEN, of New Jersey.
13. LOUIS McLANE, of New York.
14. J. H. MCCLURE, of Kentucky.
15. Gen. ALEXANDER MACOMB, of the District of Columbia.
16. MOSES ALLEN, of New York.
17. Gen. WALTER JONES, of the District of Columbia.
18. FRANCIS S. KEY, of the District of Columbia.
19. SAMUEL H. SMITH, of the District of Columbia.
20. JOSEPH GALES, Jr. of the District of Columbia.
21. Rt. Rev. WM. MEADE, D. D. Assistant Bishop of Va.
22. ALEXANDER PORTER, of Louisiana.
23. JOHN McDONOGH, of Louisiana.
24. SAMUEL L. SOUTHDARD, of New Jersey.
25. GEORGE WASHINGTON LAFAYETTE, of France.
26. Rev. JAMES O. ANDREW, Bishop of the Methodist Epis. Church.
27. Gen. STEPHEN VAN RENSSELAER, of New York.
28. WILLIAM MAXWELL, of Virginia.
29. Rev. WILBUR FISK, D. D. of Connecticut.
30. ELISHA WHITTLESEY, of Ohio.
31. WALTER LOWRIE, of Pennsylvania.
32. JACOB BURNET, of Ohio.
33. JOSHUA DARLING, of New Hampshire.
34. SAMUEL PRENTISS, of Vermont.
35. Dr. STEPHEN DUNCAN, of Mississippi.
36. WILLIAM L. MARCY, of New York.
37. NICHOLAS BROWN, of Providence, Rhode Island.

## MANAGERS.

1. Rev. JAMES LAURIE, D. D.	7. THOMAS SEWALL, M. D.
2. Gen. WALTER JONES.	8. MATTHEW ST. CLAIR CLARKE.
3. FRANCIS S. KEY.	9. RICHARD S. COXE.
4. Rev. WILLIAM HAWLEY.	10. Rev. RALPH R. GUBLEY, <i>Secretary.</i>
5. WILLIAM W. SEATON.	11. JOSEPH GALES, <i>Sen. Treasurer.</i>
6. PHINEAS BRADLEY, M. D.	12. PHILIP R. FENDALL, <i>Recorder.</i>

6. *Resolved*, That the seal heretofore used as a common seal by the American Society for Colonizing the Free People of Colour of the United States, be, and that the same is hereby adopted as the common seal of the American Colonization Society.

7. *Resolved*, That the Managers of this Society procure a suitable blank book, in which shall be kept a journal of the proceedings of this and future general meetings of this Society; that the minutes of the proceedings of all general meetings of the American Society for Colonizing the Free People of Colour of the United States, be copied from the printed accounts thereof into said book; and that said book be kept in the office of the Board of Managers of this Society.

The President then addressed and transmitted to the Governor and Council of Maryland a letter, enclosing an attested copy of the 1st and 2d of the foregoing Resolutions, of which letter the following is a copy :

BELTSVILLE, PRINCE GEORGES COUNTY, MD. May 13, 1837.

*To his Excellency the GOVERNOR, and the Hon. Council of Maryland:*

GENTLEMEN—At the request and on behalf of the American Colonization Society, I have the honor to transmit to you the enclosed copy of the Resolutions adopted by said Society at a meeting held by it on this day and at this place.

I am, very respectfully, your obedient servant,

GEORGE C. WASHINGTON, *President of the Meeting.*

The Society then adjourned.

GEORGE C. WASHINGTON, *President.*

P. R. FENDALL, *Secretary.*

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#### P E T E R S B U R G M E M O R I A L .

Among the memorials in behalf of African Colonization which were presented to the Legislature of Virginia, at its last session, was one from the town of Petersburg in that State. The importance of the subject to which this document relates, its comprehensiveness, its moderation, and its Christian spirit, will, it is hoped, exercise their due influence over the enlightened assembly to which it was addressed, though circumstances prevented immediate success to the prayer of the memorialists. We are happy that the brevity of the memorial enables us to insert it in the Repository.

*To the General Assembly of the Commonwealth of Virginia.*

The Memorial of the undersigned citizens of Virginia, resident within and near the Town of Petersburg, respectfully setteth forth:

That your memorialists having learned that a petition hath been presented by sundry citizens of the Commonwealth, calling on you to make an appropriation in aid of the great work of Colonizing our free people of colour in Africa, feel themselves constrained to unite their voice with that of the petitioners aforesaid. They are impelled to do this by the deep conviction that to grant the prayer of that petition and afford to the Colonization Society the aid requested, is a measure demanded by justice, recommended by humanity, and clearly indicated by the soundest principles of political philosophy.

In approaching your honorable body on the present occasion, your memorialists avow that their own convictions of the propriety of the measure they recommend are greatly strengthened by the persuasion that the act for which they petition would be entirely in accordance with the settled policy of this much loved and honored State. They believe that if the facilities for African Colonization which we enjoy, had been possessed by our fathers, in the first year of the present century, Virginia alone would ere now have done more to promote this noble cause than has as yet been accomplished by all the efforts of our fellow citizens throughout the Union. They feel a peculiar gratification too, in adverting to the fact that those intellectual giants of whose fame we are so justly proud,—whose hearts were the chosen abode of lofty patriotism and generous humanity, while their minds, enriched with all the spoils of political science, and illuminated by the light of a world's experience, looked far forward into the darkness of futurity;—our Jefferson, our Madison, our Monroe, our Marshall, our Crawford, our Bushrod Washington;—that all these, with so many other natives of our State, eminent among the wise and the good, have been strenuous supporters of the plan of African Colonization! Who that knows the

character of the father of his country, can doubt that the deathless name of George Washington, would have added to the bright roll a still longer glory had he been spared to our lower world a few years longer?

Your memorialists, then, confirmed in their views by the opinions of the illustrious Virginians whom they have named, respectfully request that you will make a liberal appropriation in favor of this cause, out of such funds as you may think most properly applicable thereto, and this they ask, for the following reasons in addition to those already intimated:

1st. It would be in accordance with the policy of our laws, which is opposed to the perpetuation among us of a class who are neither bond nor free.

2dly. By the Constitution and laws of Virginia, founded on the necessity of the case, the destiny of these people is, under God, in our hands; we being their law-givers and absolute sovereigns; without responsibility, save to our own consciences and the Almighty Judge of the quick and dead! Surely this absolute dominion brings with it as strong a moral obligation to provide for their happiness by the most effectual means in our power as would exist in the case of a single absolute monarch and his subjects.

3dly. As your predecessors have been compelled by an imperious necessity to establish among that class a police more rigid than they or their constituents would otherwise have approved, it would seem but just and proper to offer to this people in another land, *an asylum*, (as it was aptly termed by our own Legislature, in their earlier proceedings on this subject) where they may enjoy those privileges for which here they must never hope.

4thly. At all times there have been found among us persons, who from various motives have felt it their duty to emancipate the whole, or a part of their slaves, and it is certainly reasonable and proper that such persons should have the opportunity of doing so. Yet as the wise and settled policy of our laws forbid the slaves thus emancipated to remain within this Commonwealth, it appears to your memorialists that justice requires that we should provide for them in some other land, a home and a country.

5thly. The conditions on which was made in 1832, the appropriation of \$ 18,000 per annum, having caused that appropriation to remain almost wholly unexpended, your memorialists look to that circumstance as affording strong reasons why a liberal unembarrassed appropriation should be made.

6thly. It affords a powerful additional motive, the force of which will be felt in many a pious and philanthropic bosom, that a course of conduct, recommended to us by its consonance with the settled policy of our State and its importance to the happiness of a class of men, whose destinies, under God, are in our hands, will probably tend, in its ultimate results to spread christianity and civilization throughout a most barbarous continent.

And your petitioners will ever pray, &c.

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#### NEW COLONIZATION SETTLEMENTS.

The Corresponding Secretary of the New York Colonization Society, has received a letter from the Rev. R. S. Finley, agent of the State Colonization Society of Mississippi, dated Natchez, February 22d, 1837, informing him that the Societies in the States of Mississippi and Louisiana, have each resolved to establish a Colony on the coast of Africa, and that each Society will expend twenty thousand dollars a year for five years, in sustaining them: that the Mississippi Society has already purchased a suitable territory for their object, and it is supposed that a purchase has also been made for the Louisiana Society.

Mr. Finley mentions, we "have nearly secured the sum of \$20,000 for the first year, in the Mississippi Society, and are confident of raising the same sum in Louisiana as the enterprise is popular in both States. We are preparing to send out an expedition to Africa soon after the first of April, and Mr. Blodget, a gentleman

of piety and learning, is appointed physician and surgeon; and there are about fifty emigrants at or near Natchez waiting for a passage to Liberia. We also propose to open a large farm for the purpose of raising breadstuffs for the Colony, and to develop the agricultural resources of the country by cultivating, on an extensive scale, cotton, sugar, coffee, &c. We also propose to purchase one or more vessels, to run constantly between New Orleans and the Colony. I have made these suggestions, supposing that your Society might cooperate with us in some of these objects. If New York and Pennsylvania will purchase one vessel and we another, you might make arrangements to obtain emigrants from Tennessee, Kentucky, &c., and the vessel might sail for Africa from New Orleans and return by the way of New York."

The fifty emigrants above referred to were lately emancipated by Major Edmiston of Tennessee. A correspondent of the New Orleans Observer gives the following account of two additional emigrants:

"Among the colonists about to sail for Liberia, there are two children which never were the property of Maj. Edmiston. Their mother was a few years since the servant of Col. R. H. McEwen, of Nashville, and wished to be sold to Maj. E. because she would thus be owned by her husband's master, and remain constantly with him. Maj. E. readily agreed to purchase her, but declined to take her two little ones. Consequently the lads remained in the family of Col. M. till their mother, with the other servants of Maj. E., started to New Orleans, on their way to Africa. At the mother's request, her sons, the oldest of whom is nearly eleven years of age, and the younger between six and seven, were immediately emancipated by their master, furnished with clothing sufficient for two years, a good bed, and abundance of bed furniture and provisions. On the arrival of the party in this city, a letter was received by a friend from Col. McEwen, requesting his assistance, by which, through the agent or otherwise, a competent supply of money and necessaries for the lads, both here and in the Colony, is furnished, at the Col's. expense. Though they ceased to be the property of Col. M. and were never a source of profit to him, and though they have passed from him probably forever, he still follows them by his kindness and a parental care for their welfare."

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[*From the Religious Luminary.*]

Dr. Stephen Duncan of this city, has lately received a letter from Dr. E. Skinner, a Baptist Minister, and late Governor of Liberia, giving information that a Territory has recently been purchased for the Mississippi Colonization Society on the coast of Africa, and lying on the western bank of the Sinno river. The harbor is said to be the best on the coast. This Territory is to receive the name of "*Mississippi in Africa.*"—The Executive Committee of the Mississippi Colonization Society have appointed J. F. C. Finley, Governor, and Dr. J. L. Blodget, Physician and Surgeon of their contemplated Colony. A vessel conveying the officers, a number of emigrants, and the requisite provisions, is expected to sail from New Orleans some time in the month of April.

We also perceive from the New Orleans Observer, that a Young Men's Colonization Society of Louisiana, has recently been formed, the object of which is to colonize, with their own consent, the free people of colour of Louisiana, in Africa. It is peculiarly gratifying to witness the efforts now making in Mississippi and Louisiana, to promote the interests of the Colonization cause, and consequently the welfare of the coloured population; to us it looks much more like true philanthropy, like the spirit of the gospel, and like reason itself, than the wild and fanatical schemes of the abolitionists. There is one consideration, which, if there were no other, is sufficient of itself to commend the Colonization Society to our patronage and regard; it is the cheering prospect now presented, that through its instrumentality the gospel with all its saving blessings will be introduced among the ignorant and benighted tribes of Africa, and "*Ethiopia,*" indeed, "stretch out her hand unto God."

## L A T E S T F R O M L I B E R I A .

*Extracts from the Liberia Herald for January 1837.*

**SLAVE TRADE.**—We have learned that great calculations are already making by slavers on the coast, on the increased demand and advanced price for slaves, which it is confidently anticipated will take place on the erection of Texas into an independent Government. It has been rumoured that offers have been made by a commercial house in New Orleans to a slaver on the coast for a certain number of slaves to be delivered in a specified period, and the only circumstance which prevented the consummation of the bargain, was, that the slaver refused to be responsible for the slaves, after they should be put on board. These facts we think are important to be known, as the christian and philanthropic world may learn from them what they are upholding when they are defending Texas.

*Intelligence*, lately received from the Captain of an English merchantman, gives sixty-three slave vessels lying at one time, at Loango, waiting for cargoes !!!

**Important.**—The British have taken possession of Shebar and hoisted their flag there. One more step we hope John Bull will take, and “put his foot down” in the Gallenas. John Bull looks, as the Yankee says, “with a long spy glass,” and from rumours, we have heard this step is already projected, and commenced, in the revival of a long dormant claim to Bance Island (Gallenias) on which the largest Barscoon is situated. Such a step will go far towards entirely eradicating the slave trade from these regions, and be of incalculable benefit to this Colony.

**Mississippi Settlement.**—By the Schooner Caroline, we have received the most gratifying intelligence of the progress of this settlement under the superintendance of the indefatigable D. Johnstone. Already has he houses prepared for the reception of emigrants. Of the spars of an English ship which was wrecked some months ago, not far from the site of the settlement, and which he purchased from the natives, he has nearly completed a very large framed house, intended to serve the double purpose of a store house and a residence for his excellency. So far as industry, perseverance and general information are concerned, (and what else is required of an Agent here?) the settlement cannot be in better hands. We regret, however, that we cannot speak so favourably of the purchase as we could wish. In consequence of the enormous price given for the vessel, or from some other reason, the commissioners we suppose were pressed for time and did not “palaver” as long with the natives as was necessary to make a good bargain. From the price paid, a large extent of territory, or, what is more important, a great extent of coast, was supposed to be purchased. But recent information gives a half mile of beach only, as the utmost extent purchased, leaving out the most important place, the river emptying into Baffin’s Bay. Another purchase will of course have to be made almost immediately. We are sorry to add, that in a man, long settled on this coast, and who has been hitherto reaping considerable benefit from them, the American colonies find a most implacable and invertebrate enemy. The settlement at Sinoe, we are apprehensive will experience considerable difficulty from the malignant interference of this person. On this subject, however, we may speak more fully hereafter, and if necessary call names, and point out acts of unwarrantable interference.

## M A R I N E L I S T — P O R T O F M O N R O V I A .

Arrived, since our last: December, Schooner Eliza, January 12th, Portuguese schooner Elizabeth, from the leeward. 14th, British Brig Rocket, Bogg, from the Leeward. 21st Brig Niobe, Hall, from the Windward. Barque Action, Pick-erin, from Salem. 28th, French Brig Africaine, Bardon, from Nantz, United States. Brig. H. B. M. ~~Aetna~~, from the leeward.

**NATIVE SALUTATIONS.**—We know of no people who evince more cordiality and ardent feeling on meeting old friends and acquaintances, than the natives of Africa. Their mode of salutation, though strikingly different from that in use among civilized people, is certainly not less affecting, and by far more expressive. When two old acquaintances meet, as soon as they perceive each other, they reciprocally address each other by name, and apply the left hand to the breast and quicken their pace, until they come in contact. The chin of the one is then laid over the shoulder of the other, reiterating a dozen times, while in this position, their term of salutation. This done, they mutually recede, eyeing one another as closely as though each was apprehensive he had been mistaken. They again address each other by name, as rapidly approach as before, and go through the former ceremony. We once witnessed the meeting of two venerable hoary headed sires, in the Sherbro country, which we shall never forget. After approaching each other, as described above, they receded to a distance of ten or fifteen feet, seated themselves and during an interval of eight or ten minutes, eyed each other with a significance that is altogether indescribable. They then mutually addressed, approached, embraced, and gave vent to their joy in a half stifled tone, as though their feelings had paralyzed the power of utterance. Let those who deny to the man of colour the possession of acute sensibility, witness such a scene, and say if they have ever been conscious of emotions so deep.

#### MISSIONARY INTELLIGENCE.

*To the Corresponding Secretary of the Missionary Society of the M. E. Church.*  
MONROVIA, DECEMBER 12, 1836.

**REV. and DEAR SIR:**—The departure of the brig Ruth for Philadelphia affords me an opportunity of informing you of our safe arrival, on the 1st instant, after a passage of forty-seven days, including one which we passed at the island of Goree.

I do not remember, however, ever to have endured a more disagreeable time at sea. We had successive gales of wind after leaving the American coast, and were driven so far north by the violence of the wind, and the velocity of the Gulf stream, that we came up with the Azores or Western Islands, and had very distinct views of Corvo, Flores, Fayal, and the celebrated peak of Pico. For fourteen days we could only see the sun, so as to get an accurate observation, three times; and our little schooner was tossed about by the raging seas with merciless fury. To remain in the cabin was to endanger our being suffocated, as every aperture had to be closed to prevent the seas from pouring down into our berths. To remain on deck, the lesser evil of the two, was to expose ourselves to being repeatedly completely drenched by the waves, as they swept over our decks from stem to stern. Many of our articles which had to be placed on deck, owing to the hold being filled up with cargo, were very much injured, and some totally spoiled—even some of the mission goods, in boxes, stowed away in the hold, were found, when unpacked, to be so wetted and mildewed, as to be entirely rotted.

Thus much for so many of us returning in so small a vessel. But out of all these troubles the Lord has brought us safely, and we bless his holy name for his great and watchful care.

The brethren Chase and Brown were both very sea sick, which I was not sorry to see, having remarked that those who were generally so, had the fever lightly in comparison to others. Two weeks previous to our arrival I commenced administering to them the sulphate of quinine, in small doses, every morning and evening, increasing the quantity after a week, and continuing the use down to the present time. They are yet both in good health and spirits, particularly brother Brown, who seems agreeably disappointed in almost every thing connected with the country and people.

You are aware, sir, that when we sailed it was an undecided point whether brother Chase had better proceed immediately to Palmas, the field of labor assigned him, or remain with us at Monrovia until he had encountered the first attacks of the disease, so fatal to strangers.

In view of the superior advantages to be obtained here, such as good nursing, medical aid, &c. we have decided, after mature reflection, that he remain with us. It is his own conclusion, after becoming acquainted with all the connecting

circumstances, and it is certainly in accordance with my own views. Brother Brown and himself are therefore both with us; and as far as good care, unremitting attention, the best medical aid the place affords, and fervent, sincere prayer to Almighty God, will avail aught, they shall have them, God being our helper.

On my arrival, a state of anxious solicitude respecting my family was most agreeably relieved by finding them all in good health. Each member had suffered in my absence from fever, and even since my arrival every child has been down; but, blessed be God, we apprehend now no danger. The attacks are comparatively slight, and we may in a great measure, consider ourselves inured to the African climate.

As to myself, I have not enjoyed better health for years than at the present time. Notwithstanding four paroxysms of fever during our passage, I felt as strong and healthy on my arrival as when I first landed in Africa two years ago.

The mission continues to prosper. We have just had a very interesting quarterly meeting at New Georgia, where the Lord met with us and blessed his people. Brother Brown attended with us, but brother Chase did not think it prudent to venture up the river.

During my absence, brother Barton, from Bassa, and Burns, from Palmas, both visited this place. They were both in good health, and the work of the Lord prospering at both these places.

Our little Conference will meet, the Lord permitting, early in January; and I shall avail myself of the first opportunity afterwards to write to you more particularly.

Meantime, with respectful Christian regards to your family, I am, dear sir, yours very respectfully,

JOHN SEYS.

#### S L A V E   T R A D E .

The following notices of the slave trade should have appeared in connexion with the letter, published in our last number, from the Rev. CHARLES ROCKWELL, Chaplain of the United States' ship *Potomac*, but were excluded for want of room:

STOCKHOLM, February 3, 1837.

The King has instructed the minister for foreign affairs, for the execution of the treaty between France and Sweden, for the abolition of the slave trade, to give, for such French ships as the French government should declare to be employed as cruisers against the slave trade, licenses to search, in the seas agreed upon in the treaty, such Swedish and Norwegian ships as may be suspected of being engaged in that trade, or to be fitted out for the purpose of carrying it on.

*The following is an extract of a letter dated Sierra Leone, December 18, 1836.* The most recent captures of slave vessels are two which have just arrived here, made by the *Rolla* under the new treaty, and two by the *Vestal*, from the West Indies.—The slave trade is carried on to a greater extent than ever, and all under the Portuguese flag. There have been sent into this harbor in the year 1836, 54 slaves, 44 of which are actually condemned. The *Columbine* has captured the *Veloz*, a large brig, with 508 slaves; she has arrived. The new Portuguese treaty will do little toward extirpating the slave trade; the only effective mode would be to declare it piracy. The slavers now in the rivers, where they embark their cargoes, have landed their slave decks, fittings, and irons, and will only ship them again when the slaves are on the beach, and arrangements have been already made with American vessels to bring these fitments of a slave vessel from Havanna, or Rio de Janeiro.

*The U. S. Gazette says:—*In looking over a mercantile letter yesterday, from Rio Janeiro, dated January 15th, 1837, we see it stated incidentally, that the number of slaves imported into that country, is 30 or 40,000 annually.

**SLAVER CAPTURED.**—The British brig of war *Wanderer*, arrived at Nassau, (N. P.) on the 7th of April, captured on her passage from Jamaica, near the Grand Bahama, a large schooner, a Portuguese, Guineaman, with upwards of four hundred Africans on board.

## THE PARENT SOCIETY.

In the abstract given in our April number of the proceedings of the Maryland State Society at its last Annual Meeting, it became our unpleasant duty to animadver on the unfriendly tone of a passage in the Report of the Managers towards the Parent Institution. The Resolution to accept that Report was adopted on the motion of Mr. LEE of Baltimore, a gentleman whose attachment to the American Colonization Society and whose exertions in its behalf are well known. It is due to that Institution as well as to himself that his views of the denunciatory policy of the Maryland State Society should be made public through our columns. We therefore subjoin the following letter:

BALTIMORE, April 23d, 1837.

MY DEAR SIR:—In looking over the April number of the African Repository, which has just been received, I observe that the late proceedings of the Maryland State Colonization Society are referred to, and that a passage of their Annual Report is quoted.—This passage, if read at the meeting, escaped my notice; but I am under the impression that it was not read on that occasion, as much of the report was omitted, from its length. I think that the passage in question, had it been read, must have attracted my remark, and the more so from my peculiar relations to the Parent Society, and the zeal with which I had long advocated and supported her claims to individual and national favor.

At the request of the Managers of the Maryland State Colonization Society, I attended their last Annual Meeting in Baltimore, and most cheerfully moved the resolution to receive and print the Report, &c.—and took that occasion to express my opinions on the interesting subject of African Colonization, regarding the promotion of it either by State or National resources, as one of the *most noble and useful charities of this age*. I attempted to trace the scheme of Colonization from its obscure and humble beginnings in the City of Washington, previous to the foundation of the Parent Society, and afterwards its slow but increasing growth under the auspices of that Society which *first* gave it motion and gathered around its cradle a few wise and distinguished patriots, whose names are now cherished among its illustrious friends:—*Then*, its increasing growth and more commanding march, till, on the full possession of *means* equal to its long cherished *hope*, the *first* vessel sailed, bearing from the American Colonization Society the *first* emigrants from our shores, to the coast of Africa, settling there that Colony whose present prosperity and freedom command the applause and gratitude of two continents.

In presenting views like these, I could not repress my earnest approbation and long cherished attachment for the *good old mother* of Colonization, and felt much pleasure in observing that the State Society of Maryland acknowledged her services, and seemed at least not to detract from her present importance to the common objects both have in view.

So far from assenting, therefore, to this passage in their report, or having it presumed that I assented to it by moving the adoption of the report, I take this the first occasion of its having been brought to my notice, to dissent “*toto caelo*,” from the assertion contained in it, “that the appropriate functions of the Society

are at an end," or that it has done *all* or half that remains for it to do, or that it has the ability and motive to perform.

Nor is there any thing in the present tone of public opinion relative to its present *principles* and *mode* of action so "discordant" as to make the substitution of other modes of Colonization more feasible or popular. On the contrary, I believe the Parent Society is gaining friends where it had invertebrate enemies. "Vires acquirit eundo;" and daily as it proceeds," it is becoming more firmly fixed in the good opinion of the South as well as the support of the christian public of the North.

In expressing this dissent from the passage of the report referred to, I would not be understood as detracting in the remotest degree, from the very honorable and philanthropic efforts of the Maryland State Colonization Society. Her Colony, planted in the *name* and with the resources of Maryland, my adopted State, shall ever receive whatever aid and encouragement I can give, consistent with my early, long-cherished and unalterable attachment to *our first parent* in this glorious cause, the American Colonization Society.

I am yours, very truly and respectfully,

Z. COLLINS LEE.

Rev. R. R. GURLEY, *Secretary of the American Colonization Society.*

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*American Society for the Promotion of Education in Africa.*

New York, 1837.

DEAR SIR:—The American Society for the Promotion of Education in Africa, as its name implies, proposes to extend the blessings of Christian education to the benighted millions of Africa. The Society cherishes the hope that the plan which has been adopted will recommend it to the favor and sympathy of the benevolent in the United States. We would for a moment speak of this. Education for a people ignorant and degraded, like those we would benefit, must for some time be confined to its elementary stages. It is therefore proposed to commence with several branches of useful knowledge that are most needed, and to establish a department.

1 For Agriculture.  
2 — Mechanics.

3 For Grammar, Geography, and Arithmetic.  
4 —Commerce and Navigation.

Over these departments to place practical and well qualified professors, that is to say, a farmer for the first—two or more mechanics, (as a *shoemaker, blacksmith and hatter*) for the second—and educated and scientific teachers, with a carpenter and boat builder, over the third and fourth.

These branches will, to a good degree, sustain themselves perhaps, after two or three years, all but the third will exceed this, and become sources of profit. 2. Associated with this part of our scheme, and under the superintendance of the Society, will be common and Sabbath schools, in both of which the Bible shall be read and studied. 3. As the enterprise advances, and the condition of the people justifies it, the higher branches of education will be introduced. 4. It will be an object of early solicitude and constant care, to qualify teachers of common schools from among the native population of Africa, so that the work of moral elevation shall, as much as is practicable, be carried on by themselves: for we are persuaded that no simple moral cause can be more effective towards the restoration of a degraded people, than to awaken a realizing sense of their responsibilities, to induce a conviction that the burden rests upon them; and when they shall feel this they will begin to rise. 5. The schools, with the necessary buildings and improvements, to be established at some suitable place in Africa; and the whole to be under the

superintendance and care of a Board of Trustees in the United States. This Board to appoint all the officers of the institution—to exercise a constant supervision, and to receive and lay before their patrons stated reports of the condition and progress of the school.

Such is a brief outline of our scheme, and we ask for it the patronage and prayers of our fellow citizens. That it attempts great things we know; that it will accomplish great things we hope; if God shall bless it, and the wise and virtuous sustain us, we confidently expect results extensive as the wretchedness of a whole continent, and lasting as eternity.

When we consider this charity in its relations to our country, let us not forget to view it in the claims of its justice. We have deeply injured Africa. She has a long and bloody page of wrongs booked against us. Among the blackest in the catalogue is the use we have made of her degradation. We did not, as we might, persuade her people into the habits of lawful and Christian commerce; on the contrary we tempted their cupidity, and bribed them to steal and sell their brethren.

The slave trade, with all its atrocities, was once a cherished branch of our active commerce. The American Flag has waved a thousand times, over groaning cargoes of kidnapped men. Who will not confess that recompense to the injured, is our duty? We owe it to history. The record of our wrongs can never be effaced. Let us then place on the same page the only atonement in our power, a full and overflowing measure of reparation.

But the subject has broader relations. If there were no appeals to our justice, the contemplated work is among the noblest in the range of philanthropy. It benefits a free people like ourselves, to impart the blessings of civil and religious liberty to our fellow men. We seem to be exalted for this end. It is identified with our true glory, thus to consecrate the influence which God has bestowed. It fills the *large heart* of philanthropy, thus to grasp a continent in its blessed purpose. Let no one be appalled by the difficulties and dangers of the enterprise. That it will cost time and means, and trials of faith and patience is true, and so it should; nothing valuable was ever gained without these. Let us then, relying on the Divine blessing, devote our time, and talents, and prayers to the sublime endeavor.—The men to take hold of the wheels, to labor at the oars—to toil, and die on the field, are ready for their work. To the Christian and Patriot we look for the patronage that will uphold them.

In accordance with the plan of the American Society for the promotion of Education in Africa, the following gentlemen have been appointed a Board of Trustees.

NEW YORK.

Benjamin T. Butler,  
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WILLIAM H. CROSBY, New York, President,

Am. Soc. Pro. Ed. in Africa.

REUBEN D. TURNER, Virginia, Cor. Sec. Am. Society.

[June,

It is designed to secure to this Board by an act of incorporation, the power to hold permanent funds, the income of which to be applied to the support of higher institutions of learning in Africa, of which they will have the exclusive control; and they will also be competent to fill their own vacancies, and thus perpetuate their responsible existence through future years. The elementary and preparatory departments of Education, which will be sustained by the annual contributions of the friends of Africa, will be under the immediate direction of the Society itself. Believing that the plan and objects of this Society will commend themselves both to your judgment and your sympathies. I have taken the liberty in its name most respectfully to address to you this communication, to ask your aid in support of its objects.

Your answer may be directed to the subscriber, at the office of the American Society for the promotion of Education in Africa, No. 118 Nassau street, New York.

Most respectfully yours,

REUBEN D. TURNER,  
Cor. Sec. & Gen. Agt. Am. Soc. &c.

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#### MISSIONARY MEETINGS.

*From the Episcopal Recorder.*

In compliance with a request of the foreign committee of our Board of Missions, which was very cordially and gratefully acceded to, a meeting was held in St. Andrew's Church on Monday evening last, for the purpose of calling attention to the mission of the Protestant Episcopal Church in Africa. The presence of the Rev. Messrs. Payne and Minor, the missionaries who are soon to leave us for the station at Cape Palmas, afforded a favorable opportunity of communicating information and exciting interest in its behalf. Bishop Onderdonk being absent from the city, but for which circumstance his presence and countenance on the occasion would have been enjoyed, the Rev. Mr. Clark presided and opened the meeting with prayer. Its object was then stated by the Rev. Dr. Tyng, who had been appointed for the purpose by the committee of arrangements. In his address he presented the claims of Africa upon this country in a concise view of what had been done by our countrymen in its behalf. Among their number he alluded in a feeling manner to the Rev. Joseph R. Andrews, a clergyman of our church, who was one of the first pioneers of the enterprise, and cheerfully gave up his life for the cause. Dr. Tyng introduced to the meeting Messrs. Payne and Minor, by whom the condition of Africa, and the calls and encouragements to send the gospel to it, were clearly and impressively stated. The statements and appeals of these brethren were listened to with deep interest, and the impression which they produced will, we doubt not, be of a permanent and efficient character. The simple and unostentatious mention of the motives which impelled them to undertake the work, and the example of their own devotion to it in full view of all the difficulties before them, added greatly to the force of their arguments and exhortations. May the Lord graciously accompany them and long preserve them and their valuable associates in the mission, to bear the glad tidings of salvation to the degraded inhabitants of Africa.

It was not designed previously to the meeting to make any collection, but in consequence of requests from persons present that it should, the opportunity was afforded the congregation of contributing to the mission. The amount collected was over one hundred dollars.

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#### INTELLIGENCE FROM LIBERIA.

*From the Baptist Missionary Magazine.*

Communications have lately been received from Mr. Mylne, of Nov. 29, and from Mr. Crocker, of Dec. 12, 1836. The missionaries were still prosecuting their labors, although the former was frequently subject to slight fevers and chills, and

Mr. Crocker, in addition to continual attacks of the same kind hand, suffered severely in a recent journey to Monrovia, from exposure to the sun, and travelling on foot twenty miles of the way on the yielding sand. His object in visiting Monrovia was to procure the printing of a Bassa spelling-book, which he had written for the use of the mission schools. It had been used for a time in manuscript, by the schools at Edina, under the care of Mr. Day, assistant missionary. Besides the ordinary lessons in spelling and reading, it contains a brief view of the creation and fall of man, the life and death of Christ, and the necessity and way of salvation through him, expressed in exceedingly simple style—and will probably be of great utility. The language in which it is composed, and which was first reduced to writing by Mr. Crocker, is spoken by 100,000 people. The orthography is conformed to the principles generally observed by missionaries in applying the Roman alphabet to heathen languages.

Mr. Mylne continues to assist in maintaining public worship at Bassa Cove and Edina. In the latter place he has also charge of a flourishing Sabbath school.

The missionaries request aid of the "friends of the poor African," in supplying the members of the mission school with clothes. The boys are generally from ten to twelve years of age.

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**SOUTH AFRICA.**—The gospels are printed in the Namaqua language. Luke and various catechisms and hymn books are printed in Sichuan. Rev. J. Brownlie and the chief Tazatzoe are translating the Scriptures into the Caffre. The whole Bible in this tongue will be soon printed.—[*Am. Biblical Repository*.]

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#### A N O T H E R A U X I L I A R Y I N O H I O .

On the 2d of May, 1837, a Colonization Society, Auxiliary to the American Colonization Society, was formed in the vicinity of Samos, Belmont County, Ohio. It is entitled the Stillwater Colonization Society. Communications are to be made to the Reverend Salmon Combs, Secretary.

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#### C O L O N I Z A T I O N R E P O R T S .

The frequent applications which are made for complete sets of the Annual Reports of the American Colonization Society, and the scarcity of several of them, induce us to renew an offer formerly made, to exchange any Reports of which the Society has surplus copies for such as are wanting. Those of which it has none or only a few copies are, the 1st, 2d, 3d, 4th, 5th, 12th, and 18th. Some of these might be used with great advantage to the cause.

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**AGENCIES.**—The Rev. DANIEL NEWELL has been appointed agent of the American Colonization Society, for the New England States; the Rev. DAVID COYNER, of Moorsfield, Hardy county in Virginia, agent for that and several neighbouring counties; and the Rev. MARTIN RUTER, agent for the State of Ohio, with authority to extend his operations into Kentucky and Indiana, should he consider it advisable.

[June,

## FOURTH OF JULY.

The American Colonization Society has often acknowledged its obligations to the Reverend Clergy of the United States for their friendship and support, and especially for their appeals in its behalf, on or about the Fourth of July for several years past, to their respective Congregations. Indeed the contributions thence arising have been, during that period, the chief source of the ordinary revenue of the Society; and without them, the full advantages of the Colonizing scheme might to this day be somewhat problematical. The pecuniary aid obtained through the zeal and eloquence of Ministers of the Gospel has enabled the Society to carry on its operations with a degree of success more efficacious than argument in propitiating the public mind to the cause. The measures adopted for relieving the Society from its pecuniary embarrassments have not yet entirely removed it, and have necessarily contracted the scale of active operations.—Liberal contributions during the present year will go far towards enabling the Managers to consummate plans of improvement at the Colony, in the success of which the most judicious friends of the cause believe that its best interests are involved.

Since the last National Anniversary many religious assemblies have recommended the Colonization Society to the exertions of their ministers and constituents. We respectfully beg leave to press these recommendations not only on those to whom they were especially addressed, but on every other minister of the Gospel in the United States, of whatever denomination. The Reverend Clergy are assured that their aid, most important as it has always been, is now indispensable, if the cause is to go onward.

## CONTRIBUTIONS

*To the American Col. Society, from April 25, to May 25, 1837.*

*Gerrit Smith's Plan of Subscription.*

Jacob T. Towson, Williamsport, Md. instalment,	-	-	-	-	\$100
<i>Auxiliary Society.</i>					
Colonization Society of Tallmadge, Portage county, Ohio,	-	-	-	-	25
<i>Donations.</i>					
C. H. Dummer,	-	-	-	-	5
Dr. Phineas Bradley,	-	-	-	-	5
John Underwood,	-	-	-	-	2
<i>Legacy.</i>					
By the late Rev. J. L. Pomeroy, of Northampton County, Massachusetts, a specific legacy, received from D. S. Whitney, his Ex's.	-	-	-	-	1000
<i>African Repository.</i>					\$1137
E. Easton, Agent,	-	-	-	-	\$150
Rev. Ephraim Abbot, Westford Mass.	-	-	-	-	5
R. B. Beach \$8, A. Whittlesey \$3, Tallmadge, Ohio,	-	-	-	-	11
Jos. Fenn, R. B. Treat, Tallmadge, Ohio, \$1 each,	-	-	-	-	2
Jacob Townsend, Agent,	-	-	-	-	20
Wm. J. Weir, Liberia, Va.	-	-	-	-	5
A. H. Wright, Paris, Ky. per Jas. Paton,	-	-	-	-	5
Dr. Ezra Carter, Concord, N. H. per A. B. Kelly,	-	-	-	-	2
Paul Stevens, Agent,	-	-	-	-	20

THE  
**AFRICAN REPOSITORY,**  
AND  
**COLONIAL JOURNAL.**

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VOL. XIII.]

JULY, 1837.

[No. 7.

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S E C R E T A R Y ' S R E P O R T .

The Secretary of the Society left his residence in March last, on a visit to several of the Southern and Western States, with the purpose of advancing the interests of the cause in that region. Subjoined is the greater part of a Report recently made by him to the Managers, in which are given some interesting particulars in relation to *Moro*, an African convert to Christianity. The concluding passage of the Report will not, we trust, be without its influence in animating the Ministers of the Gospel to exertions on behalf of the Society on, or about the Fourth inst:—

AUGUSTA, (GEORGIA) May 21st, 1837.

*To the Board of Managers of the American Colonization Society;*

GENTLEMEN, I have the honor to submit a brief report of my proceedings since I left Washington early in March, with such suggestions and reflections as may occur during the relation of the incidents and observations of my tour up to this date.

I left Washington the 10th of March, and on Sunday the 12th addressed the friends of the Society in Fredericksburg, in the Methodist Church, on the views, state, and prospects of the Society, and of its settlements in Africa. Liberal contributions have been made in former times, by the citizens of this place, to the funds of the Society, and the recent appeals of the able Agent of the Society, Mr. Andrews, to the Episcopal congregation have been successful.

At Richmond, I attended a large meeting of the friends of the Society, in the Hall of the House of Delegates, convened especially to hear statements from the Rev. Mr. Rockwell (late Chaplain of the United States' ship *Potomac*) who had then just returned from a visit to Liberia. In the month of November last this gentleman examined the condition and prospects of all the settlements within the limits of the Colony, and also the settlement at Cape Palmas under the exclusive direction of the Maryland Colonization Society, and his testimony, as publicly given before the citizens of Richmond, was adapted to animate the zeal, and strengthen the resolution and confidence of all the friends of African Colonization. A noble minded benefactor of the Society in that place expressed to me his purpose to subscribe \$500 in aid of the cause, provided a few other individuals could be induced to unite with him in raising a liberal

fund to promote it. The great and enlightened Commonwealth of Virginia will sustain with increasing energy the operations of the Society, and Richmond, the centre of her power and influence, will give to it a constant and firm support.

In company with the Rev. C. W. Andrews, the very efficient Agent of the Virginia Colonization Society, the writer attended a meeting of the friends of the Institution in Petersburg on the 23d of March, when a subscription was received for the benefit of the Society. Among the generous inhabitants of that town prevails a general and active interest in the enterprise of the Society, and I feel confident it will continue to receive from them a liberal proportion of their regard. The Rev. Wm. M. Atkinsou, of this place, is well known throughout Virginia and the Union, as an early, able, and devoted friend of the Society, who both by his pen, and eloquent addresses, has done much to recommend it to the confidence of his fellow citizens, and especially to present it to the South in those clear lights of truth and reason which command a favorable verdict of the judgment even when they fail to win the heart.

North Carolina will stand forth a powerful and decided friend of the scheme of Colonization. The State Society (over which Judge Cameron, one of the most intelligent, wealthy and respected citizens presides) has revived, filled with able and active friends of the cause, the vacancies in her Board of Directors, and resolved to employ an Agent to explain the views, enforce the claims, and solicit aid to the objects of the Society in the several counties of the State. The Society of Friends in this State, early turned their thoughts to the plan of African Colonization, encouraged the free people of colour under their protection to emigrate to Liberia, and supplied a generous fund to defray the expenses of such as consented to remove thither. Several hundreds, once under the guardian care of this Society, are now enjoying the freedom and privileges of that Colony. There are still in North Carolina numerous free coloured persons of respectable intelligence and moral character. Those in Fayetteville, Elizabethtown, and Wilmington, have probably no superiors, among their own class, in the United States. After careful reflection, some have resolved to remove to Africa, and others are anxiously directing their thoughts to the subject. Louis Sheridan, with whose reputation and views the Board are partially acquainted, is a man of education, uncommon talents for business, a handsome property, and the master of nineteen slaves. His determination to emigrate to Liberia with a company of from forty to sixty of his relations and friends has already been announced. The public meetings held in Raleigh, during my visit, were well attended and of much interest, and addressed with spirit and effect by several of the citizens of that place. Collections were made for the benefit of the Society. The Resolutions adopted by the citizens of Raleigh are before the public.

In Fayetteville, gentlemen of all political and religious opinions gave countenance and assistance to the cause. At several public meetings in the Methodist Church, attended indiscriminately by the members of the several religious denominations, one sentiment of confidence in the principles and policy and concern for the success of

the Society was manifested. Gentlemen of different communions in the Christian Church, but of one spirit, addressed these meetings; and the measures adopted (already before the public) will result, I doubt not, in the awakening of a new and extended interest throughout a large portion of the State in the prosperity of the African Colonies and in the diffusion, through them, far over the barbarous territories of Africa, of knowledge, civilization, and the inestimable blessings of the Religion of Christ. Collections were made for the Society, both in the Presbyterian and Methodist Churches, and several donations received from individuals.

In Wilmington, the views, purposes, and prospects of the Society were submitted in the Presbyterian Church to the consideration of a large audience of different religious sects, which contributed in aid of its funds. It was the first time that public attention had ever, in that place, been invited to the scheme and interests of the Society. Several gentlemen expressed their purpose of endeavouring at an early day to organize an Auxiliary Colonization Society.

In the respected family of General Owen, of Wilmington, I became acquainted with a native African, whose history and character are exceedingly interesting, and some sketches of whose life have been already published. I allude to *Moro* or *Omora*, a Foulah by birth, educated a Mahometan, and who, long after he came in slavery to this country, retained a devoted attachment to the faith of his fathers and deemed a copy of the Koran in Arabic (which language he reads and writes with facility) his richest treasure. About twenty years ago, while scarcely able to express his thoughts intelligibly on any subject in the English language, he fled from a severe master in South Carolina, and on his arrival at Fayetteville, was seized as a runaway slave, and thrown into jail. His peculiar appearance, inability to converse, and particularly the facility with which he was observed to write a strange language attracted much attention, and induced his present humane and christian master to take him from prison and finally, at his earnest request, to become his purchaser. His gratitude was boundless, and his joy to be imagined only by him, who has himself been relieved from the iron that enters the soul. Since his residence with General Owen he has worn no bonds but those of gratitude and affection.

"Oh, 'tis a Godlike privilege to save,  
And he who scorns it is himself a slave."

Being of a feeble constitution, Moro's duties have been of the lightest kind, and he has been treated rather as a friend than a servant. The garden has been to him a place of recreation rather than a toil, and the concern is not that he should labor more but less. The anxious efforts made to instruct him in the doctrines and precepts of our Divine Religion, have not been in vain. He has thrown aside the bloodstained Koran and now worships at the feet of the Prince of Peace. The Bible, of which he has an Arabic copy, is his guide, his comforter, or as he expresses it, "his Life." Far advanced in years, and very infirm, he is animated in conversation, and when he speaks of God or the affecting truths of the scriptures, his swarthy

features beam with devotion, and his eye is lit up with the hope of immortality. Some of the happiest hours of his life were spent in the society of the Rev. James King, during his last visit from Greece to the United States. With that gentleman he could converse and read the scriptures in the Arabic language and feel the triumphs of the same all-conquering faith as he chanted with him the praises of the Christian's God.

Moro is much interested in the plans and progress of the American Colonization Society. He thinks his age and infirmities forbid his return to his own country. His prayer is that the Foulahs and all other Mahomedans may receive the Gospel. When, more than a year ago, a man by the name of Paul, of the Foulah nation and able like himself to understand Arabic, was preparing to embark at New York for Liberia, Moro corresponded with him, and presented him with one of his two copies of the Bible in that language. Extracts from Moro's letters are before me. In one of them he says "I hear you wish to go back to Africa; if you do go, hold fast to Jesus Christ's law, and tell all the Brethren, that they may turn to Jesus before it is too late. The Missionaries who go that way to preach to sinners, pay attention to them, I beg you for Christ's sake. They call all people, rich and poor, white and black, to come and drink of the waters of life freely, without money and without price. I have been in Africa; it is a dark part. I was a follower of Mahomet, went to church, prayed five times a day and did all Mahomet said I must: but the Lord is so good. He opened my way and brought me to this part of the world where I found the light. Jesus Christ is the light, all that believe in him shall be saved, all that believe not shall be lost. The Lord put religion in my heart about ten years ago. I joined the Presbyterian Church, and since that time I have minded Jesus' laws. I turned away from Mahomet to follow Christ. I don't ask for long life, for riches, or for great things in this world, all I ask is a seat at Jesus' feet in Heaven. The Bible, which is the word of God, says sinners must be born again or they can never see God in peace. They must be changed by the Spirit of God. I loved and served the world a long time, but this did not make me happy. God opened my eyes to see the danger I was in. I was like one who stood by the road side and cried Jesus, thou Son of God, have mercy; he heard me and did have mercy. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' I am an old sinner, but Jesus is an old Saviour; I am a great sinner, but Jesus is a great Saviour: thank God for it.—If you wish to be happy, lay aside Mahomet's prayer and use the one which our blessed Saviour taught his disciples—our Father, &c.

In another letter to the same, he writes, "I have every reason to believe that you are a good man, and as such I love you as I love myself. I have two Arabic Bibles, procured for me by my good Christian friends, and one of them I will send you the first opportunity; we ought now to wake up, for we have been asleep. God has been good to us in bringing us to this country and placing us in the hands of Christians. Let us now wake up and go to Christ, and he will

give us light. God bless the American land! God bless the white people. They send out men every where to hold up a crucified Saviour to the dying world. In this they are doing the Lord's will. My lot is at last a delightful one. From one man to another I went until I fell into the hands of a pious man. He read the Bible for me until my eyes were opened, now I can see; thank God for it. I am dealt with as a child, not as a servant."

I spent but a few days in South Carolina, and can express no very decided opinion in regard to the general sentiment towards the Colonization Society. A clergyman of high standing in the Episcopal Church, and who has ever resided in that State, said he believed some reaction had commenced in the public mind favorable to the Society. Such I judge to be the fact from conversations with many sensible and religious men, citizens of that community. The passions of men, inflamed and agitated almost to fury during the late conflict of political parties, are sinking to repose. All rejoice in the fact; the bands of social affection are reuniting, topics which would awaken unkind or painful recollections are sedulously avoided, and the general desire is for harmony and peace. Hitherto the press in South Carolina has excluded every thing in favor of Colonization. The subject is not understood. A few political men have frowned upon it, and this has been enough to prevent the multitude from examining its merits. Times are changing, and opinions also in South Carolina. We have warm and enlightened friends there. Many in that State do not and never will adopt the ultra doctrines of Gov. McDuffie on slavery. A discreet and able Agent might, I think, render as important service to the interests of the Society in South Carolina as in any State of the Union. Even when mistaken, the citizens have a large share of honor, candor, and integrity.

The Board may recollect, that soon after the organization of the Society, several auxiliary associations arose in this State, (Georgia,) that several valuable Reports were published in behalf of the Society, and some generous subscriptions made to its funds. In this place, Augusta, individuals have contributed liberally to sustain the institution. From many of the citizens of this place, the Society may expect aid; much will be done for it throughout this State. No time, however, could be more unfortunate than the present for applications to obtain pecuniary means for any object and in any section of the Union. The necessities of the Society are urgent, or I should certainly deem it wise to postpone such applications, until the public shall have recovered (in some degree at least) from the shock which they have of late, and are now experiencing in the overthrow of so many great commercial establishments, and the vast ruin of general confidence, of high expectations and enthusiastic hopes which has succeeded.

The slaves recently manumitted, conditionally, by the will of the late Mr. Tubman of this place, most of whom, are now about to emigrate to Cape Palmas, under the direction of the Maryland Colonization Society, are represented as intelligent, of good habits, and several of them of fair christian character. Six of their number preferred to remain in this country. Forty-two go from Mr. Tubman's estate, and four others, their relations, who have been emancipa-

ted by benevolent individuals, accompany them. One noble minded friend of the Colonization Society, aided by some of his wealthy relatives, purchased three of them at a cost of about two thousand dollars. Another was manumitted by a gentleman who has repeatedly testified his regard to the Institution by large donations.

In a time like this, of general depression in pecuniary affairs, increased liberality becomes those who are not deeply affected by the calamity. Without this, the resources of our charitable institutions must fail. But let those to whom Providence continues large means give much, and all of moderate ability something, and their operations will be with increasing power.

And may we not rely upon the Churches, generally, to unite in contributions for the benefit of the American Colonization Society on the Fourth of July, or on some Sabbath near that day? I hope that earnest appeals will be made to them, that they will understand that without their aid, at this period, the means of the Society must prove altogether inadequate to its necessities. I trust they will not close their ears to the cries of Africa, but realize the truth, that all the suffering now experienced in christendom by pecuniary failures and embarrassments, is small compared with those endured annually, in that land, since the slave trade first made merchandise of her children; and I fervently pray, that our whole nation may feel its obligations to conduct forward the scheme of African Colonization to those magnificent results, which from its vigorous prosecution, may reasonably be expected—the establishment of a free and christian empire on her shore, and the submission of her vast population to the dominion of Christ.

I have the honor to be,  
With great respect,  
Gentlemen, your obedient Servant,  
R. R. GURLEY.

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#### COLONIZATION SKETCHES.

(CONCLUDED FROM PAGE 188.)

#### No. VII.

The compiler of the earlier numbers of the Colonization Sketches, feels bound to acknowledge, that for the last article of that series the public are indebted to the pen of another writer. To attentive and discerning readers, this admission is probably unnecessary except for the purpose of rescuing the present writer from the imputation of adorning his own crest with the more brilliant plumage of another.

These essays have already been more numerous than was at first contemplated. The origin and earlier trials of the Society and the Colony, have been described. The subsequent course of both, though not unchequered by disaster, has been, on the whole, throughout the entire period of its existence, onward and upward. It is hoped that those who have favored us with their attention thus far, will excuse us from

a detailed prosecution of the subject, for which other avocations allow us little leisure. Yet as it is natural that they should desire some information as to the present state of the Colony 'whose earlier history they have been reading, we will subjoin two statements which were appended to the last report of the Virginia Colonization Society.

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PRESENT STATE OF LIBERIA.

The following statement is transferred chiefly from the address of the Board of Managers of the Virginia Colonization Society, issued for 1836, with such additions as are necessary to bring up the history of the colonies to the present date.

There are now eight American settlements of free persons of colour, upon the coast of Africa.

1. *Monrovia*, (after the late President Monroe,) the seat of the colonial government. It is a seaport town, and stands on Cape Montserado, at the mouth of a river of that name. It contains about five hundred houses. There are four churches and three Sabbath schools, in which almost the whole population of children are taught, embracing also a number of the children of the natives. This town was, upon its first settlement, very unhealthy to the whites, and to some extent, to the coloured emigrants. It is now becoming more healthy, and may be visited by strangers with as much safety it is believed as most other ports within the tropics. Monrovia is visited by ships from all parts of the world. A week seldom passes without more or less arrivals. A valuable barter trade is carried on with the natives of the interior and for some hundreds of miles along the coast. Nearly one dozen small vessels have been built at the wharves of Monrovia, and at the expense of the enterprising merchants for the prosecution of the coast trade. This trade has proved very profitable to several commercial houses. The exports are camwood, ivory, hides, tortoise shell, and gold dust. The houses of the settlers are well built, well furnished, and good order, temperance and industry generally prevail.

2. *New Georgia*.—This is a settlement of recaptured slaves taken by the public armed ships of the United States and England. This is both a commercial and an agricultural settlement, with an exceedingly fertile soil. It contains more than one hundred houses, and several hundred inhabitants, recently heathen, are now rapidly advancing in civilization and christianity. After visiting this settlement, Thomas H. Buchanan, agent for the New York and Pennsylvania Societies, writes, "imagine to yourself a level plain of some two or three hundred acres, laid off into square blocks, with streets intersecting each other at right angles, as smooth and clean as the best swept side walk in Philadelphia, and lined with well planted hedges of cassada and plum; houses surrounded with gardens, luxuriant with fruits and vegetables; a school house full of orderly children, neatly dressed and studiously engaged; and then say whether I was guilty of extravagance in exclaiming, as I did, after surveying this most lovely scene, that had the Colonization Society accomplished nothing more than had been done in the rescue from slavery and savage habits of these three hundred happy people, I should be well satisfied."

3. *Caldwell*.—This is the largest settlement in Liberia. It extends seven miles along the St. Paul's river, and is the most flourishing settlement on the coast. The people are mostly agricultural; a society exists among them for the improvement of stock, with which they are pretty well supplied and of an excellent quality.

The situation is elevated, the country in a great degree cleared, and the soil remarkably rich. Here are schools and churches.

4. *Milburg*.—This town is at the falls of the St. Paul's river, about twenty miles from the sea, and boats ascend without difficulty to its wharf. The settlement is beautiful, healthy, occupied by industrious farmers, and has a soil very productive.

5. *Marshall*.—Marshall stands upon an open, cleared and rising plot of ground between the two rivers Junk and Red Junk, distant from any mangrove swamps, or other sources of disease, and fanned by the uncontaminated breezes of the ocean that rolls its waves upon its beach. A town of more than a mile square was laid off in 392 lots during the last spring, and a number of the colonists and recaptured Africans removed thither and commenced the construction of houses and the cultivation of the soil. "There cannot be (says Dr. Skinner) a healthier situation in any tropical climate. I should not have the least fear, had I a convenient house at Marshall, to bring out the remainder of my family, or to take under my care at that place any American for acclimation."

6. *Edina*.—This is a healthy situation at the mouth of the St. John's, sixty miles south of Monrovia. There are some very beautiful and fertile Islands in the river, which, together with much valuable land along its banks, have been ceded to the Society. About one hundred houses have been erected.

7. *Bassa Cove* is on the opposite side of the bay from Edina—a settlement founded by the joint efforts of the New York and Pennsylvania Colonization Societies. Nearly one hundred slaves manumitted by the will of the late Dr. Hawes of Rappahannock county, Virginia, were the first settlers. Many of them were decidedly pious and all pledged to the temperance cause. A strong desire to plant this settlement on the principles of the Society of Friends, induced those who controlled the first expedition to send the emigrants unarmed and to leave them defenceless. A native chief taking advantage of this, attacked the settlement, killed a number of its inhabitants and dispersed the rest. This settlement has been reestablished and prospers. During the last summer more than one hundred and fifty town lots have been cleared and several houses erected for the accommodation of future emigrants. The colonists generally are sober, peaceful, contented, and happy. Their number exceeds two hundred.

8. *Cape Palmas*—This settlement is about 250 miles south of Monrovia, has been founded by the Colonization Society of Maryland and is patronized by the Legislature. The village of Harper contains about twenty-five private houses and several public buildings. The Colonists are represented by the late intelligent Governor, Dr. Hall, to be moral, industrious, religious and happy. This gentleman has resigned his office, and J. B. Russwurm, a man of colour, and late Editor of the Liberia Herald, has been appointed Governor of that Colony.

All the settlements, except, perhaps, the most recent one, have schools and churches. The churches are eleven or twelve in number, mostly erected at the expense and by the hands of the colonists.

The agricultural and commercial productions of these places are rice, sugar, cotton, coffee, cassada, banana, (the two last bread stuffs,) potatoes, Indian corn, cattle, hogs, hides, camwood, palm oil, ivory, gold dust, tortoise shell, pepper, oranges, and lemons.

We have often declared, says the intelligent Editor of the Liberia Herald, and we repeat the assertion, "that no reasonable man can desire greater facilities for an

honest living than are to be found in this country. The principal articles that are in foreign demand, if not indigenous to the country, are found springing up spontaneously through our mountains, hills, and valleys. Millions of coffee trees of sufficient sizes and ages may be gathered from the woods between this and Junk: we know from experiment that they will bear in three years from the time of transplantation; so that a man who will commence with spirit and set out 15 or 20 thousand plants, may calculate, with a good degree of certainty, on a large quantity of coffee in three years from the time he commences operation."

The great staples of the country will probably be rice, cotton, coffee and sugar, as they can be raised of the finest quality.

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#### TESTIMONY OF RECENT VISITERS.

It is most remarkable that any should now be found to circulate an evil report respecting our colonies; and this against the constant and authentic testimony of the most intelligent colonists, missionaries, and visitors, of responsible character. It is not contended that Liberia is a paradise. Being in common with other places the abode of sin, there are trials and hardships and deaths; but to deny that there is established at Liberia, upon a solid foundation, a home for the free coloured man; which promises health and wealth and intellectual and moral improvement, upon no other condition than that of industry, is to deny an amount of evidence which would be considered sufficient to establish any other point in history.

The receipts of the American Colonization Society show that their expenditures in Africa must have been, for the nature of the undertaking, exceedingly small, and yet we find an establishment made but a few years since, in the very seat of piracy and blood, surpassing already, in proportion to its age and the means employed, any other upon record.

The United States' ship Potomac, on her return from the Mediterranean, touched at the colonies a few weeks since. All the settlements were visited and thoroughly examined by the officers, and their testimony is, that the friends of African Colonization have every encouragement to prosecute their enterprise. The chaplain of the ship stated in a public meeting in Richmond, that Monrovia had suffered somewhat from embarking too largely in trade, but that the other seven settlements were in a highly flourishing condition—that the colonists were industrious, their farms well cultivated, their children at school, their property increasing. He stated that he had asked numbers of the colonists whether they would be willing to return, and every individual promptly answered, no. There was no sickness in the colonies, nor had there been, to any extent, for a considerable time. He gave it as his opinion, that with regard to health, coloured emigrants had no more to apprehend in removing to Liberia than in removing from the upper to the lower parts of Virginia. The emigrants had generally the acclimating fever, in from one to twelve months after arrival, which was in most cases slight, and becoming more mild as the country was settled.

Though the colonists went to Africa poor, almost without exception, their annual exports are now about 100,000 dollars.

It was the opinion of the officers that the influence of the colonies upon the African population would be most salutary. In the school at Cape Palmas there are about one hundred of the native children, some of them the sons of the kings of the country, who may hereafter themselves be kings. One of the officers remarked:

ed that he was surprised at the correctness and facility with which some of them read the English language. Three other schools are to be established at this place during the present year.

#### C O L O N I Z A T I O N M E E T I N G S .

The Fifth Anniversary of the NEW YORK CITY COLONIZATION SOCIETY was held on Wednesday evening, May 5th, in the brick Church, corner of Nassau and Beekman streets, New York. Dr. DUER, President of the Society, took the chair.

An abstract of the Report was read by the Corresponding Secretary, Dr. PROUDFIT, of which we insert the following passages :

In offering to the Society their fifth annual Report the Board of Managers cannot commence in a manner more appropriate than by the erection of another EBENEZER. Although during the revolution of the past year, death has been permitted to invade the ranks of other kindred institutions, and mark for its victims some of their most prominent patrons, our numbers remain undiminished, and we are spared to continue the almoners of your charities for the elevation of the long oppressed and injured offspring of Ham. It may also be regarded as an additional cause of mutual gratulation and of gratitude to the Great Author of every blessing, that in no year since the commencement of the scheme, has the march of Colonization been so rapid as during the last. Probably more has been accomplished fourfold for meliorating the condition of this portion of the human family among ourselves, and for pouring the lights of science and religion over the dark regions of their fathers than in any similar period since this plan of benevolence was first projected. The old colonies have all been enlarged by repeated expeditions of slaves, emancipated for emigration, or the *free* seeking an asylum in the homes of their ancestors ; and resolutions for the establishment of other colonies have been adopted and some of them actually commenced. The Society of the State of Mississippi has purchased a territory on the river Sinon, an intermediate tract between Bassa Cove and Cape Palmas ; and an expedition as their "first fruits" was expected to sail early in April for the occupancy of their new plantation. It also appears from intelligence, recently received, that the Colonization Society of Louisiana has authorised the purchase of a territory for the establishment of a colony, and these institutions have determined on the annual expenditure of twenty thousand dollars for five years in sustaining their respective establishments. Virginia is also rising with her characteristic energy to the prosecution of this scheme for the improvement of her own coloured population, and at the late anniversary of their society the following resolution was adopted in the hall of their legislature : " *Resolved*, That the managers of the society be, and are hereby instructed to take proper measures for obtaining a suitable territory on the coast of Africa, for the establishment of a plantation, when necessary funds can be obtained from the patriotic contributions of our fellow citizens, and the generous aid of the legislature ;" and an honorable member of the house urged the resolution with the following remarks,—" it is the duty of the South to patronise with a liberal hand the Colonization scheme, and I hope that the Legislature will set an example worthy the imitation of her sister States, by making liberal appropriations to this generous and noble scheme ; a scheme which breaths love to God and peace and good will to man."

The expediency of establishing a distinct colony of their own has also been agitated by the State Society of Kentucky; and then when we contemplate *Liberia Proper*, with its various villages ; and Maryland at Cape Palmas, honored with the name of the State by which it was founded, and is now fostered with the generous patronage of twenty thousand dollars a year; also Edina\* and Bassa Cove, flourishing

\* NOTE BY THE EDITOR OF THE AFRICAN REPOSITORY.—This notice of the political relations of Edina makes it necessary for us to refer our readers to the Resolution of the Managers of the Parent Society, published at page 123, of this

under the auspices of the associated Societies of New York and Pennsylvania, how magnificent does the spectacle appear! How cheering to the eye of every Philanthropist, and patriot, and christian! How commanding in the estimation of all who feel a solicitude for the elevation, political or moral, of their fellow man, to behold on the shores of that savage continent, so many republics raising their majestic forms; reflecting lustre on each other; reflecting also imperishable honor on the benignity of our own citizens, and pouring on that barbarous region of our globe the light of immortality and life!

It was mentioned in our Report of the last year, that in the month of July preceding, an expedition consisting of nearly seventy emigrants, was sent out by our Society, and again on the fourth of July, 1836, a day memorable for the emancipation of our own country from the dominion of a foreign power, another colony, consisting of eighty-four, was fitted out by this Society.

These two expeditions were prepared at an expense of nearly \$22,000, besides provisions, clothing, implements of agriculture, and books to the amount of several thousand dollars gratuitously contributed at their embarkation, by the citizens of New York; and with the books furnished at the time, the foundation was laid of an extensive library for the general improvement of the colony, to which accessions have recently been made. The coloured people composing the expedition, were obtained principally in Kentucky and Tennessee, by the exertions of our efficient agent, Mr. G. W. McElroy, and were emancipated for the purpose of colonizing; a large proportion of them were professors of religion, and within a few days previous to their departure the greater part of them, both male and female, signed the temperance pledge, on the principle of entire abstinence; and from emigrants, and occasional visitors of high reputation, the most gratifying intelligence has been received of their condition. In reaching the soil of their fathers, and inhaling the atmosphere of liberty, a new expansion is apparently given to the intellectual energies of the coloured man; he appears almost instantaneously to rise in self-respect; to cherish habits of industry and economy, and to advance in attainments, literary and moral.

It is acknowledged indeed that unfavorable reports have been propagated by some after emigrating to Africa, but reports equally unfavorable were circulated by a portion of the *spies* whom Moses and Aaron sent forth to explore Canaan, their promised inheritance, and had the hosts of Israel regarded these rumors, and returned to their servitude in Egypt, they and their offspring must have remained "hewers of wood and drawers of water," the objects of derision and scorn to their Egyptian oppressors, instead of enjoying a land where "they eat bread to the full," where "they drank honey out of the rock," where they sat for successive ages "under their own vine," enjoying peacefully the worship of the true God amidst their idolatrous neighbors; where the Sechina, the pledge of the divine presence, and symbol of the divine glory, often appeared in the midst of them.

It is found from experience, that in our attempts to civilize and christianize the nations of Africa, we must not depend exclusively on the labors of white men. Owing to the intemperate heat of a tropical climate and other causes, the health, in several instances, of those who have gone forth, as our agents and missionaries, has failed, and some of them have fallen premature victims to the diseases of the country. It appears obvious therefore, that for the successful prosecution of our object, we must depend much on the labors of her own children. The establishment of a college or literary institution of high character for the education of native Africans who may afterwards become teachers or preachers, is therefore deemed indispensably requisite, and for the endowment of such a seminary, a society has been recently formed, and liberal subscriptions obtained; and for the promotion of this object female philanthropists of different denominations and in almost every section of the Union, are now combining their influence.

The colonization scheme, whether we contemplate its benign results on the coloured population of our own country, who emigrate—or, on the untold millions of Africa, unquestionably claims a prominent position among those benevolent institutions which adorn our country and the world. On every feature of this enterprise

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volume. The Lieutenant Governor of Liberia has been instructed to bring the subject of the Resolution to the consideration of the citizens of Edina. Until their decision shall have been formed and made known, it is premature to assume that any change in their political condition has taken place.

is inscribed in characters broad and legible **GLORY TO GOD AND ON EARTH PEACE AND GOOD WILL TOWARDS MAN**; that scheme which involves the emancipation of the enslaved, the elevation of the depressed, the illumination by intellectual culture of minds shrouded in ignorance profound and impenetrable, the melioration of the condition of a portion of our kindred who have been drinking long and deep the cup of sorrow, and also the extension of the means of salvation to a vast continent whose teeming population through successive ages has been living without God and dying without hope, this scheme perhaps more than any other which now occupies the attention of the religious world appears worthy of our influence and prayers. It is therefore truly gratifying that this enterprise is sustained with a liberality honorable to our fellow citizens, and corresponding in some measure with its magnitude and merit. Within the last two years in addition to contributions made by individuals and churches, there have been obtained almost exclusively in our own state,—Members, male and female by the subscription of \$30 or upwards, 190. Clergymen of various denominations, chiefly by the ladies of their respective churches, either members by \$30, or managers for life by \$50 or upwards, 66.—**Ladies and gentlemen, honorary managers by \$100, \$150, \$200, \$250, or \$500—**

**71. PATRONS**, by the subscription of \$1000 or upwards, 8.

Christianity has in every age appeared the generous, powerful and successful patroness of human liberty. The very genius of our holy religion is the genius of freedom, civil and social. While by its meliorating influence it tends to soften all severity of treatment on the part of the master, and produce moderation in the exactation of labour, it leads him ultimately to emancipate his slaves, from the consideration that "we are all the offspring of one father," and possessed of rights equal and unalienable. It was christianity which early improved the condition of the slave in imperial Rome; which induced Constantine the great, to enforce the doctrine of manumission during his reign; and through the genial influence of the Christian religion a spirit for the abolition of this unnatural and debasing institution is now diffused through different countries of Europe. To all therefore who feel interested in the temporal no less than the future welfare of man, there is another attitude in which the colonization scheme appears still more worthy of patronage; its direct tendency to shed the radiance of celestial truth on the dark regions of Africa, and diffuse among its degraded tribes the blessings of our divine religion. It is thus a fact the most encouraging, that to our colonies on the coast of that continent, and the natives around them, the eyes of every denomination of Christians in our country are now directed, as a field ready for the entrance of the reaper, and the Rev. Mr. Seys, an indefatigable pioneer, gives the following account of the success of his labors: "We have glorious times in these settlements, times of refreshing from the presence of the Lord; he is present in very deed, making bare his arm for the conversion of sinners, and there is scarcely a settlement in the colonies where the work of his grace does not appear."

It is a prominent object, professed by this society, to improve the condition of the coloured race, and who that reads with impartiality the facts contained in the foregoing narrative; facts confirmed by the testimony of white men and black men, of emigrants and agents, of permanent settlers and occasional visitors, can hesitate for a moment to acknowledge that so far our pledge has been redeemed? Who, upon looking at the attitude of the man of colour in America, depressed, degraded, sinking under a seeming consciousness of his own inferiority, excluded even in the free states from the exercise of some of his natural rights, and then looking at him as he appears on the shores of his fatherland, unfettered by any shackle, erect, moving around in all the majesty of a freeman, the sovereign of the soil on which he treads, the exclusive proprietor of whatever he earns "by the sweat of his brow," who, we confidently ask, in drawing this contrast, will dare to assert that our pretensions, under the divine benediction, have not at least been partially realized? That by the labors of the Colonization Society his miseries have not been alleviated, his comforts enhanced and his character elevated in a civil, and intellectual, and moral aspect?

It is often urged, as an objection to our scheme, that the process of colonizing is slow, that the number who emigrate from year to year is inconsiderable when compared with the increase of the coloured population among ourselves. But because the Apostles could not immediately "go into all the world," in conformity to the mandate of their master, did they therefore seal up their commission, and fold up their arms in despondency and resolve to do nothing? Who would not rather see here and there a spot of the moral wilderness beginning to put forth its leaves,

than that the whole should remain a barren dreary desert, without verdure or blossom or fruit? "Is there not joy in heaven over a single sinner that repented," and shall no grateful emotion be felt by us when we contemplate several thousands placed in the peaceful fruition of all the means of salvation, and many of them the hopeful heirs of eternal life.

Encouraged therefore by the recollections of obstacles already surmounted, and animated by those prospects which are opening before us, let us aim henceforth at redoubling our efforts until, through the exertions of this and other kindred institutions, the African, who has been scorched by his vertical sun, is found reposing beneath the "shade of the tree of life," and the Icelander and Greenlander, shivering amid their eternal snows, have felt the warming beams of the sun of righteousness, and the minion of the eastern despot is walking in the liberty imparted by the Redeemer to his ransomed offspring, and the savage who now roams in the western forests is reduced to habits of order, civil, social and religious, and "all the ends of the earth have seen the salvation of our God."

Rev. Dr. CARROL, of Hampden Sidney College, Virginia, offered the following resolution of acceptance:

*Resolved*, That the Report of the Managers now read be adopted, and published under the direction of the Ex. Committee.

I offer this, said he, not as a mere matter of form and ceremony, but because of the intrinsic worth of the Report. It contains facts and reasons which need only to be spread out before the world to produce conviction. The statements are of such a character as to counteract erroneous impressions. He would stand up before this large audience as a representative of Virginia, and of the whole South. This section he rejoiced to know was in favor of the Colonization Society. The people of the South want facts to establish them. They are willing to hear and give them all that weight and consideration which their important bearings may demand. To say, or even to suppose the contrary, were a libel on the good sense and judgment of the noblest minds. He believed that the south generally sympathises with those engaged in the colonizing scheme. The trials of our infant colony are often referred to as a reason why we should desist, but he ventured to say that no colony was ever planted under more favorable auspices. The band of patriots who founded the colony on James River met with far greater difficulties than our emigrants at Liberia. Some trials are necessary in such a work. There would be no glory without them. We must expect them, and the only wonder is that more had not been experienced.

Dr. C. said that he had heard yesterday, at the meeting of the Anti-Slavery Society, that it was impossible to liberate all the slaves of this country by gradual emancipation. He would admit the statement for a moment and ask the opposers of the Society to apply the same reasoning to other causes. Take the Foreign Missionary Society. Would it be wise, would it be duty for us to refuse to send the gospel to only a portion of the human race because we cannot send it to all the world at once? The cases are parallel. If because we are not able to effect the immediate emancipation of *all* the slaves in this country, we must not liberate or colonize a single one, then must we pause in the blessed work of missions because we cannot at once preach Christ and him crucified, "to every creature."

Dr. C. gave it as his deliberate opinion that gradual emancipation was practicable and possible. It was not riveting the chains of slavery more and more as has been again and again asserted, and he felt that it would be chiefly owing in the Providence of God to the Colonization Society, that "Ethiopia should stretch forth her hands unto Him."

The Rev. Dr. FISK of the Wesleyan University, Conn., seconded the resolution. He rose without a text, and with no definite object in view. He had spoken so often on the subject that it seemed to be exhausted. When seated on the platform he had asked himself what was now wanting in the cause of Colonization? Do opposers need to be convinced? Our reports are calculated to convince them, but they will not hear and consider facts. It was their policy to resist arguments, and run away from the light, and all hopes of bringing them to the truth had been dispained of. Do the friends of the cause need to be quickened and aroused? Let them consider our unbounded success. What has been accomplished has exceeded the most sanguine expectations, and yet our opposers sneeringly ask us how long it will be before we shall be able to transport all the slaves? We have colonized **FOUR THOUSAND IN EIGHTEEN YEARS**—but this in their estimation is nothing at all, and they call on us to give up our Utopian project. Admirable logic! In re-

turn we might ask them how long it will take to spread the Gospel of Christ over the whole earth, seeing it does not now spread rapidly enough to keep pace with the number of births in the world? Are we called to give up the gospel? It does not go fast enough! According to their views the Apostles were all Missionaries, and we are all wild in seeking like them to evangelize this benighted empire of sin. If we do not do the business fast enough for our zealous neighbors, let them take it in hand. Will they go faster? They have made a fair trial and what is the result? They have spent thousands of dollars, and have toiled hard for six years, and not a single soul is emancipated! How shall we solve the question? Why dont they go faster? Every facility has been afforded in money, in agents, in abundant means for carrying on operations—and yet they are just where they were in the beginning of their enterprise!

Ah! the difficulty is, we cannot emancipate without the consent of the holders. And how is this to be obtained? Surely not by denunciations—not by heaping anathemas on their heads. No: we must bring truth to bear on them and consent will readily follow. There are large minds at the south. Some are half inclined to believe slaveholders to be cannibals; but they are noble, generous souls, are capable of being aroused and can be conquered by love and kindness, while other treatment will only harden and exasperate.

Dr. F. said that as a friend of the coloured man he was bound to be a friend of colonization, as it is by the moral influence of the Colonization Society alone, that every thing to be wished for in their case was to be accomplished. There is one thing that always delighted him—those who are benefited by the efforts of the Society always expressed gratitude. They can appreciate the benefits bestowed on them, and can rightly value the influence our Society is destined to exert. He thought that the Colony of Liberia was most effectually pleading our cause. The men settled there by us are teaching us wisdom, or we would not know it, and hence it follows that men in abundance are waiting to be sent at the expense of the Society. The cheering intelligence from the Colony is bringing forward many unfortunate sons of Africa, who are pleading to be sent back to the land of their fathers.

In view of these things how can our opponents persist in their opposition to the Colonization Society? How can they pass resolutions of a detrimental tendency to the cause? How can they continue to heap on us unmeasured abuse? Oh we beseech them to scandalize and vilify no more. If they must be engaged in warfare let them form societies for battering against prejudice. This is the mighty barrier which opposes all efforts to benefit the black man. It exists to a mournful extent; and if we should attempt to restrain and overcome it, we should be unsuccessful.—We can't compel this. It is founded on taste. Yet it is a matter for joy that prejudice against negroes is decreasing among the higher classes, and the best way to overcome it entirely, if that can be done, is to settle them as a nation of freemen in their own homes, and to engage in honest traffic and commerce with them. This is now the bright anticipation before us. Soon the *United States of Africa* will rise upon that long neglected continent. The hand of God is with us, and success is certain. As christianity has not made such progress in the world without doing much good, so it is with what we have done in Africa. It has told on the destinies of that unhappy country, and will continue to tell, till the whole continent is redeemed and blessed. Although our Colonies are on the coast, they must and will extend—already is their power felt.

Mr. President, God is with us. As Henry the 4th of France said to the Duke of Sully, "You take care of my business, and I will take care of yours;" so he is saying to us, take care of the poor oppressed children, and I'll take care of you.—If money is needed and the credit of America fails, if the fountains of your benevolence at home are dried up, Liberia shall furnish gold and the injured offspring of Ham shall in their own land, aid in your efforts to benefit and bless them. Well may every heart respond in the language of one of the resolutions in the report, "success to the wheels of Colonization; may they roll over every opposer, and roll on until all the oppressed sons of Africa shall be rolled HOME."

The Rev. JOHN REYNOLDS of the Protestant Episcopal Church, Norristown, Pa. offered the following resolution.

*Resolved*, That to refute the reports frequently propagated, which represent our emigration in Africa as discontented with their new homes, and anxious to return to the United States, no other argument is necessary than their own resolutions unanimously adopted in Monrovia on the 29th of September last.

Mr. R. said that he looked upon the Colonization scheme not merely as an object

of Christian benevolence. We are debtors to Africa. We owe her much. To her we are indebted for Christianity. Let it be remembered that a Church founded by St. Mark was on the borders of Africa. In the Abyssinian mountains there was also a very flourishing Church. We derived Christianity from Great Britain, our mother country. She derived it from Africa, as it is a well authenticated fact that St. Augustine sent an African Bishop to Britain to preach the gospel to our forefathers.

In remarking, he continued, on this subject, it will not do to argue from abstract principles. As has been well said, we must take things as they are, not as they should be. The slaveholders originated the Colonization Society it is true. But who will dare to say that their object was to rivet the chains of slavery? No, they designed to liberate, and their practice has corresponded with their theory. They have shown by their liberality that they have been in earnest. When will the North come up to Southern liberality? We are making no sacrifices in comparison with theirs. It is no uncommon thing to see many in the South contribute \$20,000 or \$30,000 at one time.

Mr. R. laid it down as evident that the slaves could not be raised in this country. The prejudices of the community are so strong against them that all efforts to bring them forward must prove abortive. This prejudice has greatly increased by the active exertions of Abolitionists to put it down. And it is as strong in the case of Abolitionists as with Colonizationists. To prove this the speaker gave an amusing instance which occurred at Norristown. An Abolition lecturer had been lecturing there, and wished to take the cars for Philadelphia. The agent either by accident or design handed him into a car in which there were two negroes. *The Abolitionist positively refused to ride with them*, and thought himself grossly insulted. When referred to his own principles and asked to carry them out, he became enraged, and persisted in having his rights!"

Mr. R. gave the opinion of other celebrated men on this point, that slaves although freed cannot be elevated to the dignity of human nature in this land. They must be sent to Africa, and enjoy civilization, liberty, and the light of Christianity. After remarking further on the variety of settlements by manumitted slaves, and their own evidence of the practicability of Colonizing: also of the happy tendency of our colonies to prevent and bring for ever to an end the slave trade along the coasts of Africa;

The Rev. THOMAS P. HUNT, of North Carolina, arose and seconded the resolution. He said we had been accused of founding a colony of disorder and discontent. There is no truth in the charge. He himself had sent slaves there, those whom he had dandled on his knees and brought up in his own family. They had repeatedly sent back accounts which he could not doubt. Others at the South had received the same favorable intelligence. A gentleman of the Navy had recently given cheering descriptions of our Colony. What more could be asked? But allowing it to be true that we have founded a discontented colony, our enemies have made it so. Gov. Pinney has told us that the opposers of Colonization employ persons to go and prejudice the minds of the natives and the colonists against the settlements. The injurious and unfounded reports of enemies have done all the mischief, and all the blame rests upon them.

Mr. H. said he would now give abolitionists something to do. He charged them in return with having failed in their experiment to abolish slavery! Let them now redeem their characters. *How long will it take?* They had had time enough to effect something. Nothing was done. It is a complete failure. The accusation is repeated and reiterated again and again. Will they wipe off the stain? Will they attempt a justification? Here is more than enough for them. Let them go right to work and vindicate themselves before the world!

At the conclusion of this amusing and effective speech, Mr. H. offered a resolution of his own, "That as the Colony of Liberia is so bad, it shall be so no longer." He called on all the friends to put forth new efforts, and by their contribution tonight to say whether this Colony should not be as good as schools, and preaching, and Bibles, and christianity could make it. Let the echo be heard throughout the house. No, no, not echo; for that will be half dollars! But in ten and five dollar bills, and then there will be no echo: (Cheers.)

While the collection was taken up, Col. STONE read a cheering letter from a *living* man at Liberia, to Anson G. Phelps, Esq. The following resolution was to have been offered, had not the lateness of the hour prevented.

*Resolved*, As an avenue for the diffusion of the Gospel among the tribes of Africa

is now open through the medium of our Colonies planted on the coast of that continent, the colonizing scheme is therefore entitled not merely to the patronage of the philanthropist but of every pious man.

Several other distinguished gentlemen would have addressed the meeting, had time permitted—among whom were Hugh Maxwell, Esq., and Rev. Mr. Smith of Waterford, New York.

Dr. CARROLL rose, as the meeting was about dispersing, to disabuse the public mind of a sentiment he had heard the day before at the anti-slavery meeting. It was there asserted that “there are more Abolitionists at the south than prudence will permit to be openly avowed.” He utterly disclaimed the idea. It was false. He had no doubt the Secretary of the Society had come fairly by the intelligence, but there was no truth in it, and he wished thus publicly in behalf of the South to say, that on the contrary, colonization views and principles were rapidly gaining ground.

The benediction was pronounced by Rev. Dr. Smith of Connecticut, and the large audience retired delighted and cheered in the noble cause. It was altogether a most delightful meeting, and has left a most happy impression behind.

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The Anniversary Meeting of the PENNSYLVANIA COLONIZATION SOCIETY, was held on Monday evening, 22d of May, in the Central Presbyterian Church.

The meeting was opened with prayer, by Dr. Hill, of Virginia. The Rev. J. B. PINNEY, gave an interesting statement of what he had seen and known of the beneficial results of Colonization in Africa. His address was full of interest—for it was made up of a detail of facts.

The Rev. Mr. PLUMER followed with an address in his usual energetic and impressive manner, with all that richness of thought and originality of mind which are the distinguishing traits of his public performances. Thomas Buchanan, Esq., recently from Africa, gave a concise history of the origin, progress and prosperity of the Colony at Bassa Cove; some description of the climate, soil, and productions; and of the great influence exerted by the colonists upon the Natives. He showed conclusively, that the only sure and speedy way of destroying the African slave trade is by Colonization. Dr. J. Breckinridge, in the concluding address, gathered up the arguments and facts which had been advanced, and placed them before the audience in such a clear and forcible manner as to produce the effect of demonstration, that the colonization scheme could, and if sustained, would produce all that it had promised to the coloured race. Such was the impression produced by his powerful appeal, in so happy a manner, that all seemed to be satisfied, that in no way yet proposed, had this class of our fellow men been so much benefited, or are likely to receive so great an advantage, as at the hands of the friends of Colonization.

Dr. ALEXANDER closed the services with prayer. Throughout the whole services the kindest spirit prevailed, and a very large and intelligent audience manifested the greatest attention and deepest interest in all the exercises.

*Colonization Herald.*

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“THE NEGRO'S FRIEND.”

The article under this title by the Rev. JAMES W. DOUGLASS, copied into our March number, from the Boston Recorder, has led to a communication from the Rev. SIMEON PARMELEE, to the Editors of the Vermont Chronicle. The tenor of it may be inferred from the following extract :

Now, Messrs. Editors, I know not that any one has sympathized with me in my views of Mr. D's communication. But I assure you, I read it over with somewhat peculiar sensations. It seemed to have been written in candor. It indicated the pen of a scholar and the heart of a Christian in many respects. And while I would recognize the writer as a brother in the gospel of Jesus Christ, I cannot but lament that our views should be so diverse. It was to me astonishing

that a *good man*, for so I was desirous to call him, should put so fair a face upon a monster so ugly as that of our system of slavery. How can he think slaves are *well treated*, while every right, both by law and by practice, is taken from them, and they doomed to serve for *nothing*, *liable* to be *sold* into returnless exile, and separated from friends forever at the will of their masters? It was passing strange to me that he could say that the negro was enlightened and well informed, though somewhat behind the age, and that he was elevated above the Greeks, Romans and Jews of the Old World, and was upon a level with *our* laboring poor, who are the bone and muscle of our valuable community, &c.; and with the same breath tell us that these substantially pious, amiable citizens must die in absolute bondage; for the "time has not come" to redeem them. What, the *Negro's Friend*, and annihilate his last hope of deliverance!

But I asked further, what can this good *friend* have in view from a more extensive preaching of the gospel? I doubted not but he desired the salvation of the slaves; and this is well. But does he mean to tell us that slavery will cease when the gospel is preached? I would not misconstrue his words; but I do not so understand him. It might, to be sure, modify the system of slavery,—make masters more kind and slaves more faithful. One object, then, might be, to render slaves more profitable, and their masters more safe, while the birthright of all their children, is *bondage without end*. He has not once told us that he desires the termination of slavery; nor that it was either a natural or a moral evil, nor that he deplored the condition of the slaves, or prayed for their release. In the midst of groans, and stripes, and tears, and woe, he is serene as the morning, calculating by years and by centuries these undying waves of sorrow rolling over suffering millions, while the white man reaps the fruit of their toils. Do I mistake? These are his words: "Let the gospel prevail and all things will come right. The evils of slavery will cease, and slavery itself will cease, if so it ought." *If so it ought!* Then it is the *evils* of slavery, and not *slavery*, that should be taken away! Can the man think slavery is a good thing, when properly regulated by the gospel? But the Synod would tell us that we might as well speak of well-regulated robbery or refined theft, and purified adultery, as to speak of removing the evils of slavery. What our good brother would call the *evils* of slavery, this venerable body would call the legitimate fruits of this poison Upas, which should be hewn down and cast into the fire.

The "Synod" referred to by Mr. PARMELEE, is the Synod of Kentucky, and the allusion is to the following passage of their address:

"Slavery dooms thousands of human beings to hopeless ignorance. Throughout our whole land, so far as we can learn, there is but one school through the week in which slaves can be taught. The light of three or four Sabbath schools is seen, glimmering through the darkness that covers the black population of a whole state. Here and there, a family is found where humanity and religion impel the master, or mistress, or children, to the laborious task of private instruction. But after all, what is the utmost amount of instruction given to the slaves? They who enjoy the *most of it can feed only from the crumbs* which fall from their master's table. Such is the essential character of our slavery that without any crime on the part of its unfortunate subjects, they are deprived for life, and their children after them, of the right to property, of the right to liberty, and of the right to personal security."

An opinion of Mr. DOUGLASS' communication, very different from Mr. PARMELEE's view of it, is expressed by the Editors of the American Presbyterian. They say under date of

NASHVILLE, March 23d, 1837.

We give circulation, through the paper of this week, to a very pleasing article relating to slavery, which was communicated in the first instance, it appears, to the Boston Recorder. We have not seen a more sensible treatise on the subject. The writer has described, in a brief and simple way, the true condition of the slave, and pointed at the only rational mode of meliorating his estate. We know that every sensible man will be convinced of this, when he comes to observe the usage of the slave, in its various modes, in different portions of the country.

Every one, who is at all acquainted with history knows that the system of slavery, which our Saviour and the apostles found among the people, to whom they

taught the will of God, was altogether more severe than it is with us. How then came it to pass that, in all their discourses, they did not for once allude, directly, to the impropriety and malignant nature of the thing? It is important to answer this query, with satisfaction to the mind, which is disposed to benevolence, while it has not embraced the religion of the Bible. Such persons would be slow in learning that the religion, which the Bible teaches, is divinely adapted to the state of human nature and the society of men, from the sentiments and measures of pious people, who advocate immediate emancipation; since the measures they are pursuing imply a blamable oversight in the Founder and the first promoters of their religion, or charge the system itself with a grand defect. It is much to the credit of Christianity, as claiming to be derived from the Maker of all things, that it contains, in its essential nature, a corrective for all that is wrong in single minds and the organization of society. Give to its pure principles a general controlling influence over the souls of men, and the difficulties will subside, in regard to single cases of departure from the truth; be it in the practice of individuals or in the institutions of society. We must give to men a standard before they can be bro't to act aright and with consistency. Reduce the mind under the influence of the gospel, and it will learn to look at every object in the light. Let the kind-hearted folks at the North, who have run into a 'paroxism of benevolence for the children of Africa, direct their labors, soberly and in earnest as our writer advises, to Christianize both master and slave; and they will, in a short time, by mutual consent, bring about the will of God, in relation to them both; be this will to modify or be it to dissolve their connexion.

**MILITARY DEFENCE.**—“We acknowledge,” says the Colonization Herald, “the following articles received by the Commissioner at Bassa Cove, from Captain J. J. Nicholson, commander of the Frigate Potomac.”

1 bbl. common powder, 1 bbl. priming powder, 6 muskets, 6 pistols, 2 blunderbusses, 20 lbs. matchrope, 1 ensign, 300 musket balls, 90 small bags canister shot, 300 musket cartridges, 150 pistol cartridges, 8 papers mustard seed.

Of the above articles, the village of Edina was supplied with one-third bbl. common powder, one-third bbl. priming powder, 6 muskets, 300 musket balls, 30 large cannon shot, 10 lbs. matchrope, 1 blunderbuss.

**PROPOSED EXPEDITION.**—The brig Charlotte Harper has been chartered by the Pennsylvania Colonization Society, and will sail from Race street wharf, Philadelphia, for Bassa Cove, in Liberia, at an early day.

As arrangements have been made by the Society for the transportation of fifty emigrants from New Orleans to the same Colony, only a few coloured persons are expected to sail in this vessel. Nine white persons, to be engaged in various benevolent and religious purposes, in Africa, are expected to go out in this vessel.

#### MISSIONARY INTELLIGENCE.

*To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.*

MONROVIA, West Africa, Dec. 20, 1836.

**REVEREND AND DEAR BROTHER.**—At the instance of brother Seys, I wrote you on the 16th instant, when I had scarcely time sufficient to complete a little package of letters for my dear family, and consequently could not state some particular facts which have fallen under my observation, and may prove interesting to the friends of missions. The first fact, or circumstance rather, that I will name is, that our arrival here providentially occurred on Thursday the first of December, being the very day the evening of which, by vote of the Black River Conference, should in every month throughout the year be devoted to the prayerful remembrance of all engaged in foreign missions under the patronage of the M. E. Church. Now

whatever may be the sentiments or feelings of others on this subject, I believe none of the truly pious will accuse me of weakness or enthusiasm for saying that the above named circumstance did, and does seem to me like a special providence, directing that my first exposure to the poisonous atmosphere of this climate should be within a few hours of the time, when scores and hundreds (if not thousands) of "righteous" souls would be uplifted to God in my behalf, as well as others who might be equally needy of Divine protection. Another pleasing circumstance of a similar nature is, that the Monday evening following our arrival was, as is customary in the United States, devoted to prayer for the success of all missionary operations throughout the world. The several denominations as is usual in this town, met together for this purpose, and although prudence forbade me the gratification of being present: (on account of exposure to the evening air,) yet brother Sey's informed us that not a prayer was offered which did not make special reference to the "strangers," i. e., brother Brown and myself. Thus, then, Christians both in America and Africa take a deep interest in our success, which, apart from all reference to the promised prevalence of prayer, is very soothing to "strangers in a strange land." But, I trust that God will hear the cry of his people, and spare us, and others who may follow us, to do good in this benighted part of the pagan world. Another circumstance which I would mention relates to what occurred at the mission house, while brother Sey's was at New Georgia. A party of king Boson's men, called to make sale of some beautiful cotton cloth, of native manufacture. By means of a servant girl in the family, (who could speak their language,) I inquired if king Boson were well. They replied, "He be well." I then asked if the "path were open;" (which is their phraseology, for a time of peace with neighboring tribes.) They replied, "No;" and one of them, to show by gestures that they were still at war, gave an expression of countenance and contortion of his body, accompanied with deep guttural sounds like those of a man dying of wounds. I endeavored to make them understand, that one God made them all, not to kill, but to love and do each other good. As they could both speak and write Arabic, I presented one of their number with a copy of the Arabic New Testament, some copies of which happened to be at the mission house, which, though a Mahomedan, he received with evident tokens of his gratitude, literally pressing it to his bosom as if conscious of his treasure. My feelings on this occasion I cannot describe, but I did pray in my heart that God would, by the teachings of his Spirit, supply the preacher's "lack of service," and make his Gospel, though read only, and not preached, "the power of God" to the "salvation," not only of this "man of Ethiopia;" but also to many of his countrymen. And what, in my opinion, renders the conversation of Boson's people especially important is, that the Condoes received their instruction from Mandingo priests, who are employed as I have been informed, to reside among them for that purpose; and it would seem from a circumstance which I am going to relate, that the Mandingo people are the reputed authors of the stupid Fetiche and Greegree system.

The circumstance to which I refer as confirming this opinion is the following:—A day or two since a native of the Dey tribe possessing more than ordinary intelligence, and who called to see a younger brother of his, whom he has bound to brother Sey's for one year, held a conversation with Capt. Keeler, of the Portia, in substance the same as I will now relate. As "Jo," for that was his name, was about leaving, the captain inquired if what he wore about his neck, a leathern article resembling the common bullet-pouch, was his "Greegree?" he replied in the affirmative.—The captain then in a kind of broken English, and in a figurative expression perfectly understood by "Jo," endeavoured to convince him that such a device could, in the nature of things, do him no good, and that "Merica man," who has "Book," knows that "Greegree" can do "countrymen" no good. The appeal to "book" evidently brought "Jo" into a strait, from which he sought to relieve himself by a counter appeal to "book," saying "Mandingo man he know book, and he tell countryman Greegree do good. Greegree not let any thing catchee countryman." To this reply there seemed to be but one answer, viz:—that "Merica man's book pass all," i. e., better than all "Mandingo man's book," but this could have but little weight with the sprightly young Dey, who reminded us that it would subject him to shame, to change from "country fash." (fashion,) while "Mandingo man tell de people all around," i. e. all the neighboring tribes, "to keep Greegree."

It seems, therefore, highly important that the people to whom these tribes look up with so much reverence in things pertaining to their souls' welfare, should be

themselves taught the "good and right way." But how can this be done with the hope of full success, unless we can furnish teachers who can read "Mandingo man's book," i. e., the Arabic?—With such an advantage we might show them from the acknowledged Scriptures of the Old Testament, "that Jesus is the Christ." But how shall this be accomplished? To this question I would merely suggest, as a desirable way of meeting the case, that if there be no man already acquainted with the Arabic language, who is willing to offer his service for this important department of the missionary work, there should be some plan devised by the parent board of our missionary society for raising funds sufficient to enable a young man who may be duly recommended, to acquire such a knowledge of the Arabic, as may enable him to read, write and speak it with correctness and fluency.

I think I cannot be mistaken in the opinion, that if such a measure were properly set on foot, there would not be wanting a suitable young man among the "thousands of our Israel," who would willingly offer himself for such a purpose, nor yet a lack of pecuniary means to reward a teacher of the Arabic, for his work of instruction; I however, only make the suggestion, and leave it for others more competent to judge, to decide on the feasibility of the measure.

When I wrote you by the Ruth, on the 16th inst., I anticipated an opportunity of writing five or six weeks subsequently, by the Susan Elizabeth, but Capt. Keeler, who is just now going from this port to meet her at Palmas or beyond there, thinks it not likely she will come here before she sails for America. The consequence is, I am again straitened as to meeting the wishes of many individuals and some benevolent societies, who desired me to write them. However, at this early date, it cannot be of much importance, especially if any thing of what I have written to the Resident Corresponding Secretary should be thought worthy of publication.

Thursday, 21st.—Until to-day my health has been for the most of the time very good, but I finish this letter with sensible evidence in every bone almost in my system, that the fever of the climate is about to try the strength of my constitution, but it gives me no alarm, believing that God will safely carry me through this ordeal. With the best wishes for yourself and family, I have the happiness to be, yours, most sincerely,

S. CHASE.

MONROVIA, December 21, 1836.

MY MUCH ESTEEMED BROTHER.—By the brig Ruth, of Philadelphia, which sailed from this place on the 17th, I sent several letters to the United States, but had not time enough to write to all I love and include in my list of correspondents.

As you were among the number thus unavoidably neglected, I avail myself of Captain Keeler's departure, which will take place tomorrow, to write to you. He goes down the coast and expects to meet his brother-in-law, Capt. Lawlin, at the river Gaboon, whence the latter sails for America in February without calling at Liberia. My letters by the Ruth will inform you of our passage, &c. &c. It remains for me to add, that up to the present moment we are still the continual objects of Divine care, and blessed with innumerable instances of God's loving kindness. Truly, my brother, "the lines have fallen to us in pleasant places, and we have a goodly heritage!"

When I look around me, and see what a few months—little more than one short year—has accomplished, I am astonished at the goodness and mercy of God. We are enjoying health, good health in the mission family.—As for myself, I have not felt as I feel now for years; my physical strength has been wonderfully increased by my trip to America, and I am enabled to attend to my multifarious concerns, and increasingly active duties with an unweariedness that I have never before enjoyed in Africa. Bless the Lord, O my soul!

Mrs. S. has also, in a very great degree, become inured to this so much dreaded clime. She is now enabled to accompany me up rivers in our fine mission boat, visit with me other settlements, and that without the least inconvenience.

Our boys, saving the loss of their rosy cheeks, are as well, for ought I know, as they would be in America. And even the little Liberian, though down with fever every fortnight, thrives and bids fair to survive it all.

In addition to this our beloved brethren Chase and Brown are yet in excellent health and spirits. How far their exemption from fever so long, (three weeks to-

morrow since we arrived,) may be attributed to the course we have taken in the use of the Sulphate of Quinine for two weeks previous to getting on the coast, I leave for you to judge. Much, however, I think, will depend on the experiment. I have learned, from good authority, that such a trial has never been made,—I mean its use so long before encountering the miasma.

I have been paying watchful attention to the state of the brethren's system—administered in both instances, soon after we landed a brisk cathartic, and recently had some blood taken from brother Brown, who seemed to want depletion. Taking every thing together, I am very much encouraged respecting them, and I verily believe that we shall find the Quinine prove in the sequel, if not a total preventive, yet very successful in mitigating the violence of the disease.

The work of the Lord goes on. Could you, could any of my beloved brethren in America, have witnessed the scene which my eyes beheld this afternoon, surely a fresh interest would have been excited for poor Africa. I preached in Krootown to a congregation of Kroomen, having first ascertained that they would attend. I spoke without an interpreter, in broken English, compounded of the most common terms of our language, and many that are peculiar to the African, and were familiar to me from my infancy. They hung upon my lips and listened with deep attention.

I opened to them a brief history of the creation—noticing each day's work comprising the first week of time. I told them of man—how his Maker made him—how he blest him, but how basely he fell. At last I talked of Jesus—the blessed Jesus—and O, my brother, when we went to prayer in conclusion, and our beloved brother Chase, in a most pathetic and appropriate manner, addressed a throne of grace, they formed a semicircle around us, and not content to kneel simply, they bowed down their faces to the earth.

It was a most interesting and solemn time. And here let me repeat what I have said in my brief report last September. Let me urge it upon the Church to have pity upon this intelligent and teachable tribe—O send us a missionary for Kroo Settra! They beg, they entreat us to send them a teacher—a man of God. The door is opened in that part of the country. Who will come over and help us to fill up our lack of service?

Surely the fear of death need not now frighten us. We can live in Africa—even northern men, too. And I trust we shall have a good supply. Our conference draws nigh. To me it will be a season of no small interest. On its deliberations much depends. The Lord permitting, brother Herring goes into the interior. We shall make an additional and more energetic effort to plant the standard of the Redeemer among the Condoos. Pray for us, my dear brother.

We have enjoyed recently two days of much pleasure. The brig Niobe arrived on the 15th with emigrants from Baltimore, designed for Palmas. In her came as passengers the Rev. Dr. Savage, Episcopalian clergyman and physician, Rev. David White, Presbyterian missionary, and his lady, and a Mr. Henshaw. These beloved brethren spent two days with us, going on board every evening. It was a treat to us to enjoy their excellent Society and their fervent prayers. May God spare their useful lives.

And now farewell! I write this by candle light. We have a four day's meeting commencing to-morrow, and it will be a busy time to me. Remember Mrs. S. and myself very kindly to sister Reese, and believe me, my dear brother, very respectfully yours, &c.

JOHN SEYS.

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"We have been favored," says the Editor of the Southern Religious Telegraph, "with the perusal of an interesting letter from Mrs. Wilson, of the Zoolah Mission to her friends in this city, from which we learn that the members of that Mission (the Rev. Messrs. Lindley, Wilson, and Venable with their wives) had all reached Moiska, the place intended for their residence, in good health. At the time of writing, *July 28, 1836*) they were about commencing their labors under favorable prospects. We subjoin an extract of this let-

ter, giving an account of the people to whom the Lord has sent them.—Mrs. W. says—

“ We live among an interesting people. Numbers of them visit us daily, and you would be amused could you see their expressions of astonishment, when they for the first time see Mrs. V. myself and little Martha. I believe we are the first white females they have ever seen. Every article of our clothing is closely observed. They go naked with the exception of a bunch of strings tied around the loins of the men and a piece of skin around the lions of the women. Kalipi one of Moselekatsi’s principal counsellors, whom I mentioned in my letter to uncle G—, presides over the district of country in which we live. He is a very amiable, interesting man. He has frequently dined with us and behaves with great propriety at the table. He is a very loyal subject of Moselekatsi.—During one of his visits to us, brother V. showed him a looking-glass, with which he seemed much pleased. I gave him a little pocket one, for which he at first seemed thankful, but before he went home he returned it saying, such things were to be given only to the king, and that I must keep it for Moselekatsi, and give him something in the place of it. I then offered him a glass tumbler, which he also refused for the same reason. The Dr. then gave me some beads to present to him, which he very thankfully received. Moselekatsi exercises an unlimited power over his people. Their lives and property are entirely at his disposal. They make long speeches to him, telling him of his greatness, and praising him in the most extravagant terms. They call him Great Mountain, Rhinoceros, Elephant, &c.—When they rise in the morning, when they eat, they praise him, and when they are preserved on a journey, they ascribe all the praise to him; they give to him that honor which is due only to God. He receives it all as his due, and makes his people believe that he has frequent interviews with his father, who has long since been dead, and that his father grants all his requests. His people are noted for honesty. During the four months the brethren Lindley and Venable were here, they lost nothing at all. Traders and hunters who visit this country, feel their property entirely safe, as soon as they reach Moselekatsi’s dominions. If one of his subjects were to be accused of theft, he would have him put to death immediately.

A few months since two of Moselekatsi’s Zintunas, or counsellors, were taken to Cape Town by Dr. Smith, who were sent to explore the interior of South Africa, to see the governor; they were very much astonished and pleased with every thing they saw. On their return they arrived at Kruinian just as we began to prepare for our journey to this place. We took charge of them, provided them with food during our stay at Kruinian and on the road, and they journeyed with us to bring the wagon the governor presented to Moselekatsi.—He also sent him two chests full of presents, such as clothes, beads, an arm chair, &c. He sent him a seal with his name on it, and requested him to get one of the missionaries to write a letter for him, informing him that the Zintunas and wagon arrived safe. Accordingly soon after they arrived, Moselekatsi, agreeably to the Governor’s request, sent for the Dr. or brother V. to go to Kaping, the place at which he is staying at present, to write a letter for him to the governor. After consulting awhile, it was determined that for some reasons the Dr. had better go. After three days journey he reached the place where the king was, and was kindly received by him. He gave him a sheep to slaughter, and in the afternoon remarked that he had sent for him to write a letter to the governor, but added he could not then dictate it as the moon was dead, alluding to the change of the moon. After staying several days the Dr. proposed that he should then dictate the letter, which he wished him to write, as he wished to return home; Moselekatsi replied that he must stay longer, that he had not seen enough of him. He however dictated the letter to the governor, thanking him for his presents and for his kindness to his Zintunas, and requesting him to send him more presents, specifying some things, among which were clothes, as he could not wear those which he had sent, until he had enough for all his children. He also dictated a letter to Mr. Moffat and to Waterton the Griqua chief, after which, seeing the Dr. wished to return, he told him he could go and see his child. He presented him with an ox and two sheep, which he told him to take home to slaughter, that his wife might share in the gift.

[From the *Southern Religious Telegraph*.]

DEATH OF MRS. WILSON.—It becomes our painful duty to record the death of one, whose early removal has caused the hearts of many friends to bleed afresh,

and which must have been felt as a most afflicting bereavement in a little band of missionaries, several hundred miles from Capetown, in the interior of Africa, among a people who had never heard the tidings of salvation. Mrs. MARY JANE WILSON, wife of Rev. Alex'r. E. Wilson, and daughter of Mrs. Smithy, of this city, has been called to her final rest. She died at the mission station, *Mosika*, S. E. Africa, on the 18th September, 1836. Mrs. Wilson left this city, to embark on the mission to the Zoolahs, in November, 1834. She reached *Mosika*, in company with Dr. Wilson and Rev. Messrs. Lindley and Venable and their wives, only about two months before she was taken from them. Her illness was fever.

[*From the Pittsburg Christian Herald, June 8.*]

WESTERN AFRICA.—Information has been received indirectly from Cape Palmas, that the Rev. David White, who arrived at that place and entered on his missionary labors on the 25th of December, was removed by death on the 23d of January. Although this painful intelligence has not been confirmed by any communications from the mission, it seems too authentic to be questioned.

#### A N O T H E R L E G A C Y.

The Rev. JOHN BRICH of Illinois, recently died, having left a will, by which a legacy of **FIVE HUNDRED DOLLARS** is bequeathed to the American Colonization Society. The Illinois Patriot of the 13th of May, published at Jacksonville, gives the following melancholy particulars concerning the death of the Reverend gentleman:—

REV. JOHN BRICH.—It will be recollected that some weeks since, we announced the death of this well known and much respected minister of the Gospel. We were not then in possession of any other facts than were at that time stated. A few days since we saw Mr. CONWAY, the Public Administrator of Rock Island County, who informed us that Mr. B. had been invited by Gen. Street to attend preaching on the next day (Sunday) at his house. Mr. B. declined by stating that he was obliged to transact some important business with a friend about ten miles distant, after which he intended to go to Jacksonville. It was within ten or fifteen miles of that place on his way to this town, that he breathed his last. It was evident, from the traces on the snow, that he was thrown from his horse, and after walking some distance, with apparent difficulty, he reached a tree, where he was found in a sitting posture, supposed to have frozen to death. Among the effects found on his person were 500 dollars, and two copies of his will. We were permitted to peruse these documents, and being aware that great curiosity has been felt on the subject, we took the liberty to make a few extracts from the authenticated document, in order to lay them before our readers.

One of the wills bears the date of March 25, 1836, and although it is evidently in his hand writing, it bears no signature, and of course is not valid. The other, contained in a book of considerable dimensions, is interspersed with a great many quaint, theological and miscellaneous remarks, bears the date of March 1, 1836, and is duly signed. In searching his trunks no other has been found, and Mr. Conway, as administrator, is now taking the necessary steps to comply with the requisitions of this Will. The following contains all his bequests:—

1. To James Oldham, Esq. in Old England, Treasurer of the Society for supporting and perpetuating the Countess of Huntingdon's College, formerly in Wales, but now in Cheshunt, Hertfordshire, 13 miles North of London, the sum of one thousand dollars.

2. To Richard Varick, Esq. of the city of New York, Treasurer of the American Bible Society, the sum of five hundred dollars.

3. To Henry Hill, Esq. of Boston, Treasurer of the American Board of Foreign Missions, the sum of five hundred dollars.

4. To the Treasurer of the Society for the spread of the Gospel of the Lord Jesus among the Jews, the sum of five hundred dollars. If there is no Society of this kind in America, then it is to be remitted to the London Society.

5. To THE AMERICAN COLONIZATION SOCIETY, *five hundred dollars*, to carry forward their plans for promoting the Gospel among the free people of colour in Liberia.

6. To Rev. James Blythe, D. D., of Hanover College, Ia., the contents of his trunks and boxes, containing about 400 volumes.

He speaks in high terms of the Tract Society, and from many things he says, we should judge it was his intention at some time, to have given something to the Society.

MR. BRICH was born at Highgate, Cheshire, 23 miles from Liverpool, March 25, 1770. He came to this State in 1825, and entered 300 dollars worth of land near this town, which he sold a short time since for a little less than 3000 dollars. He purchased a claim in the upper part of this State a few months since, which he was about improving at the time of his death.

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#### S L A V E T R A D E .

[*From late London Papers.*]

A recent traveller asserts that the slave trade is in full operation on the coast of Africa.—But a few weeks ago, forty-five Spanish vessels to the Southward and twenty-five to the Northward of the line were engaged in the infernal traffic. We regret to learn that these are chiefly American built, and such swift sailors as almost to defy capture. It seems also, that the Portuguese to the southward of the line are also extensively engaged in this trade, and by the effect of a late treaty with England pursue the business with impunity. Our author remarks: "That while Parliament is making laws to punish cruelty to animals, more than 100,000 human beings are here yearly torn from their homes and conveyed across the Atlantic, more than one third of whom perish by disease on the passage. In addition to which, from the very moment they are kidnapped, they are confined in shackles, and it is sometimes four and five months until they are shipped, and they are mostly chained on board afterwards. Should a vessel be chased and obliged to get rid of her deck lumber (chiefly composed of provisions,) to make her sail better, overboard go likewise some of the sick slaves (as in the case of the Argos, captured by the Charybdis,) and should she escape and run short of provisions before she reaches her destination, the slaves that are not likely to sell are hove overboard to make the provisions last the survivors."

It seems there are two slave establishments at the Gallinas and river Nunez, where a ready sale is effected. The force stationed on the coast to prevent the trade is said to be inefficient for that purpose.

There is a very interesting establishment at Clarence Cove, Fernando Po, under the supervision of Mr. Beecroft, a gallant and excellent man, who does what

she can to suppress the traffic. We understand that he "has formed a militia of Native Africans, who are always kept on duty, and a corps of Kroomen, as gunners, frequently exercised, and indeed, in very good order; all that is wanted, is a very small allowance from the British Government, and the establishment, with the steamers they have, is fully capable of affording protection to the trade with the different rivers, and more so than any on the coast. As it is through the exertions of Mr. Beecroft, Clarence Cove has become a regular depot for fresh beef and vegetables, and fully capable of supplying the whole squadron, besides affording great facility in watering, H. M. B. Rolla having completed in a few hours. Nothing in the shape of slavery exists here, nor would the natives admit it, who are a fine warlike race of men, and would soon assemble in each other's defence. Boobleepa and Glorio, the two head chiefs, exult in showing the spot where, some years ago, before there were any settlements, a Spaniard had some of the natives confined, whom he was about to take away as slaves, but sooner than allow it, they jumped off the cliffs, some being dashed to pieces on the rocks, and others drowned, old Glorio showing an honorable scar from a musket ball he received in one of his wives' defence, to this day.—It is on this spot, under a large tree, lies the body of poor Lander, two solitary sticks marking his resting place; while close alongside stands a tomb erected to the memory of a deceased liberated African woman by her husband.

Mr. Beecroft has been up the river Niger as far as Odacadoo, in the Quorra steamer, although he had only one white man with him, the rest being liberated Africans of his own tutoring; and going up too late in the season, he found one night the water had fallen thirty feet, which obliged him to return immediately, but not before he had obtained nearly two tons of ivory, with many other things, especially horses, which cost about 30s. each. From the shallowness of the water, he was obliged to warp and drift the whole way to the mouth of the Nun, 400 miles, and although he had frequently to take the whole cargo out and put it in the boats alongside, together with anchors and cables, he succeeded in hauling her over four feet only, and without any assistance, reached Fernando Po in safety. Two chiefs having sworn friendship with him, he is going up again much earlier, and intends reaching Yowry if possible, 200 miles farther up, that being the principal place, it appears. It is only at the mouth of the river the natives are to be dreaded, as any body that falls into their hands, or they can capture, they will sell for slaves, and it is no difference to them whom they attack. Higher up they are a superior friendly race of people, and appeared eager to form an intercourse.

**CAPTURE OF SLAVE SHIPS.**—From December, 1834, to July, 1836, (eighteen months,) a single British cruiser, (the brigantine Buzzard, Lieut. Campbell) captured ten slave vessels, containing 3,460 Africans. The whole were under Spanish colors with the exception of two. The amount of prize-money is so considerable as to afford the sum of 500*l.* to the common seamen belonging to the brigantine.

**SLAVE TRADE.**—Eight African negroes have been taken into custody, at Apalachicola, by the U. S. deputy marshal, alleged to have been imported from Cuba, on board the schooner Emperor, Capt. Cox. Indictments for piracy, under the acts for the suppression of the slave trade, have been found against Capt. Cox, and other parties implicated. The negroes were brought to Cuba, by a Frenchman named Malherbe, formerly a resident of Tallahassee, who was drowned soon after the arrival of the Schooner.

#### THE BERMUDA CASE.—IMPORTANT DECISION.

We learn from the Charleston Courier that the case of OLIVER SIMPSON, of the District of Columbia, *vs.* the Charleston Fire and Marine Insurance Company, was determined on the 28th May in the Court of Common Pleas for that District. The policy of insurance, on which the suit was brought, was effected in February, 1835,

on 28 slaves valued at \$20,000, in the brig *Enterprize*, ELLIOT SMITH, master, from Alexandria, D. C. to Charleston. The brig was then on her voyage, and having been driven by severe gales far to the eastward of the gulf stream, and become leaky and otherwise damaged, was compelled, on the seventh day out, to run for the Island of Bermuda, the nearest land. On her arrival at the port of Hamilton, a *Habeas Corpus* was served on the Captain to produce the slaves before the Chief Justice of the Island, who pronounced them at liberty, to remain at Bermuda, emancipated from slavery. The action was brought to recover as for a total loss of all the slaves, (except one recovered,) under the clause of the policy against loss *by perils of the sea, and the arrest and detention of princes and people*. Judge O'NEALL charged the Jury in favor of the plaintiff's right to recover, and a verdict was rendered against the Company for the full amount claimed, viz : \$18,985, with interest from June 2, 1835. The case was argued by G. B. ECKHARD and J. L. PETIGRE, Esq's. for the plaintiff, and by HENRY GRIMKE, Esq. for the defendants. There will doubtless, says the Courier, be an appeal; and should the Court of Appeals sustain the verdict, the Insurance Company will prosecute, through the U. S. Government, their claim for indemnity against the British Government.

A case is pending, and will be tried in Augusta, next week, between the same plaintiff, and one of the Insurance Companies of that place involving an amount nearly as large as that recovered here, on a policy of insurance for another set of slaves.

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#### VERMONT CIRCULAR.

Our faithful and efficient Auxiliary, the **COLONIZATION SOCIETY OF VERMONT**, has made its accustomed appeal for the present month, to the Clergy and people of that State. We trust that the request of the respected President of the Institution has been so extensively complied with, that the appeal has reached the eye and touched the heart of every citizen of Vermont. A similar course on the part of other Auxiliaries, if pursued with energy and repetition, would in a few years produce results enabling the Parent Society to effect its long cherished purpose of elevating the social condition of Liberia as highly as extraneous influences can raise it.

#### *To the Clergy and People of Vermont, of every denomination.*

**FELLOW CITIZENS**,—The *Colonization Society of Vermont*, Auxiliary to the American Colonization Society, again respectfully solicit your friendly aid in the prosecution of their enterprise—the colonizing, with their own consent, on the coast of Africa, the Free People of Colour of the United States.

The beneficent character of this enterprise none can reasonably question. In proportion as it is pursued, it will set up the institutions of civilization and Christianity in a benighted land. The tribes of Western Africa will perceive the superior benefits conferred by these institutions, and will desire them. A secure foothold will be obtained for the philosopher and the missionary to operate, in their respective ways, for extending and diffusing the light and love of civilization and the gospel. The extensive and permanent benefits in South Africa resulting from Christian Colonization, are obvious. The same benefits for Western Africa are within the reach of our efforts.

To the Coloured People of our country, who are disposed to go, the colonies present an important field of enterprise. Agriculture and

commerce, as resources of life, may there be successfully pursued.—The institutions of religion, learning, and government, may be enjoyed, without the oppressive sense of inferiority inseparable from their condition here, and without subjection to a prejudice, which, however unjust, is too deeply seated to be soon removed.

To those who are emancipated from slavery here and who choose Liberia as a home, the Colonies present an inviting asylum. While the present laws of our slave-holding States remain, emancipation is difficult,—for the most part impossible, except conditionally under most formidable difficulties. At the Colonies, they are welcomed to a community of language and interests, to the sympathies of countrymen, and to the aids of benevolent effort. The emancipated slave becomes in fact a freeman.

The Colonies are also a refuge for Africans captured from slave ships. The settlement of New Georgia, five miles from Monrovia, presents a prosperous community of agriculturists, who but a few years since were savages. In their progress the Colonies will eradicate the slave trade. This is true already of nearly the whole extent of the coast of Liberia, about three hundred miles.

In the condition of the Colonies it is believed there is much to encourage the continuance of present effort. A beginning has been made. The greatest difficulties have been overcome, and the experience gained by those difficulties is available for future effort. No Colony probably has ever been founded on a distant shore and gained, in its first twenty years, such strength as the Colony of Liberia. As a general thing, the colonists are prosperous, healthy, and contented.

The present diversity of opinion on the great question of slavery in our country, in its bearings on our Society, is to be regretted.—The aims and objects of the Society are good. It has accomplished good. It will accomplish good—good for Africa and good for the Coloured People of our country. If there are those who choose to operate for the benefit of the Coloured People in ways different from the Colonization Society, let them do so. Here is one field of promise. It need not interfere with others.

On some Sabbath, therefore, near the fourth of July, the Clergy of every denomination, in the State, are requested to present the objects of the Colonization Society to their respective congregations, and ask a contribution; and the benevolent are requested to contribute according to their ability for the same. And should diversity of opinion or any circumstances render it preferable, the clergyman, or some friend of the Colonization Society, is requested to circulate a subscription paper for the object.

ELIJAH PAINE, *President.*

May 24, 1837.

The foregoing Address will be sent to each minister of the gospel in Vermont, as far as possible; and the printers of public Journals in Vermont who are favorable to the object, are requested to give the Address, together with this note, one insertion in their respective Journals.

E. P.

## LIBERIA.

The following article from the Vermont Chronicle of the 8th of June, contains the substance of a statement in relation to Liberia, made to the Editors by a citizen of that community. Though most of the particulars which are given, have heretofore appeared in other forms in the Repository, they acquire new interest from the additional evidence now afforded of their accuracy. The portion of Mr. McGill's statement which regards the Slave Trade will, it is hoped, receive the attention which it deserves from Christian philanthropists and patriots, and lead to some practical suggestions for diminishing at least the evil, until all civilized nations can be persuaded to cooperate vigorously and efficiently for its extirpation. The tendency of Colonization to banish that detestable traffic from the African shores, is justly asserted by the Editors of the Chronicle, and is of itself a triumphant answer to every adversary of the Colonizing system.

It will be seen that Mr. McGill attributes the cases of pauperism at Monrovia to the encouragement which he supposes that persons of unsuitable characters have received to emigrate. We are not aware that any such encouragement has been given; but we are aware that great care is practised by the Managers in avoiding to send emigrants of that description. Instances have of course occurred in which this vigilance has failed to accomplish its object. The true causes, however, of the evil referred to are the hope of acquiring immediate wealth, which has stimulated many to emigrate to Liberia; their addiction to merchandise as the quickest and easiest means of success; their neglect of agriculture; and the lassitude and despondency arising on the disappointment of wild expectations. Our readers have already been gratified to learn from the letter of the Lieutenant Governor published in our last number, that the cases of mendicancy had dwindled to twenty, under the influence of the judicious policy of that officer. We are not, we trust, too sanguine in expecting as we do, to learn by the next arrival that his measures have left the Colony without a single pauper among its inhabitants.

From conversation with Mr. S. F. McGill, who has spent ten years in Liberia—the last six months at Cape Palmas—we have derived some information, which may be appropriately communicated in connection with the Circular of Judge Paine, in another column. Mr. McGill is a young man, who has returned to this country for the purpose of obtaining a medical education, with the design of going back to Cape Palmas as his residence.

Cape Palmas contains about 300 inhabitants, who are colonists. They are from Maryland and Virginia—Cape Palmas being under the superintendance of the Maryland Colonization Society. These colonists are in the condition of families: that is to say, there are not more than 25 single persons in the Colony of adult age. Their pursuits are chiefly agricultural, with as much mechanical employment as the circumstances of the Colony necessarily require. Trade is not encouraged by the plan of this Colony, on the ground that agriculture should take precedence of traffic, in the establishment of a Colony, and in view of the experience at Monrovia. The climate here is a healthy climate, not inferior to that of Maryland and Virginia. The country is a hilly country, abounding in streams of water. The soil is fertile enough, sending up vegetation with a rapidity and luxuriance unknown here. Cotton, rice, tobacco, Indian corn, and other grains, together with a number of the most important roots, among which are potatoes and beets, flourish well, and will always afford ample field for the husbandman. The greater portion of the country around and interior is forest—the timber large and valuable. Occasionally there is open country of three or four miles in extent.

The inhabitants of Cape Palmas are a moral people. It is their habit to observe the Sabbath and to attend public worship, for which the privileges are great—there being three ministers of the gospel there who are connected with missionary societies in this country, besides several not thus connected, of whom the Rev. Mr. McGill, the father of our informant, is one. The colonists live on temperance principles. No spirits are allowed to be sold in the Colony, and none is drunk.—There are no days of public amusement to furnish occasions for dissipation and temptations to immorality. The circumstances of the Colony are very favorable to the permanence and progress of morality and religion.

The colonists of Cape Palmas are contented. They do not regret leaving this country, nor do they desire to return. This is not absolutely without exception, but the exceptions are very few. Our informant read an extract from a letter received by him shortly after his arrival, from a friend at Cape Palmas, to the following purport:—"We are all contented, with three exceptions. Of these Mr. Walker is dissatisfied, and sails in this vessel. His expectations were unreasonable." As a general thing, the colonists live well, and their prospects to live well are good. Any man, with industry and the ordinary blessings of Providence, may do well, and such, in fact, is the case with most of the inhabitants. There are none who through indolence, or vice, or depression from causes which might have been avoided, are a burden on Society. Such is the case at Monrovia, to some extent, and the causes are to be traced to the previous character of the emigrants, who for that reason should not have been encouraged to go out. The Colony at Cape Palmas is wisely avoiding this evil, as well as others which have attended the first efforts of Colonization.

Mr. McGill declares himself the friend of colonization, and would advise every enterprising and industrious coloured man who has the opportunity, to go to Liberia. But that he should go voluntarily, with right expectations, calculating to work and to meet with the difficulties and hardships of emigrants. They who go with reasonable expectations, without the delusive notion of being suddenly made rich, or escaping from the common lot of living by the sweat of the brow, will find their condition in life improved and their prospects growing better. He himself designs returning thither; he chooses Liberia in preference to this country, has enjoyed good privileges of society and education, and although he went there at an early age, is able to enter now on his medical studies with advantage.

The statements of our informant concerning the slave-trade, though not new, possess the interest of coming from actual observation. He visited a Spanish slave Factory, saw there slave ships, and became acquainted with the inhuman traffickers and their manner of proceeding. Their vessels, mostly schooners, are built in Baltimore, light and with sharp bows, for swift sailing. At New York they take in their freight of goods for the purchase of slaves, then sail for Havanna and take in the slave furniture and get their papers, then sail for the coast of Africa and unlade their whole freight at the factory and depart immediately for the grain coast, to take in their load of rice to subsist the slaves on during the passage.—Mean time the agents at the Factory are getting every thing ready for an instantaneous embarkation on the return of the vessel. When she returns, the slaves which had been chained each to his post within the barricades of the Factory, are immediately crowded into 30 or 40 boats, as the case may be, and hurried through the breakers on board the vessel, which instantly sets sail. Always, more or less of the transport boats are swamped in the breakers, and all the slaves drowned. This extreme haste and hazard is from fear of the English cruisers. The Spaniards employ the Kroomen to man their transport boats. They are also in the pay of the English men of war, and so soon as they have helped the transport slaves on board, they go and give information to the cruisers, who set off in chase for the slaver. If the slaver is in danger of being captured, they make no scruple of throwing the slaves overboard. Sometimes they put them in casks and throw them over, and afterwards return and pick them up if by chance they can find them.

The slavers are supplied with victims by the chiefs, who sell the captives they make in their wars, and if this source fails they sell their own people, and rum is the principal article they receive in return. Thus this traffic becomes an endless chain of violence. The slaver buys rum in this country, and with it purchases human flesh in Africa, while at the same time it furnishes the degraded chief with the temptation and the means of perpetuating the degradation and barbarism both of himself and people.

The tendency of Colonization is obviously to check this traffic in its sources. It

will present inducements to these native tribes for a righteous traffic in things necessary for life, rather than in those that destroy life. The character of these tribes is not naturally ferocious, but the opposite. It is rum and the slave trade that impart the ferocity which exists among them. As civilization by Colonies advances barbarism must recede, and it is certain that slave factories cannot exist in the near neighborhood of Colonies when they emerge from their infant state. There is now but one slave factory (the one at Trade Town) within the limits of Liberia. South, there is none till you pass the equator, some 300 miles from the lower limit of Liberia. North, there is one at Gallinas 40 miles beyond Liberia, which is an extensive one, and which is probably increasing through the opening presented by the Texas market.

Mr. McGill is acquainted at all the other settlements in Liberia. He represents their condition as flourishing. Edina, on the St. John's river, 60 miles south of Monrovia, and Bassa Cove, opposite Edina, which is under the care of New York and Pennsylvania societies, are both of them prosperous. Edina contains 100 houses, Bassa Cove 200 inhabitants. Caldwell (800 inhabitants) and Millsburgh, (300) agricultural settlements near Monrovia, are also in a flourishing condition. New Georgia, in the same neighborhood, a settlement of 300 recaptured Africans, is a remarkable instance of good accomplished. They are rescued at once from slavery and barbarism. They are civilized and happy. They have shown themselves docile, possessed of the powers of men, and apt to learn the habits of civilized life. They exhibit in strong contrast the different influence of colonization and the slave trade on the native character. The one inspires ferocity and perpetuates barbarism, the other humanizes and blesses.

Monrovia, whatever has been said to the contrary, is prosperous. It contains about 500 houses, and not less than 1500 inhabitants. Its character is more, perhaps chiefly, commercial. Some are comparatively wealthy, worth three, five, and ten thousand dollars. All who have become established with a lot and dwelling are well off. Some are dissatisfied and depressed, yet but few of these desire to return to America. In short, it cannot be questioned that Liberia, as a whole, is in a prosperous condition. Monrovia, with its neighboring settlements, could now sustain itself, should the patronage of the Society and the government be withdrawn.

By a paragraph in another column it will be seen that a vessel, with 55 emigrants and two missionaries, has just sailed from Baltimore to Cape Palmas. It is also stated that a vessel will soon sail from Philadelphia for Bassa Cove, with a few colonists and nine white persons to be engaged in benevolent and religious purposes. Also, that 50 emigrants are expected to sail soon from New Orleans to the same place.

The inference from these statements is, that, whatever may be thought of Colonization as a remedy for slavery in this country, the colonies themselves possess an interest which should engage the heart and hand of the benevolent.

N. B. We have submitted what we have written to Mr. McGill, who assents to the correctness of the statements made.

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**EMBARKATION OF EMIGRANTS AND MISSIONARIES.**—The Spring Expedition of the Maryland State Colonization Society, we learn from the Patriot, sailed on Thursday morning in the brig Baltimore, for Cape Palmas. The Baltimore takes out the Rev. Mr. Payne and lady, and the Rev. Mr. Minor, missionaries of the Protestant Episcopal Church, and fifty-five emigrants.

On Thursday morning the emigrants went on board, on which occasion numerous friends of Colonization and missionary labor having collected to witness their embarkation, a prayer to the throne of grace was made by the Rev. Mr. Backus, and a most eloquent and admirably appropriate address to the emigrants was delivered by the Rev. Dr. Johns.

The emigrants, with the missionaries and other clergy, and the members of the board of managers, then went on board the vessel; and here the instructions to the Governor at Cape Palmas, in regard to their treatment in Africa, were read to the emigrants, by the President of the Society. All appeared in good spirits; and when it was asked them whether any thing had been neglected which could conduce to their comfort, answered unanimously, by expressing their thanks to the Society for the kindness that they had received. The occasion was one of interest, and made a deep impression upon those present. The Missionaries went on board Thursday morning, and the wind being ahead the Baltimore was towed to the mouth of the river by the steamboat.—*Maryland Colonization Journal, June, 1837.*

## POETRY.

FROM THE LIBERIA HERALD.

*Hynd composed by Mr. H. Teage, to be sung on the first of December, 1836.*

1. We sing the wondrous deeds of Him,  
Who rides upon the sky;  
His name is God: The glorious theme  
Is sung by saints on high.
2. His days are one eternal now:—  
His kingdom has no bound:  
Before his feet Archangels bow  
In reverence profound.
3. He guides revolving years;—He sits  
High on the circling skies,  
In glory, majesty and might,  
O'erpowering angels' eyes.
4. We were by those beset around,  
Who craved to drink our blood,  
Whose malice, hatred, knew no bound,  
Whose hearts of love were void.
5. Hark from afar the trumpets' send  
The dreadful notes of war,  
And tinkling bells, and drums, portend  
A bloody conflict near.
6. The savage yells, the dreadful ery,  
Fell on our frightened ear,  
The gleaming spear, the barb'rous throng,  
With terror did appear.
7. Their gods of wood and stone they trust,  
To give success in fight;  
The warrior and the stupid Priest  
To murder here unite.
8. To God we cried, Lord, hear our prayer  
In this our deep distress,  
We have no hope but Thee: His ear  
Attended to our case.
9. He spake, the savage host retired,  
He look'd: and deep dismay  
Seized those who were with courage fired,  
Like smoke they fled away.
10. Be still, he said; for I am He,  
That's powerful to save,  
For all that put their trust in me  
Shall full deliv'rance have.
11. Why do the foolish heathen rage?  
Why do they thus unite?  
Why in these hellish leagues engage,  
Against our land to fight?
12. Nor might, nor wisdom of our own,  
To speak we now unite,  
All praise we give to Him alone  
Who taught our hands to fight.

## CONTRIBUTIONS

*To the American Col. Society, from May 25, to June 20, 1837.*

<i>Collections in Churches.</i>		
From the Rev. Joseph Claybaugh, Minister Associate Reformed Church, Chillicothe Ohio,	-	\$18 25
	<i>Auxiliary Societies.</i>	
From N. Sawyer, Esq. Treasurer Chillicothe Col. Society, Charles C. Townsend, Treasurer of the Col. Society at Gambier, Knox county, Ohio,	-	15 75
	<i>Collections by the Rev. R. R. Gurley, on his Southern Journey.</i>	20
From the Rev. Charles C. Jones, of Columbia, S. C.	-	10
From a few friends in Augusta, Geo. viz:		
Robert F. Poe,	-	50
James Harper,	-	20
William Shear,	-	10
C. E. Latimer,	-	10
Mr. Whiting,	-	10
T. S. Metcalf,	-	10
John Moore,	-	5
Joseph Davis,	-	5
George Thew,	-	5
Adam Johnson,	-	5
William Harper,	-	5
Robert Campbell,	-	20
W. Catlin,	-	3
Dr. L. D. Ford,	-	10
		168
	<i>Donation.</i>	
By Mrs. Eleanor Worthington, relict of the late Governor Worthington, of Ohio,	-	10
		\$237
	<i>African Repository.</i>	
Major Lawrence Lewis, Woodlawn, Va.	-	15
John Nelson, Oakley, Mecklenburg county, Va.	-	5
Lewis Mabry, Petersburg Va.	-	5
Rev. S. S. Davis, Augusta, Geo.	-	2
Benj. P. Walker, Buckingham county, Va.	-	12
Dr. Thomas Massie, Nelson county, Va.	-	6
Rolf Eldridge, Buckingham C. H. Va.	-	12
James Keith, Alexandria, D. C.	-	6
Hugh Smith, do	-	6
Hugh C. Smith, do	-	6
	<i>Liberia Herald.</i>	
John T. Clark, Mount Laurel, Halifax county, Va.	-	2
John Nelson, Oakley, Mecklenburg county, Va.	-	2

**REMITTANCES** from subscribers to the African Repository are earnestly solicited. The amount due is large, and if it could be realized, would very much relieve embarrassments now severely felt. It is hoped that as many as can, will remit through their Representatives in Congress: and that those who cannot do so, will send by mail such amount as they may suppose to be due. Acknowledgment will be made as above.

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. XIII.]

AUGUST, 1837.

[No. 8.

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SECRETARY'S REPORT.

Since the publication of Mr. GURLEY's letter in our last number, the Managers of the American Colonization Society have received the subjoined Report from him. The friends of the cause will be happy to find that he is encouraged to expect considerable aid to it from the citizens of Georgia—a State in which the Society has from the period of its organization many stedfast friends, but in which no systematic effort has hitherto been made to extend its influence. The judicial opinion of the late Judge CRAWFORD, of which Mr. GURLEY's letter gives a copy, will be found, if its principles be sanctioned in similar cases by the Courts of other States, to be one of great practical importance.

ATHENS, (GEORGIA) June 13th, 1837.

*To the Board of Managers of the American Colonization Society;*

GENTLEMEN, On the morning of the 31st ult. I left Augusta and arrived the same day at Washington in Wilkes County, a pleasant town in a wealthy region of country. This place is on the stage route from Washington City, through the upper Counties of North and South Carolina, to New Orleans. Besides one or two political, two religious newspapers, (one devoted to the cause of temperance,) are here published, the latter conducted by very respectable ministers of the Baptist denomination. These Gentlemen, as well as the respected Pastor of the Presbyterian Church, expressed a friendly regard to the Colonization Society, although little information concerning it has recently been brought before the Citizens of this State.

The Baptists of Georgia are making great efforts to found a College in the State, and as the Rev. Mr. Mercer, an aged, venerable and wealthy clergyman in Washington of that sect, has subscribed thirty thousand dollars for the object, it is probable the Institution may be established at that place.

From Washington we came to Lexington, a small but delightful village, (in Oglethorpe County,) near which the first Vice President

of the Colonization Society, the late William H. Crawford, resided; and the seat of much intelligence and moral worth. Here I had opportunity to confer with several Gentlemen of high character in relation to the interests of the Society, and was gratified to find them its friends. Although the misrepresentations of enemies have, both in this State and South Carolina, produced to some extent, even in candid and benevolent minds, distrust of the principles of the Society, and through the excitement at the North on Abolition has rendered the people here cautious in regard to public meetings on the subject, the reflecting and religious, I judge, generally, approve of the design and desire the prosperity of the Institution. The publications of the Society are greatly needed in this community. The press in this State will soon, I trust, contribute to diffuse intelligence in regard to the operations and prospects of the Society. When this shall be the fact, in no part of the Union will friends arise more zealously to maintain its principles, and augment its resources. I learn from the best authority, that several individuals in Georgia have reflected deeply on the subject of the *final* removal of their servants to Liberia, and should that Colony continue to prosper, thousands will unquestionably be voluntarily liberated, that they may enjoy therein the blessings it is designed, and so well adapted to confer upon their race.

The Board may recollect that James Bradley, near Lexington, several years ago emancipated by will, about forty slaves, with a view to their Colonization in Liberia, but as an act of the Legislature of Georgia, passed in 1818, declares any will or other instrument intended to give freedom to slaves to be null and void, the question in regard to the execution of this will was submitted to Judge Crawford. The following decree, obtained by a friend from the records of the Court in Lexington, though brief is invaluable, and may have much influence in settling the effect of similar wills, in this and other States whose manumissions are by law prohibited. The memory of Judge Crawford as an upright and illustrious statesman is consecrated in the best affections of the citizens of Georgia, and held in honor throughout the land. Nor should it be forgotten, that from the first he avowed his attachment to the Colonization Society, and while a member of Mr. Monroe's cabinet, gave his opinion in favour of arrangements by the Executive, in fulfilment of the law of Congress touching recaptured Africans, which proved of signal advantage to the Institution, in its early attempts to secure territory and commence its great work in Africa. I here insert the decree of Judge Crawford in regard to the slaves of James Bradley.

"Reuben Jordan,  
vs.  
The heirs and Legatees of James Bradley, } October 1830,  
} Bill praying direction.

"The will, after directing in what manner his slaves should be disposed of, adds, if any of them should be disposed to go to the African Colony, they should be permitted to do so, and that their expenses should be paid to the port of embarkation. The Counsel for the Complainants cite the act of the State of Georgia of 1818, which

prohibits the manumission of slaves, which act refers to the preceding acts for the same purpose. The act of 1818 declares any will or other instrument intended to give freedom to slaves to be null and void by the Court. The statute of 1818 and those which preceded it were intended to prevent the increase of free people of colour in this State, where their presence could not fail to be injurious to the slave population. This is the evil which the will intended to prevent, and it was to guard against this evil that the act of 1818 and those which preceded it were recorded. As this will does not contemplate the emancipation of slaves so that they shall remain in the State and injure the slaveholders, it does not come under the reason of the law, and is not calculated to produce the mischief intended to be guarded against by the Legislature of the State. The policy of the State since the year 1799 has been unfavorable to the views and reasons of the first Counsel. The act of 1779, prohibiting the African Slave Trade, is certainly in substance a declaration that considers the number of slaves an evil, if not the very existence of slavery. It has been suggested, that there is no fund by which the expenses of sending them from a port of embarkation, can be paid. This ought not to be considered an insurmountable difficulty, because it is probable that the Colonization Society will pay the expense if it be necessary. Upon the best consideration which the court has been able to bestow on the case, it is of the opinion that neither the letter nor intention of the several statutes of this State are in opposition to the provisions of the will of James Bradley deceased, in regard to his slaves. The preamble to the act of 1818 shows very concisely the nature of the evil intended to be remedied by that act, and that evil will not be produced or increased by the execution of the will of James Bradley. The Court is therefore of the opinion, that the laws and true policy of the State, interpose no obstacle to its execution, in relation to his slaves. It is presumed by the Court, that the Executor is as competent to ascertain the intentions of the slaves, as the Court is to direct him. If this Court were placed in his situation, it would endeavour to collect the slaves together, and in the presence of some of the most respectable neighbors, proceed to interrogate them as to their wishes, and take a memorandum of their several answers. Should any of them decline going to Africa, they should be immediately disposed of according to the provisions of the will. If there should be a deficiency of funds to defray the expenses from the port of embarkation, those wishing to emigrate might be hired out until the requisite sum be obtained, and then sent to the port of embarkation."

On Tuesday the sixth instant, (having spent the Sabbath in Lexington,) we arrived at this beautiful and flourishing town, the seat of the State University, the residence of an intelligent, hospitable, and virtuous community, and to which, in connexion with the Helicon and Madison Springs, (both of which are near,) many families of wealth and distinction, from remote parts of the State, resort during summer, for the benefit of a delightful climate and salubrious waters. The situation of Athens is elevated, a small stream (the Ocoonee) flows to the southeast through the eastern valley, which lies at the foot

of the hill on which it stands. The surrounding country is uneven and beautifully diversified with rich forests and cultivated farms and gardens, resembling some of the fairest spots in New England. The College buildings, consisting of two large edifices for the accommodation of Students, a Chapel, Library, Hall of Natural Philosophy and Chemistry, the President's House, and two handsome Halls, built and occupied by the Literary Societies of the Institution, adorn the hill at the southern extremity of the village. This Institution is amply endowed by the State, the number of students is about one hundred and thirty, and the course of instruction is directed by gentlemen of ample qualifications for the discharge of their great trust, President Church and his associates enjoy public confidence in a high degree, and Georgia may well regard Franklin College as her choicest treasure, the hope and glory of her children.

While I look upon this Institution, I think of that venerable NAME, which will ever be associated with the origin of the American Colonization Society. Here rest the remains of ROBERT FINLEY. The Board may recollect that this excellent man was elected to the Presidency of Franklin College, less than a year before his death, and that he was permitted to discharge the duties of that office but a few weeks. Few men, probably, ever made so deep and salutary an impression on the public mind, in so short a time. The Presbyterian Church in this town, (now one of the most respectable in the State) was organized through his agency. The University, which when he arrived in Georgia, was well nigh deserted and in ruins, rose into public favor, and has since been gathering around it the warm affections of the State. Nor has the American Colonization Society, of which he was the principal founder, and which was an object of deep interest to him even in his last hours, been regarded with the same distrust in this, as in many other regions of the South. On the contrary, I have reason to believe this Society has many friends, and few if any enemies among the citizens of Athens. I trust, that from the halls of that University, by zealous labors for which (in the lower counties of the State and in the heat of summer,) Dr. Finley sacrificed his life, many able and eloquent advocates of the great scheme of African Colonization, will go forth to awaken the benevolent sympathies of our countrymen for the intellectual and moral renovation of a land once prominent for science and philosophy, but now buried in superstition and ignorance, in vice and dishonor. Then may another race than the Saxon emulate the fame of Greece, and the lights from which her sons sought illumination, long since extinguished, be rekindled, reviving to the spirit and the hopes of a country glorious even in its ruins, rich in giant monuments of human art, strewed with the broken columns of perished empires. Says the Biographer of Dr. Finley "a communication received during Dr. Finley's illness from the Secretary of the Colonization Society established at Washington, giving information of its brightening prospects, greatly refreshed his languid spirit, and forced from him expressions and manifestations of peculiar satisfaction. It is much to be regretted that Dr. Finley's observations in this trying hour, on the subject of colonizing the free people of colour, which next to the plan of salvation for sinners, had occu-

pied his mind for years, more than any other subject, could not be distinctly heard and recollected."

I hope that liberal contributions will shortly be made to the Society from this section of country. In the mean time, may we not expect that those churches in the middle and northern States, which have for several years annually aided its funds, will continue to sustain it by their contributions? Is there any good reason why the income of the Society from collections on or near the Fourth of July should be diminished? *On the contrary, are there not the best reasons in the world why they should be vastly increased?* At the time when it is well nigh impossible to raise funds for any object by large individual donations, should not all whom God has favored with the means of adequate support, cheerfully give something, and if need be, at some sacrifice, and self-denial, unite to sustain the benevolent institutions of our country? Shall that Society which under the protection and blessing of Providence has established a christian community, with schools, churches, good order, industry, and all the principles of indefinite improvement, on the African coast—that shore of suffering, vice, superstition and blood—be abandoned? When the gates of that land are thrown wide open by this Society, will not Humanity and Religion enter in and possess it? Why should the friends of this Society despond or grow weary when the battle is won, when the sounds of triumph are ringing in their ears? Let the people of the United States know, that they are now summoned to this work, by duty and interest, by conscience and charity, by mercy and hope, by honor, by Providence and by Almighty God.

For one, I am persuaded that this enterprise is about to receive a new impulse and to be urged forward with unprecedented power and success. The agitated and conflicting sentiment of the Country in relation to the coloured population will speedily settle down in the direction of this scheme, and bear it onward with energy proportioned to its moral grandeur. On this scheme the citizens of the United States will agree to concentrate their powers. America will bless Africa. The freest, the happiest, the best of Nations will become the benefactress of the most degraded and miserable population of the globe. When the Pyramids shall be blended with dust, and no monument mark the site of the Hundred-gated City, Liberia will stand and testify to all men, the wisdom and philanthropy in which she originated, and pointing to regions reclaimed from barbarism and to regenerated millions exclaim, these are the effects; the honors, the rewards, of American beneficence!

With the greatest respect and regard,

Gentlemen, your friend and ob't. Servant,

R. R. GURLEY.

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NEW AUXILIARY SOCIETY IN OHIO.—A new Auxiliary to the American Colonization Society has been formed in the State of Ohio, entitled the *Harrison County, Ohio, Union Colonization Society*, and has commenced its operations with vigor. F. C. VINCENT, Esq. is its President. We have not yet received the names of the other officers.

## DR. DANA AND THE ABOLITIONISTS.

Considerable attention has been excited by the recent publication of two sermons of the Rev. DANIEL DANA, D. D., one of which was preached in October last at the installation of a clergyman in Hampstead, N. H., and the other at the annual election in Massachusetts in January last, before the Governor, Lieutenant Governor, Council and Legislature. Dr. DANA was a few years since President of Dartmouth College, N. H., and relinquished that station to accept the pastoral charge he now holds at Newburyport, Mass. He is a gentleman distinguished for his piety and literary attainments, and for a candid and temperate style of reasoning. In each of the Discourses referred to, he notices the subject of slavery in the United States, in a few remarks, highly creditable to him as a Christian and a patriot, but so offensive to the Abolition party as to subject Dr. DANA to its most violent vituperations. A communication from one of its writers, the Rev. Mr. Root of Dover, N. H., has led to a defence of Dr. DANA by a correspondent of the Boston Courier, whose communication we subjoin:

*To the Editor of the Courier:*

The quotations in one of your late papers from a communication by Mr. Root of Dover, are calculated to give erroneous views of the real character of the Sermon referred to by Mr. Root, and the author's views upon the subject of Slavery. Mr. Root brings a serious charge against Dr. Dana, and one which needs stronger proof than he has yet furnished. He affirms that Dr. Dana gives his influence to support and perpetuate Slavery, and undertakes to establish his position from the sermon itself. To prevent any mistake, I shall give a brief analysis of the sermon, and then offer a few remarks upon Mr. Root's views, and the subject of abolition.

This Sermon is entitled "ministerial firmness," and is intended to set forth the duties of Ministers in times of strong excitement, to guard them against unseasonable innovations and novelties, and it condemns in dignified, but strong terms, the extravagances in preaching and practice, which of late years have been so common. The writer also calls upon Churches and Ministers to return to the patient labors and duties, and to the safer and more scriptural measures, which have distinguished former years. Among other subjects, the duties of Ministers on the subject of Slavery are pointed out, and while the system is strongly condemned, the writer deems that prudence and moderation are more becoming than violence and hard names, and that to preach the Gospel, which gives to all sin its just reproof, is more appropriate to the Christian Minister, than to attempt the reformation of men by violent denunciation, than the force of moral earthquakes and tornadoes.

Now, Mr. Editor, if the foregoing sentiments tend to support and perpetuate Slavery, then the Bible has done it—Christ and his Apostles have done it, and good men in every age have done and are still doing it—if the "bristling and unprincipled slave-holder, the pro slavery negro hater," in the *tasteful language* of Mr. Root, is encouraged and gratified by such preaching, then may the thief or the adulterer exult and be encouraged in his guilt, when he hears a sermon which warns him of his sin, and urges, with compassionate entreaty, his repentance and reformation. It is not to be denied, that a remarkable silence pervades the New Testament on the subject of Slavery, although it existed, when those books were written, in its worst forms, it is left, like many other points, as a matter of necessary inference, and yet its indirect rebukes of Slavery are sufficiently pungent, to show that the whole system is opposed to the genius of christianity, and the rights of man. It is plain, however, that the Bible affords none of that artillery which is now scattering fire-brands, arrows and death, through the land. The violent Abolitionist finds no epithets there which are vulgar enough for his taste, ~~or~~ fierce enough for his rage—he must dig among his own passions for the "scorching, withering, burning words," which a blind fanaticism approves, but which enlightened humanity abhors and condemns.

It is very common for the mind to dwell so intensely upon a favorite enterprise of benevolence, as to magnify its importance beyond all reasonable bounds, and to sink other objects of charity, in due proportion, below their proper level. This is an error, into which most of the Abolitionists have fallen: it is this, which makes Mr. Root think the Sermon in question administers an opiate to the slave-holder. It has neither thunder, lightning nor rage; and its still small voice of mild remonstrance and kind entreaty, falls gently and soothingly on the ear, and lulls him to deeper repose. It may, however, be well for Mr. Root to remember, that it is difficult to scold a man out of his sins, and that if a tempest be raised, it may be one, "before which *nothing* can stand, but behind which, when it has passed over the land, *nothing will remain*."

It is a remarkable proof of the fact before stated, (i. e. the imagined supremacy of Abolitionism over all other charities, separate or combined,) that the liberality of Abolitionists is now almost exclusively confined to this particular cause. Missions to the heathen, Bible and tract distribution, the welfare of seamen, and a multitude of other objects of benevolence, are forgotten and lost in their mighty crusade against Slavery. The currents of sympathy, too, which were flowing in a thousand peaceful rills among the numerous charities of the day, have now gathered into one turbulent and mighty stream, which is dashing and foaming over its path of sand and precipice, fertilizing no field of beauty, and wasting its sparkling waters upon the desert plain of the rocky shore.

I have but a few words to add, and those merely to point out the actual difference between Mr. Root and Dr. Dana. Both believe the system wrong, they consider it fraught with tremendous evils,—unauthorized by the Bible, and revolting to Humanity. The difference, therefore, is a difference of measures. One would assail it by earnest expostulation, kind admonition, and persevering, yet prudent endeavors. The other, by menace and insult,—by sweeping denunciation and vials of wrath. Which method, then, is most consistent, most hopeful, and most in accordance with the duty of a Minister of Christ? Let the Philanthropist, the Christian,—let any sober man, decide.

A CONSIDERATE ABOLITIONIST.

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#### MISSION TO WESTERN AFRICA.

[*From the Fifth Annual Report of the Western Foreign Missionary Society.*]

This mission, the first commenced, has always engaged the attention of the committee. Since the last report, it has been renewed under circumstances of much promise. Mr. Ephraim Titler, a coloured man and a licentiate of the Presbytery of Philadelphia, has been sent to the Bassa tribe, on the River John, 18 miles from the flourishing settlement of Bassa Cove. Mr. Titler had spent some time in Liberia, and had left his wife there when he visited the United States. He was instructed to commence at Boblee, a station previously selected by Mr. Pinney, having every facility of access to the natives, and owing to its elevated situation, affording every prospect for health. Mr. Titler sailed from Wilmington, N. C., on the 31st December, in a vessel chartered by the American Colonization Society, with a number of emigrants to Liberia. They arrived at Monrovia in safety early in February. To the Managers of that institution, the committee express their cordial thanks, for giving their missionary a free passage to Africa.

It is the intention of the committee, as fast as they can procure suitable and educated coloured men, to strengthen and enlarge this mission. The employment of coloured men, for building up the Redeemer's Kingdom in Africa, the committee now believe, has not been sufficiently attended to by the churches. Their own most painful experience, in the loss of their first missionaries; the lamentable loss of lives, among the missionaries of other societies, and particularly of that noble institution, the Church of England Missionary Society, whose persevering and untiring efforts in behalf of Western Africa exceed all others, have brought the subject of some other agency strongly before the committee. Of their own missionaries sent to this field, but one survived, and he was forced to return in feeble health; and of the German Mission to Liberia, all died or returned. The number of missionaries and teachers, sent to Sierra Leone by the Church of England Mis-

isionary Society, including chaplains sent by the government from 1812 to 1830, was forty-four men and thirty-five women. The aggregate of time all these lived in that Colony was 208 years; giving as an average two and one half years to each; and more or less of that period, to far the greatest portion, was a time of severe sickness. A few returned home, but even then their labours were equally lost to the mission. The average of two and one half years, as the life of a missionary, is a very painful subject of contemplation; but another view is even more so. Of these 79 devoted men and women, five only lived from twelve to seventeen years—ten from five to eight years—thirteen from two to three years, and forty-four died the first year. How important for every missionary society to profit by such painful and distressing experience of their own and sister institutions!

Now in the providence of God, an agency every way suited for the wants of Africa exists among us, and in the bosom of the church. The constitution of the coloured man of the Southern States, has nothing to apprehend from the climate of Africa. If the friends of our Society at the south, will select pious, suitable men, it will be the duty of the Committee to have them brought to the north, and see that they are properly educated. The result of this course, in a few years, would be a full supply of pious, educated, and qualified missionaries for this long discouraging field; and with the blessing of God, Africa“ redeemed, regenerated, and disenthralled,” would stretch forth her hand to him. What christian heart would not rejoice to see degraded, perishing, bleeding Africa, a nation scattered and peeled, for centuries the prey of the man-stealer and the murderer, rising from her long desolations, and rejoicing in the knowledge of redeeming love?

No missionary society in the United States, can bring this agency into action, with more advantages, than the Foreign Missionary Society of the Presbyterian Church; and the Committee would most earnestly entreat their friends, and especially the pastors and elders of the churches, to assist them in carrying into efficient operation, the very important principles here suggested.

### WEST AFRICA.

[*From the Missionary Herald.*]

**JOURNAL OF MR. WILSON ON AN EXPEDITION FROM CAPE PALMAS TO BOLOBO, PERFORMED IN THE LATTER PART OF OCTOBER, 1836.**

#### *Teddah's Visit to Cape Palmas—Karvah's Country.*

A short time since Teddah, king of the Bolobo country, visited Cape Palmas, to see and to shake hands with the American People. Neither he nor any one of his suite had ever seen the face of a white man, nor had they ever seen a specimen of the architecture of civilized nations. The feelings of interest and curiosity, therefore, with which they must have approached this settlement can be more easily imagined than described. In this case, as in all similar ones, I thought it expedient to interest the king and his people in our mission; and accordingly took what I knew would be the most favorable means of effecting it, by making him a present, and accompanying it with a promise that I would, as soon as health and other circumstances permitted, visit him in his own country. He received the present with undisguised pleasure, and appeared surprised and equally as much pleased at the prospect of having a white man visit his country. The gratitude he manifested was very different from any thing I had ever seen among the beach people.—For, whatever obligation you may impose upon one of these men, he will seldom acknowledge it, lest he should be held responsible for its discharge; and should you make him a present, he will carefully conceal any gratitude he may feel, with the hope of extracting something more. But this simple-hearted man had imbibed no such logic, and he did not leave my house until he had obtained repeated promises that I would visit Bolobo.

I left home on the twenty-fifth instant to fulfil my engagement. My company consisted of Bello, as interpreter, two native men, and two boys to carry my baggage. Bolobo is a section of country lying east of north from Cape Palmas.—Say, the residence of Teddah, and the chief settlement, is distant about thirty miles from the Cape. It embraces an extent of country about forty-five miles in circumference, and a population probably of about 2,500 or 3,000 souls. Between

Bolobo and Cape Palmas there is a people known by the name of Karvahs, speaking the same dialect with those of Bolobo, but under a separate Government, and much more numerous. The first five miles of our journey lay along the same road I travelled last June, on my way to Denah; after which our path (for it deserves no other name) led us nearly in a northerly direction. About eight miles from the Cape we crossed the territorial line of the Colony and entered the country of Karvah. The country which in June presented so rich and verdant a harvest of rice, is now overrun with grass and weeds, and in a few months more every vestige of former culture will be entirely obliterated, so rapid is the growth of vegetation.—The soil in the southern section of Karvah's territories is decidedly the best I have yet seen in this part of Africa; and it is likewise well timbered—a circumstance, however, which is rather to be attributed to the economy of nature, than to the policy of the inhabitants; for had the trees not been enormously large, and too formidable for their little axes, they would long since have mouldered in the dust. The people seldom cultivate the same portion of land two successive years, owing to the rapid growth of weeds and grass where the large timber has been felled, and also to the imperfect manufacture of their agricultural implements.

*Villages of Giddodo, Boobly, and Saurekah.*

About ten o'clock in the morning, we reached a small dirty village of the name of Giddodo. We paid our respects to the head-man and rested ourselves for a few minutes. The population I supposed to be from two to three hundred. From this place the country began to assume a more varied and interesting aspect. Our path led us directly over the summit of a conical hill which I supposed to be 350 feet above the surrounding plain. It was with some difficulty and much fatigue that we made our way to its top, the path being both steep and slippery. The scenery from the highest point was grand and beautiful beyond any thing I had expected to see so near to the sea coast. The compass of vision in any direction could not have been less than thirty miles. We saw three native settlements, and my men pointed out high trees which denoted the site of several others. We could trace, in a northerly direction the foggy summits of apparently high mountains. The summit of this hill some years ago was occupied as the site of a native village, and at that time it must have been an object of peculiar beauty and interest. No reason is assigned for its abandonment, except a war with a more powerful settlement in the neighborhood.

About an hour's walk from this place brought us to a second village called Boobly, the size and population of which was about the same as that through which we had passed. Its situation, however, was much more handsome, being an elevated nook of land formed by the curvature of a noble stream of water. The path, for some distance before we reached the village was overhung with lime and sour orange trees, the natural beauty of which was much heightened by the abundance of the ripe fruit with which their branches were laden. We halted for a few minutes, and the people clustered thick around to see a white man. Straight hair with them is the wonder of wonders; and if they have no fears of violence, it is with difficulty that you can keep their hands off. While seated here, I involuntarily took off my hat, which raised a most prodigious shout of wonder and admiration from the simple-hearted bystanders. We told the head-man that we would tarry longer on our return, and departed.

About two hours walk from this place brought us to Saurekah, the chief town and the former residence of king Karvah, the individual by whose name the tribe is now most extensively known. This king died about three years ago, and was far famed for his wealth and hospitality. Since his death the town has depreciated in almost every respect. The man who now acts as viceroy has neither character nor wealth. When our arrival was announced, I am told that he hid himself, and it was with extreme reluctance that he could be dragged from his retreat, simply because he did not know, as he said, "how to shake a white man's hand."

Saurekah covers about half of a square mile, and has a population of fifteen hundred or two thousand souls. Its houses generally are large, but built after the same manner and with the same materials as those along the sea coast. We left Saurekah about three o'clock in the afternoon, and arrived at Kay about six. The country intervening is well watered, and the soil is good, as was indicated by its rich and luxuriant vegetation. Our path in some places was overhung with a delightful fruit, which from its resemblance to the large red cherry in America, both in taste and appearance, is called the African cherry.

*Reception at Kay—the Town and its Inhabitants.*

The people of Kay had heard that we were coming, and were on the *tip-toe* of expectation. They had often heard of the "white man," but, with few exceptions, none of them had ever seen one; and now they were about to enjoy the long-wished for sight within the inclosure of their own town. The children met us in great numbers some distance from the town, and the whole population were assembled without the gate. Our entry was honored by the beating of the town drum and a heavy discharge of muskets, an honor shown in this country only to kings and white men. We were conducted to the front of the king's house, where an old dusty hollow chest was thrust out for us to sit upon, and we were soon walled around by a solid mass of naked human beings. Those who stood in the outermost ranks pressed into their service mortars and benches, and many clambered up the roofs of the houses to get a peep at the stranger. I was urged to take off my hat and in so doing caused another loud yell. No menagerie exhibitions in the world could excite more close observation, than does a white man on his first visit to one of these bush towns. His every action is observed with shameless scrutiny. If you eat, they want to see how a white man eats; if you sleep, they want to see how you look with your eyes shut. Nor is it possible in one of these settlements to get out of their reach. If you walk out, you are followed by a gang of noisy boys and girls; if you go into one of their houses, it will be crowded to suffocation. The traveller acts the wisest part who sits down, and bears it with all his might.

A small house in front of the king's was assigned as our quarters, and I availed myself of it to bathe my feet and change my clothes. During the time, however, it was necessary to have a sentry at the door to keep out the people. We were presented with a chicken for our supper, but my interpreter took it in high dudgeon that the bearer of it should have mistaken him for the cook. Our house was afterwards changed for a more commodious one, and it would have been more pleasant, had not the king and part of his family been fellow occupants. I enjoyed, however, a comfortable sleep. In the morning we were aroused by the singing of a woman at our door, and the discharge of guns. The houses of kings or chiefs in this part of the country do not differ materially from those of the common people. They usually have a larger number of wives, and consequently a greater number of houses, as each woman must have her own house. There was no great display of China as we are accustomed to see in the houses of the people along the beach, and it is probable that this king was very poor in all foreign articles, because for some years before this they were cut off from all communication with the beach people.

When I came out of the house in the morning I found Teddah and his headmen assembled to thank me for my visit, and to commence his country's hospitality. A handsome young bullock was brought out and the king pronounced it mine.—Another man with a drawn knife stepped up and asked me if I would have it killed. I told him certainly; and before I could get away it was killed within a few feet of our door. Soon after this work of death, which, from its barbarous mode of infliction, had made me feel uncomfortably, a man brought me a large bowl of smoking blood and inquired if I wanted it. I turned away with no little abhorrence, but was relieved in some measure, when Bello informed me that the people did not drink it before it was boiled. After the bullock was quartered, I was again sent for to say how I would have it distributed. This Bello undertook. One portion was set aside for our company, another for the king's family, a third for the soldiers, and the remainder for the town's people at large. For which I received general thanks.

*Specimen of a Sermon to the People.*

At an early hour in the day I requested Teddah to assemble the people at some convenient place that I might preach to them, in other words, "to talk God's palaver." To this he readily assented, but it was twelve o'clock before they could all be got together. The palaver house was swept out for this purpose, but proved to be small, and we retired to an open space in the town, which is occupied as a dancing ground. The king took his seat near to me, and the people formed an oblong square in front. A few of the principal men had seats, but the body of the people were squatted on the ground. I need scarcely say that my feelings were deeply engaged when I found myself, as a minister of the living God, surrounded

by five hundred human beings, not one of whom had ever heard the name of Jesus, or the glad tidings of salvation. The simple announcement of my intention had awakened their attention. Their language virtually was, "What has the Lord to do with us?" I was oppressed by a sense of my responsibility, and in some measure discouraged by the inadequate means that must be employed to communicate divine truth to their minds. But on the other hand, it was cheering to know that weak things, when accompanied by the Spirit's influence, might be made effectual to their salvation. It may not be uninteresting to you to see a specimen of that most simple mode of speech and illustration which it is necessary for us to adopt in order to communicate religious truth, and I will give you a literatim extract of my remarks on this occasion as a general specimen.

"Well, Bello," (the name of my interpreter,) "you go peak dis palaver. I be God man, and me call all dis people together to peak um God word. Tell all man near him good, pos he go hear dat word I peak properly, and go do him, den he heart be glad plenty. Well, I begin. Who make all dis man, dem bush, dem tree, dem river? Who make de sky, de sun, de moon, and all them pretty star? He be God, and he be he word I come you country to peak. First time no one man lib to dis world. Den God, he make one man and one woman. Dat man and dat woman go hab pickenniny, and dem pickenniny go hab inore gen; bomby de world cum up full people. Some go one country to lib, some go turer way. Well God look all man, and he see all men hab bad heart; all man do fool fash; no one man hab good heart for God side. Den God say to herself, What I go do wid dese people? Dey no lub me; dey no do what ting I tell dem for do; all time dey go fight war; dem done spile dat world I make for dem. Pos I bring dem for heaven, my won place, den dey go spile him too. God say he go send dem all to hell. Hell be one bad place. Pos man go dere, palaver catch him; he eye look to dis world. When God peak dis word, den all dem angel lib to God hand say he be true. God fit for do dat. But Jesus Christ he say, My Father, dat word you peak he be true; you fit for send all dem man to hell; and he be true, pos you let dem come to we place wid he bad heart, den he go pile him one time. Den Jesus Christ say to he Father, Let me go down dere to dat world; I go make he heart good; I go show him how for do all time; den bomby de world come up good again," ect.

This may seem to some minds as a strange specimen of sermonizing, but so completely ignorant are they of divine truth, that any other mode of instruction would have been unintelligible and unprofitable. It affords a true but melancholy comment upon their ignorance; and we are constrained to suite our instructions to their comprehensions. On this occasion I was gratified and encouraged by the attention that was given to my message, and the seriousness that was manifested by the people generally. The name of Jesus had never before fallen upon their ears, and they had scarcely believed that there was a hereafter. But now these things were laid open to their minds in language which they could understand and upon authority which they felt no disposition to question. I can never forget the intensity of interest which was portrayed upon the countenances of a group of old men, who sat just in front of me. I was strongly urged to spend several days, and make them "sabby God's palaver properly," and I should gladly have done so, had I not been constrained by imperative circumstances to return the next day. One man from an adjoining village has been to see me since, and says that the people believe what I told them, and many of them have determined to abandon those practices which I had pointedly designated as displeasing to God.

#### *Slavery—Cannibalism—Influence of White Men.*

Bobolo is a slave-holding country, not so much, however, in practice as in principle. They are too poor to purchase them. I should not have known that such a practice existed, if I had not met two slave dealers, who came while we were there to deliver up a slave to one of Teddah's subjects. These men had come two days journey from the interior, and I availed myself of the opportunity of a conversation with them, to express in the presence of Teddah and some of his headmen my abhorrence of the practice. They unblushingly acknowledged the perfidious manner in which they captured the slave they had just sold. He had come on a friendly visit to their town from a neighboring village, and while there an order for a slave arrived. They fixed upon this man as their victim, waited until he was asleep, fell upon him, bound him, and in the night hurried him away. I inquired if this act would not lead to hostilities between the two settlements. The said if it did, it would afford them an opportunity to get more slaves.

But there is another circumstance acknowledged by these two men, which must render them, in the eyes of every feeling man, I will not say more execrable, but more pitiable, viz. that they and their countrymen were in the habit of eating human flesh; thus confirming the suspicion that there are cannibals within fifty miles of Cape Palmas. That the same may not once have been practised here, I am not prepared to decide. There was nothing about the appearance of these men that indicated uncommon severity of character, except their filed teeth, and the heartless indifference with which they could relate their abominable practices. When they discovered my disgust and abhorrence at what they had acknowledged, one of them attempted to shield himself by the stupid and shameless apology that "meat was meat." After dark they came into my house and sat down by the fire and afforded me further opportunity to remonstrate with them. I asked them if they did not think it wrong to capture and sell their fellowmen as slaves. They said no; that no white man had told them it was wrong. On the other hand, if it was wrong, why did white men tell them to do it? Again they said, If we do not sell slaves, how will we get cloth, muskets, powder, ect. Bello feelingly and unconsciously seized the conversation and said, addressing himself to the man, "How do I get clothes, and muskets, and powder, and every thing I want?" I asked them if they would be pleased to have me visit their country. They said, Yes, and if I would talk to their king and headmen as I had done to them, they thought they would give up the slave trade altogether.

The conversation I had with these men led me to reflect upon the vast influence which a white man is capable of exerting over the mind of an African. His assertions, whatever they may be, carry a weight of authority that is seldom questioned. He may fashion their characters after his own, and lead them unhesitatingly into the mazes of sin, or constrain them to walk in the narrow path of piety and virtue. He would not find their minds strongly prepossessed in favor of any superstitious practices, or any false religion. They will listen patiently to any refutation that is made of their previous notions, and they seem to hold themselves in readiness to lay hold of any thing better that you may present to their minds.—But how affecting to trace the footsteps of white men in Africa! I have reference to slave-dealers, who form the great majority of those who have visited her shores. They are to be traced in wars, in bloodshed, by tears, in tumults, in distress, in misery, and by every thing that can degrade and render savage the heart of man. But on the other hand, if the soul of the white visiter is animated with philanthropic feelings, what may he not do? As a missionary, if he will take up his abode with his people, by the blessing of God he will be able to lull the elements of war; he may wipe away the stain of blood from their skirts; he may dry up the tears of anguish; and may exalt a people, now the most degraded on the face of the earth, to the enjoyment of a peaceful and pious life.

*Population of Kay—Productions—Animals.*

Kay has a population of five hundred, and is walled around with split timber.—There is nothing remarkable or beautiful about its situation. The soil must be very rich, as is indicated by the richness and great height to which the banana and other plants grow. I saw near to the town an inclosure of rich and beautiful tobacco; I am induced to think that it is indigenous to Western Africa. It is used for smoking, but regarded inferior to foreign tobacco. It probably belongs to that species of the weed which botanists denominate *Nicotiana rustica*.

The cows in the vicinity of Bolobo are considerably larger than those on the beach, and quite as large as the common cows of America. Leopards are numerous and daring. The highest fences are no defence against their aggressions, and it is necessary for the people to house their small cattle at night. Several goats slept in the same house with us, and one lay ruminating all night within a few feet of my head. The fowls also found a resting place under the same roof, and did not fail to give us a timely intimation of approaching day.

The people I regard as decidedly more simple hearted and generous than their beach neighbors. During our stay, which was two nights and nearly two days, we were treated with the utmost kindness and hospitality. Besides the bullock that was killed for our entertainment, Teddah gave me a second to take home with me. The children and others loaded me with cherries, bananas, and other fruits, and without asking or expecting any thing in return. I thought, however, that their object in many cases, was like that of boys whom I have seen before now handing

nuts, cakes, ect., to monkeys, to see how they would eat. When I made my dash to the king, which consisted of four yards of red flannel, three yards of blue cotton, two yards of apron check, a razor, knife, pair of scissors, and a few beads, all of the coarsest and cheapest kind, he received them with pleasure, and said it was much more than he could have expected—an acknowledgment that is seldom made by an African in these parts.

During our stay at Kay, the people were often engaged in dancing, partly in honor of our visit, and partly because it was the "time to dance." From the time of harvest, which is September, until December or January, when they commence clearing their farms, the people do little else than dance and drink palm wine. Hence at this season we were always apprised of our proximity to a settlement by the firing of guns and beating of drums, common accompaniments of a dance.

*Dances—Drums—Need of an Itinerant Missionary.*

Were I adequate to it, I might amuse you with a description of an African dance, but its superlative ridiculousness hardly admits of description. Perhaps, however, if one of these children of nature were allowed to peep in upon one of the splendid dances in America, he would think his own equally rational at least. Unlike the customs of most countries, the two sexes here never dance together, except where, as I have once or twice seen, some old withered woman, roused by the recollections of former days, obtrudes herself upon the scene, whilst the men are engaged. During our visit to Kay the men alone danced. An open space in the centre of the town is always kept well swept for this purpose. The drums commenced beating, some time before any of the party appeared on the ground. The leader appeared first, and scampered about like a wild horse. He was followed by others, until they formed a line of forty or fifty, when the whole moved single file around the ground in a long stiff trot. The music then revived, and all was broken up. Each one strove to excel the rest in the rapidity of motion, sometimes leaping as high as possible, then squatting or jumping on their heels. Each individual had a set of bells around his ankles, the astounding noise of which seemed to impart supernatural agility. Every part of the body was thrown into violent motion. The head was thrown backward and forward, from one side to the other with great violence and apparent distress. The countenance was made to portray in rapid succession every passion of the human soul. At one moment you saw the man so overwhelmed with fright, that his eyes were ready to start from their sockets; the next moment you saw him pouring a flood of contempt upon the senseless object of his fear. Again you saw his countenance clothed with smiles, and in the twinkling of an eye, it had gathered a storm of anger. The hands were also severely taxed; and the whole performance was laborious in the extreme. Frequently it was necessary for by-standers to rush in, and pull the arms and legs of the dancers, to relieve them from cramp.

But the drummers had a still more laborious part to perform. Their drums are made by stretching a piece of skin over one end of a hollow cylinder of wood, leaving the other open, but resting on the ground. The open hands are used for drum-sticks; and when it is remembered that their music is prized for its rapidity and loudness, you can well imagine how painful must be the operation, when it is continued two or three hours without intermission.

The female dance is not materially different, except they more commonly accompany theirs with singing, and when heard at a distance beyond the harsh sound of their ankle bells, it is not without melody or beauty. The dance, when at night is kept up sometimes until cock-crowing, as was the case for two successive nights while we were at Kay.

In the afternoon of Thursday we apprised Teddah of our determination to leave early the next morning. He consented, but at the same time insisted that we should stay one day longer, but this we could not do; and the next morning, after an early breakfast, we set out for home by the same route we had come. We arrived at Saurekah about eleven o'clock, and expected that the people would be very unwilling to release us from our promise to spend the night with them. But in this we were happily disappointed, for we found our timid and bashful king just as willing to release us as we were anxious to get on. I made him a present of a razor and two yards of blue cotton, for which he had not the courtesy to thank me. At this place, I saw in the Fetich house two images, that were more like idols than any I have before seen in Africa. They were arranged with the other Fetiches,

and were doubtless objects of religious veneration. The people of Saurekah had just been on the point of war with a neighboring settlement of the name of Bakra; and although the cause of difference and dispute had been removed, they had not laid aside the trappings that were prepared for the expected contest. As we passed through the neighborhood the woods resounded with the rattling of their war-bells, and their savage yells. I scarcely know an object more frightful than an African warrior in full attire. His face died jet black, forms a strange contrast with his snow white teeth, and his body is completely covered over with skins of wild beasts, cartridge boxes, daggers, etc. And when he assails an enemy he expects to gain half the victory by the fright he may occasion.

We arrived home about three o'clock in the afternoon, well, but much fatigued by a brisk steady walk of nine hours.

The interest manifested by the people of Kay in the word of God is the most pleasing incident in the review of this little excursion; and I trust that the seed sown, though by a weak hand, may spring up and bear fruit an hundred fold. A missionary, in my humble opinion, is much needed to itinerate among these people, to break to them the bread of life. He would find within a semicircle, having Cape Palmas for its centre, and a radius of thirty miles, a population of forty or fifty thousand souls; and no people in the world, so far as human foresight goes, would be so ready to receive the gospel of Jesus Christ.

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LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, NOV. 8, 1836.

*Need of an Itinerant Missionary—Schools and Teachers.*

A missionary is much needed here to itinerate among the settlements around us. He may, not going more than thirty miles from Cape Palmas, embrace within the sphere of his labours more than fifty thousand souls; and no people in the world, so far as human foresight may determine, are more ready to receive the gospel.—They have no religion that deserves the name; they are simple hearted and will receive any thing that falls from the lips of a white man with implicit credence.—I have always found them attentive, and on one occasion, at least, I believe that the word has had some effect. But I am not able to follow up these labors. The study of the language and our schools leave me no time, except the Sabbath, for preaching. A missionary who should be sent out for this purpose ought to have a good constitution, and be able, after he has got over the fever, to bear the fatigue of walking. This might be the residence of his family, and a place of refreshment when needed by him. The influence which he would, by such a course, gain over the minds of these simple-hearted people would be unbounded, and it would be the entering wedge to more extended operations further back. I am disposed to think that it is not more than two hundred miles from this place to the foot of the Kong mountains; and if I may rely upon such information as I can glean from those who have been furthest back, it is inhabited by a people who are able to read and write; and if so, they are Mandingo men, and their religion is Mahomedan. If this opinion be correct, then it is to be inferred that there is in Western Africa, north of the equator, only a strip of country extending from Sierra Leone to Cape Coast Castle, along the sea-coast, and about two hundred miles wide, that has not been brought under the religion of the false prophet. How inexpressibly important then to the honor of Christianity is it that this small remnant of country should at once be possessed in the name of its rightful sovereign. How virtuous ought the church to be to arrest the progress of the religion of Mohammed. I apprehend no very great difficulty in exploring the interior from this point, except the savage and cruel habits of the people; and this doubtless would be greatly modified by the profound veneration which they feel for white men. There are no great potentates or very large communities united under the same government. There is not, in all probability, a single dynasty within two hundred miles of Cape Palmas that embraces as many as five thousand souls. The general number, so far as my knowledge extends, is from five hundred to three thousand. But whether this circumstance would be favorable on the whole or otherwise to an exploring tour I am not prepared to say. No such exactions of large presents would be demanded as at the courts of more important princes. On the other hand, however, the traveler is liable to be perplexed and frustrated by the caprice of every petty king through whose dominions his path might lay.

The schools mentioned in a former letter have all gone into operation, and we have now about one hundred children under our instruction. One of the schools, however, will be suspended for a short time. The progress of the children, and especially those in our yard, whose attendance is more steady, is most satisfactory. Some of them who have not had more than three months instruction can read with tolerable ease, and all are far more contented than we could have expected them to be. All this, however, I attribute, under the blessing of God, to Mrs. W.'s talent for teaching, and the happy faculty she possesses of rendering all happy and cheerful about her.

We should have a large adult school, if we were able to teach it; and although I have declined it for the present, I have been constrained by the importance of two men to receive them into my study to learn. One of them is the brother of King Freeman, and a very influential man with his people, and decidedly the most talented native I have ever known. The other is the man who recently visited Baltimore. Both of them promise to be useful. Upon the former (William Davis is his name) I have high hopes of usefulness. His progress in learning so far is unequalled by any thing I have ever known either in America or Africa.

On the 10th of December Mr. Wilson writes—

I have engaged three coloured men and one woman, besides Mrs. Strobel, as teachers; but their particular destination is not determined.

### SOUTH AFRICA.

JOINT LETTER FROM DR. WILSON AND MESSRS. LINDLEY AND VENABLE, THE MISSIONARIES DESTINED TO MOSELEKATSI'S COUNTRY, DATED AUG. 18, 1886.

#### *Name, Location, and Capabilities of the Station.*

At length we can address you from the country of Moselekatsi. By the kind and watchful providence of Him, who said, "Lo, I am with you always," we and our families have been brought safely to our destination, and are now blessed with health, and are permitted to dwell in a savage land, in peace and without fear.

The name of our station is Mosika, and is taken from that of the district of country. Dr. Smith took the latitude and longitude of Motsenysteng, the head quarters of this district, and which is three miles north of our residence, and found it to be in 25° 24' south latitude, and 27° 47' east longitude.

The natives apply the designation Mosika to a circuit of country, which may be twelve or fifteen miles in diameter, and which, from being environed by hills and mountains, is called by travellers, the Basin. The country is broken, but produces grass well, and is well watered by a number of small running streams.

The valleys of the streams afford a considerable quantity of land adapted to the cultivation of the native corn, great quantities of which are grown. Irrigation is not practised by any of the native tribes in their rude state. Here the summer rains are more abundant than farther to the southwest.

Before we saw it, the Basin was represented to us as the most desirable site for the commencement of a mission in Moselekatsi's country; and our observation, so far as it has extended, fully corroborates the statements which we received from others. Leaving out of the account districts on the coast, and from all we have seen and heard, we feel warranted to say that this district has resources which belong to no other district in South Africa, so far as it has been explored.

As the most eligible spot for our purposes, within the Basin, we selected that at which two of the French brethren commenced a station in 1831, when the Baharutsi were the occupants. The Makama, from which we lead out water for irrigation, rises several miles above our dwelling, and flows towards the Port, passing not far from the centre of the Basin. In irrigation this stream may with facility be applied to a very considerable extent; and its borders furnish more land for the cultivation of native corn, than those of any other we have met with. Our house is on the west of the Makama, and upwards of 200 yards from it at the nearest point.

Mosika is in the southwestern part of Moselekatsi's occupied territory; and our house is within a few miles of the dividing ridge between the Atlantic and Indian oceans. On the south of this ridge, and within ten or twelve miles of our resi-

dence, the Malapo rises, and flows towards the Great river. Our road from Kuruman to this place crosses the Malapo twenty or thirty miles below its source. There it is a running stream; but not far below, it sinks in the sand. In the vicinity of the Malapo there is much fine grazing land, as well as much that might be cultivated with and without irrigation; but the country, being open and exposed to Moselekatsi's enemies on the south side of him, is left to be traversed by the beasts of the field.

Moselekatsi dispossessed the Baharutsi, and took possession of the Basin about five years ago; and since has made Motsenyateng a principal residence. For eight or nine months, however, his majesty has been pleased to remain out of the Basin, and beyond old Kerruchane.

#### *Government.*

The government of the country is an absolute monarchy, or rather a military despotism. The king's word is law, and his commands must be promptly executed, be they ever so capricious. Under the king there are a number of officers of different grades, called Zintuna. (Intuna is the singular.) Every town is directly under the control of some Intuna; and the higher Zintuna have charge of the districts of country. The king always has about him a party of his high officers, and they in their own districts have about them a number of subordinate officers, as counsellors. The Zintuna are both civil and military officers, and hold the country under a police of the strictest order. The people, as individuals, are restricted from some crimes which are prevalent among the Bechuanas and other tribes, the authority of whose chiefs is comparatively weak. Although this people are accustomed to plundering on a large scale, stealing from a stranger in the community is unheard of. The king's word is law, yet the government is administered with a systematic uniformity, which we infer proceeds from established usages, of which we are yet ignorant.

#### *Character of the King.*

Moselekatsi is a man of ordinary height, and is rather corpulent. His appearance is rather effeminate, and indicates that he leads a luxurious life, in his way. He is a very heathen. He idolizes himself, and causes himself to be idolized by his people. Consummate vanity seems to be the predominating feeling in his mind. He has men who are his praisers by profession. He pretends to be able, and his flatterers ascribe to him the ability, to extend to his absent servants and friends a protecting providence. Yet he is superstitious. Alas! how ignorant and inconsistent is that wisdom which knows not God? He is not, however, wanting in shrewdness.

Moselekatsi's career has been eventful, and marked by a series of successes.— For what end he has been raised up, and permitted to run his course, we cannot presume to say. That it will be ultimately overruled for the furtherance of the gospel, we would fain hope. The power and grace of God are sufficient to imbue even his dark and vain mind with that wisdom that cometh from above, and to cause his proud heart to bow to the sceptre of Immanuel.

#### *Relation of Moselekatsi to Dingaan.*

We hear that Dingaan calls Moselekatsi his dog, and the latter acknowledges the superior power of the former, and lives in continual fear of him. This has been among the motives which have induced him to advance so far westward, that he can now go no farther in this direction. It is doubtful whether Moselekatsi's and Dingaan's subjects were originally one people, or speak precisely the same language. Should there be a difference in language, it will probably be found that they are closely affiliated dialects.

The story of Moselekatsi's career, as we now have it, and which appears to be the best authenticated, is as follows: Machaubane, his father, was an independent chief, and near twenty years ago, in a conflict with the Suiti, a neighboring tribe, he was slain, and his forces were defeated. Moselekatsi, being then a young man, was made king, and with his people fled to Chakka for protection, by whom he was received as a dependant, and permitted to live on his frontier. Occupying a position, as it is supposed, rather behind Delagoa Bay, Moselekatsi was directed by

Chakka to make an excursion and take cattle. Having succeeded, Moselekatsi reserved for himself part of the booty, of which Chakka got information, and intended to call him to an account. Moselekatsi, being aware of the consequences, resolved to stand his ground till he could collect some other people in addition to his followers, and then to escape from his superior enemy by flight. Preparatory to the execution of his purpose, he placed all the females in what he supposed was a place of security. Chakka sent out a commando, who ascertained where the females were, and fell upon and butchered them in heaps. Learning what had just transpired, Moselekatsi attacked and routed the commando, and then fled. Thus commencing his career, by the superior discipline of his soldiery, he has succeeded in subduing or driving out the tribes before him, until he reached this place.—He probably put the Mantetees in motion, who, overrunning this region and that to the southwest, dispersing and weakening the tribes by which they were occupied, rendered his conquests easier as he gradually advanced.

Moselekatsi and Dingaan are deadly hostile to each other; and although the former has advanced to the westward as far as he can, he still dreads the power of the latter. Since Moselekatsi conquered this country, Dingaan sent a commando, who took some cattle, and defeated a commando of Moselekatsi. Another commando pursued, and a bloody battle was fought, both parties fighting hand to hand with assagais, and alike protected by ox-hide shields. Both parties left the battle ground, and after refreshing themselves, Moselekatsi's men returned to renew the conflict, but Dingaan's retired.

While these chiefs retain their hostility towards each other, which is not likely to be removed by any thing, unless it be by the grace of God, there can be no direct communication between their countries. It is also represented, that there is a range of mountains this side of Dingaan, over which there is but one pass, which can be traversed by men and cattle, and that too difficult for wagons. The intervening country has not, however, been sufficiently explored, to render it certain that a road, more or less direct, may not yet be found between the territories of these chiefs.

**EXTRACTS FROM MR. VENABLE'S JOURNAL OF A VISIT, EXTENDING FROM JANUARY 22 TO MAY 1836, TO MOSELEKATSİ'S COUNTRY.**

*The Zoolahs.*—They are a fine looking people. Some of them are very black; others lighter, and some approaching a mulatto colour. Kalipi, the King's chief man, is finely formed, of middling size, a dark brown colour; quite a gentleman. Their mode of building their towns is adapted to the pastoral life. They contain from 50 to 80 houses of the rudest construction. The people go almost naked.—They appear however entirely unconscious of their nakedness.

*Moselekatsi.*—We stated to him our object in coming to reside in his country. To every thing we said, he replied "good," "I love." He treated the missionaries with much hospitality, but is exceedingly vain; and perhaps for that reason chiefly, to add to his importance, has encouraged this settlement among his people.

*Honesty of the people.*—During the three months stay of the missionaries, they felt no uneasiness about losing any thing by theft. Nothing was stolen from them though many things were lying constantly exposed. The police of the country is exceedingly strict. No people were ever kept in more complete subordination.

*Disasters to Missionaries.*

In our last we copied from the Southern Religious Telegraph a paragraph announcing the death of Mrs. Wilson, wife of the Rev. ALEXANDER E. WILSON, at the mission station at Mosika. The same paper has since published a letter from Mr. Wilson, conveying more melancholy intelligence. We make the following extracts:

GRAHAMSTOWN, (South Africa) APRIL 17, 1837

Our mission among the people of Moselekatsi, is entirely destroyed; and we are now on our way to join our brethren at Dingaan. In order that you may under-

[August,

stand the reason of our leaving, I would premise that, about a year ago, a number of the Dutch Farmers becoming dissatisfied with the government, removed to the Northward, far beyond the limits of the Colony, and not very far distant from the country of Moselekatsi. These farmers had numerous flocks of sheep and cattle. Moselekatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the first of September, 1836, and the second attack about six weeks afterwards. In the first, he succeeded in killing about fifteen of the farmers, including women and children, and in carrying off a large number of sheep and cattle. In the second attack, Moselekatsi sent his whole force against the farmers, who, being apprised of his coming, fortified themselves as well as they could. After a most desperate battle, in which great bravery was displayed on both sides, the people of Moselekatsi again succeeded in carrying off nearly all the flocks of the farmers. In this last battle, there was great slaughter among the Zoolahs. The number of the farmers that were killed was only a few. This was owing to the Zoolahs not using fire-arms. When the army of the Zoolahs returned, there was nothing but lamentation heard in the land for weeks, on account of those slain in battle. A good many of those with whom we were acquainted, from the neighboring towns, were killed; numbers returned home wounded; some applied to me for surgical aid. I would state that these attacks of Moselekatsi were unprovoked on the part of the farmers. They had not done, nor do I believe they intended to do him any harm. After these attacks, every thing was still for a time. The farmers, in the mean time, had fallen back towards the Colony, where, being reinforced by new emigrants from the Colony, they organized an army to retaliate on Moselekatsi, and recover their lost property. Accordingly, on the first day of the present year, the army set off for the country of Moselekatsi. On the evening of the 16th of January, they arrived in the neighborhood of where he lived, and early next morning, they commenced the attack on the unsuspecting natives. Early in the morning, I was awaked by the firing of guns; I arose and looked and saw the farmers on horseback, pursuing and shooting the natives, who were flying in every direction.

As soon as they had finished the work of destruction at the village near us, the commander rode to the house, and assured us, that they intended no harm against us or our property, and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added, that they intended to come back after their return home and to renew the war against Moselekatsi, with a much stronger force. He then left us and pursued on to destroy other towns.—It now became a question with us, what was the path of duty. An army of white people had entered that part of the country, where we had settled, and destroyed the people upon whom we expected to operate. These white men had come to our house and had treated us kindly and had spared our property, while they had destroyed the lives of the natives and captured all their cattle. There was some reason to fear that Moselekatsi and his people, would no longer regard us as their friends. Even if there had been no reason to think thus, yet it was plain that our field of labor was destroyed; and besides, we had every reason to believe that the farmers would continue their hostilities until they had either destroyed the power of Moselekatsi, or else had driven him far out of his country; so that it was plain that we would have to leave, and we thought that if we did not leave then, but staid behind the Army of the farmers, that Moselekatsi would take offence at our wish to leave, and in that case we knew not how he would treat us. The farmers after destroying fourteen or fifteen villages and capturing about 9000 head of cattle, returned to our house about 12 o'clock. We decided to leave the country under their protection, and at one o'clock, P. M., of the same day, we were in our wagons leaving our station and all our plans for benefiting that people. I would remark, that Moselekatsi lost in that warfare more than a thousand of his best fighting men, and the warfare is not yet terminated. About this time, the farmers intend to return with a much larger force, and overrun his country. So that Moselekatsi and his people must either fly far away, or else they will be destroyed. In view of these things, I think we have done right in leaving his country.

This emigration of the farmers from the Colony is going to form a new era in the history of the native tribes beyond the Colony. As I said before, we are now on our way to join our brethren at Dingaan. We have our fears, that the farmers and Dingaan will come into conflict in a few years. I must now close my letter. Please to write soon. My love to all.

Yours, truly,

A. E. WILSON.

[*From the Foreign Missionary Chronicle, June 1837.*]

MISSION TO THE MANTATEES IN SOUTH AFRICA.

*Origin.*—The Mantatees are a tribe of the Bashuta nation, which formerly resided northeast of Port-Natal, but were driven down some years ago by Chaka, and reduced in their wanderings to half their original number before they reached the fortified mountains which they now occupy.

The Country of the Mantatees is mountainous—favored with plenty of rain, producing corn, beans, pumpkins, tobacco, &c. in abundance without irrigation. It is excellent for horses and cattle. The climate is cold and bracing. From November to February, which are the summer months, raspberries and blackberries of good flavor, are found in the mountains. Wood is very scarce. There is no building timber, except willow wood, which is soon destroyed by worms.

*Character.*—The Mantatees are an athletic and warlike people—more masculine than the Bechuanas, but not so finely formed as the Caffres. They are industrious. The men work equally with the women in cultivating their gardens, constructing their houses, &c. In general, they are kind and affectionate to their children, attentive to their sick, and bury their dead, placed in a sitting posture, with the face towards the north. But the men are cruel to their wives, whom they beat for every trivial offence. Recently, a petty chief cut off his wife's ears, and so ill-treated her as to occasion her death.

*Name.*—The word Mantatees is taken from the name of the old queen Ma-antatees, that is, mother of Antatees. This Antatees is a daughter of the old queen, and is her eldest child, who is still living. *Ma* signifies mother.

*Singular Custom.*

This practice, as to names, exists among all the Buchana tribes. Those who are less civilized, never think of going out of their formal ways. They do not call even the missionaries *Mr.* and *Mrs.* but according to the name of the eldest child. If his name is John, it is Ra-John and Ma-John, that is, father of John and Mother of John. If the child's name is Sarah, it is Ra-Sarah and Ma-Sarah, that is, the father of Sarah and mother of Sarah. By this custom, are the Mantatees called after their old queen, the Ma, or mother, of Antatees.

*Attention to the Gospel.*

The natives receive the message of divine truth with respect. Those who reside near the station, pay increased attention to the word preached; and of one young man and his wife there is great hope. The eldest son of the chief Sikongela is a lad of great promise. He has made progress in reading Dutch, and is inquiring into the religion of the Bible. His conversion would be deemed a great blessing; for, if spared, he will soon be the head chief of the tribe.

*Urgent need of the Gospel.*

The Mantatees have no distinct ideas of a Supreme Being; nor have they any word to convey an idea of what he is. They have a tradition that the shadow, or soul, of a good man, at death, ascends to a state of happiness, and that of a bad man descends into a large pit in the centre of the earth, to suffer misery. But this tradition has no practical effect upon their hearts or lives. Their destitute state is truly appalling. The accounts of their wars and bloodshed would affect the most hard-hearted. Here is wrath unmingled with mercy. One tribe seeks to annihilate another. Poor women and children are destroyed with savage cruelty. No cries, no tears, move the heart of a savage, hardened with reiterated crimes. This country may be termed the Golgotha of S. Africa. Thousands of human skulls strew the land. But alas! what do they teach? The remnants of tribes are as ready to shed innocent blood as their fathers. Friends of humanity and of the heathen! would you prevent these murders? Send them the messengers of truth. Nothing but missionaries, under God's blessing, can prevent these awful calamities.

*Openings in the Vicinity* for the spread of the gospel are daily presenting themselves to us among the tribes beyond us. Great numbers of natives visit this place for the purpose of trade. About thirty-five miles south from the Mantatees, toward

Port-Natal; are found large tribes of the Banino (or cannibals) consisting of twenty-five villages—some of them large, governed by a chief called Tselito. A day's ride further south are four towns of Zoolahs, named Bamakahana, who are said to be cannibals to this day. From this place the natives go to Dinghaan's in four days.

## AFRICA.

The following is the close of an article in the last number of the *LITERARY AND THEOLOGICAL REVIEW*, entitled, "Prospects of Western and Central Africa."

"In these views of the character and physical resources of the inhabitants of Central and Western Africa, we have the fullest assurance, that under favoring influences they will rise to great power and national distinction. It is true the slave trade has brought them, in some places, to the lowest degradation which humanity can reach—has forbidden commerce, discouraged industry, and cherished whatever is base and malignant in human passions. But away from its influence the Negroes possess a firmness of attachment to their country, a spirit of patriotism, and a strength of national peculiarities, which are rarely surpassed. It is the united testimony of Burckhardt\*—who saw the Negroes only in the hands of the Nubian slave-traders, and never in their native countries,—and of Park, of Denham and Clapperton, of Pinney, and of Wilson and Wyncoop—from personal acquaintance with the Negroes, on their native soil, that they have hardly seen any reason to suppose their intellectual attributes inferior to those of the white man: and they express a strong conviction that a pure religion, with the arts and sciences, may ultimately raise them to an equality with European nations.

But in addition to the resources of Africa, and the character of her inhabitants, there are some general aspects of great interest to those who look and labor for her redemption. It will be readily acknowledged that it is not in the power of foreign nations to stop the slave trade by military force. Should they maintain a navy upon the coast, guarding it from Cape Negro to the Senegal, that would not stop it. The interior trade, which is by far the worst, and is like a vulture, preying upon the very vitals of the race, would still be carried on to the Barbary States, to Egypt and Arabia, and perhaps with redoubled activity. The emancipation of Africa can be effected only from within herself. Her nations must be raised to that moral and political power which will combine them in firm resistance against oppression. To do this the chief points of commercial influence upon the coast, and of access to the interior, must be occupied by strong, well-regulated colonies, from which, civilization and religion may radiate to the surrounding regions; until the powerful tribes now engaged in the traffic of their brethren, shall abandon it and forbid it. It is vain to fancy, in defiance of demonstration, that any other mode of operations will succeed. The Moravians, who had never been baffled in their projects, who have braved alike the everlasting terrors of polar storms, and the burning heats of the equator, who have always been accustomed to meet, and overcome the wrath of man and the wrath of the elements, have been baffled upon the coast of Africa. Attempts at sixteen different points, made with the heroism of martyrs, to establish schools and missions, they have been forced to abandon, and to retire within the protection of the British colonies. And they now despair of every process but that of commencing at these radiant points, and proceeding gradually outwards, until the work is done.

Now it happens, by a wonderful arrangement of Divine Providence, that at the moment when the Christian philanthropists of Europe and America are waking up for the redemption of Africa; at the moment when science, the arts and commerce, and our holy religion stand ready to visit her; these grand central points and strong holds are thrown open to them. The British have possessions on the Senegal and

\* "I have already observed that different characters are assigned to different countries, and all that I observed of them has not diminished my belief that with proper education, the black nations might be taught to approach and perhaps to 'qual the white.'" *Travels in Nubia*. By J. L. Burckhardt, London; 1822, p. 303.

Gambia, and colonies at Sierra Leone and Cape Coast Castle; and the American Colonization Society possesses Liberia, and the mouth of the Niger is beginning to be occupied by British commerce. These must be the great depots of African commerce, and the sources of influence over the interior. And they are in part already occupied. The Wesleyans alone, in England, have in the Gambia settlements 535 communicants, and in their schools 220 scholars. In Sierra Leone they have 738 church members, and 877 scholars. Various Societies in this country have interesting missions in Liberia, and a desire for schools is becoming general among the neighboring tribes.

Among all the colonial stations the American Colonization Society have evidently obtained a most fortunate location. From the excellence of the harbor, in entering or clearing which, a disaster has hardly occurred, the coasting trade will concentrate there, from a great distance, for exchange with foreign commerce, and a vast interior will pour itself in at that point. It has for some time been contemplated to cut a great high way of nations, from Monrovia to Timbuctoo—a magnificent project, which the commercial interests of Africa stand ready to assist. Many of the native chiefs favor it—a triumphant proof of the good influence of the Colony; and should the enterprise be carried through, the caravans of the Foulahs, and all the resources of the upland districts, will then come to Liberia. Thus has every thing been conspiring to open the way for Christian philanthropy to achieve her divinest wonders amid the nations that sit in darkness, and to found Free States upon the coast of Africa, which, perchance, shall rival the enterprise of ancient Carthage and old Egypt's power, and Ethiopia's grandeur. Whoever shall assist in founding the contemplated College at Liberia, or even a common school, and above all, whoever shall give his own life to the cause, shall be instrumental in bearing heaven's grace, and earth's richest gift to a mighty nation. He may not penetrate the mines of her mountains, and bring up from their buried deeps the gold and gems of commerce; but he may penetrate the mines of her moral darkness, and bring up from thence "the gem of an immortal spirit, flashing with the light of intellect, and radiant with the hues of Christian graces," and may polish and present it—a glorious specimen—to the cabinet of heaven.

We regard these two co-existent movements—the movement of philanthropy and freedom in Christian lands, and the movement of preparation upon the western coast, by which, channels for benevolent influences are opened—as commissioned of heaven to call with united voice upon every friend of humanity for his noblest efforts to hasten the coming day of Africa's moral and political salvation.

But at the same time that these two movements are bearing upon the destinies of the Western coast, another movement, of an inverse direction, but of equal promise, is commencing in the Eastern. The Ottoman power has for a long time possessed the northern and eastern parts of Africa, upon the Mediterranean and the Red Seas, and has been almost the sole sustainer of the interior slave trade. By keeping open the slave markets of Egypt and Arabia, and the Mediterranean coast, and by his inhuman policy and intolerant religion, he has discouraged all honorable commerce, and patronized the caravan slave traders, who cross the deserts to the negro countries. But the great Ottoman empire is now crumbling to dust.—Egypt and the Barbary States no longer add to its strength. Arabia is divided into numerous tribes, which the Mohammedan religion can no longer bind together. Around the whole eastern, and north-eastern region, and up through Arabia into Asia Minor, society is like a huge mountain, in which the powers of cohesion have been gradually dissolved. Avalanche after avalanche comes tumbling down, and the whole will soon be levelled as the basis of a new and richer soil.

When, therefore, civilization and science, and political power, shall compell their march from Western Africa, into the central regions, they will no longer meet from the east and the north the Turkish power, or any other obstacle which can stay their progress. Besides, European commerce and influence are taking possession of the Mediterranean, and a milder policy is pervading the surrounding countries, and the principles of science and freedom are diffusing themselves; so that it is a humanizing agent which is disintegrating the social mass, in order that it may be recombined upon a more perfect model.

In this strange co-existence and combination of circumstances, so widely distant, and yet so closely united, so opposite in their character, and yet similar in their tendency, there is surely something prophetic—something worthy of profound regard. For as the distant island, unseen through the common medium of vision, sometimes paints itself in perfect outline upon the misty cloud; and in the distant

ship, ere she heaves in sight sometimes heralds her approach by hanging from the sky in magic form of hull and masts, and shrouds, above the coast she longs for; "so do the spirits of great events often stride on before the events," and herald their coming in the atmosphere of human observation.

It becomes the Christian philanthropist, therefore, as he contemplates these movements, fraught with so much hope to the future, and begins to comprehend the unfolding plans of God's mysterious Providence, by which he is giving truth and freedom to the world:—it becomes him to bear with patience present evils, and to labor patiently to remove them. Let him not think to urge the mechanism of Divine Providence with high pressure velocity, over rough and smooth; but rather let him follow its leadings, and walk in its path.

One topic more suggests itself, as worthy of some consideration. If Western and Central Africa fulfil the destiny which God and Nature seem to design for her, she must become almost exclusively the coloured man's home. Her climate, although in some places healthy to any constitution, is generally the white man's grave; and the riches of her soil can never be gathered by his hand. But it is the very climate which the constitution of the Negro loves. And it seems to have been so ordered that if the Europeans, after having trampled upon all human and divine rights, in order to feed his avarice upon the wrongs of Africa, shall be tempted still further by her gold and wealth to take possession of her soil, then the laws of nature shall be commissioned to execute upon him the penalty of a capital offence; and the air he breathes, and the beneficent heavens, shall arm themselves with death to sweep him away, and reserve the land which has been bereft of her sons for their return. The God of nature has established an instinctive repugnance to the social union between that race and nearly all others. And gravitation does not more surely call back to the earth the heavy bodies, which violence has for a moment exiled, than Africa will gather back her exiled bands from all places of their banishment.

It requires but little foresight to determine what the result will be in our own country.

The products of our Southern States can never compete with the productions of Africa, when her cotton and coffee, and rice, and sugar cane shall be cultivated by free, intelligent labor, and the timber of her forests shall be floated down her broad rivers and given to commerce. Slavery then, if not before, must go down; and southern enterprise will receive a better reward from free labor. Could the present plans of Colonization be carried into effect, it would be soon more difficult to prevent than it now is to promote the emigration of Africans.

It is perhaps a feature of these latter times, that a Divine agency is walking among the nations of the earth, battering down the strongholds of Satan, and guiding the "sacramental host" to the right points of attack upon the empire of darkness. In relation to no country is this more strikingly displayed than to Africa. And unless nature's resources must be squandered in vain, and Christian philanthropy be baffled, and the great movements of the moral and political world come to nought, the period must ere long arrive, when she shall be free, enlightened and powerful, and shall lavish her blessings among the kingdoms of the earth, as freely as they have lavished upon her, chains and ignominy.

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**CURIOUS CALCULATION.**—The Anti-Slavery Society's Annual Report speaks of its 70 agents, sixty-four of whom have performed labor during the last year, equal to thirty-two years. Query: If it requires the expenditure of thirty-six thousand dollars, and thirty-two years of labor, on the part of that Society, to emancipate nobody, how much money, and how long time will it require to emancipate the whole?

What a pity that so much labor has been spent in vain; that so much money has been lavished on sturdy beggars, who ought to be better employed; that so much printing has been executed in visionary projects; so much good white paper wasted! Now, if the people who have been humbugged out of these thirty-six thousand dollars, had given it to the Colonization Society, we could have emancipated twelve hundred slaves, and settled them in Africa, as freemen, on plantations of their own!—*Com. Ad.*

## THE SLAVE TRADE.

A West India paper gives the particulars of the capture of a Portuguese slaver from the Coast of Africa, by the British schooner Griffin, with 430 slaves on board. The editor says :

" The arrival of the slaver in this port, for the first time such an event occurred since the abolition of the slave trade, occasioned a general excitement; we ourselves were anxious to see the only vessel of that stamp we had ever visited, and accordingly went on board previous to the landing of the Africans; but it is almost impossible to describe in mere words, the scene that presented itself to our view on reaching the deck; above 400 human beings were sitting together, packed as closely as possible with their feet and legs folded up close under their thighs, totally destitute of covering, without distinction of age or sex. With much difficulty, we succeeded in moving along a narrow passage, without treading on the poor creatures, to the hold of the vessel, for the purpose of inspecting their dormitory. This consisted of smooth planks running all the length of the vessel, but only three feet below the deck; how so many persons could be stowed away in such a confined space it is almost impossible to conceive—standing was out of the question, there was certainly no room to lie down at full length, and their position below must have been the same cramped posture in which we saw them sitting on deck, and which long practice must have rendered habitual. We are bound in justice not to conceal that, notwithstanding what we have already stated, some of the horrors that we have read of in the slave ships were here found wanting—the dormitory, though so low, was perfectly clean—there appeared no iron shackles or handcuffs, although these might have been removed and thrown overboard during the chase. A better proof of superior treatment was afforded in the personal appearance of the negroes—they all looked healthy, well fed, and apparently perfectly cheerful and happy; chatting, laughing and playing with each other, and totally disregarding their condition. Three only died during the long passage from the Gold coast, and there was but one sick at the period of the capture. It would be doing injustice to the free inhabitants of this town to omit stating the eagerness with which they pressed forward to the relief of those unfortunate sufferers—immediately on landing, gowns, frocks, &c. were thrown to the females, and the males also received a sufficient supply of temporary covering—in a short half hour they underwent a complete metamorphosis and exhibited some approach to civilized beings who were not without feelings of gratitude toward their benefactors.

" We have held a communication with a passenger in the Portuguese slaver, Mr. Giraud, who took out the brig to Africa and afterwards, as he states, sold her. He is an intelligent Frenchman, and the following particulars, related by him, are highly interesting as to the actual state of the part of Africa to which they have reference.

" The Portuguese slave brig now called the Don Francisco, was built by Gabriel Giraud, at Bordeaux, and launched on the 1st of January, 1835—she was then named the Voltigeur—after a voyage on

two to the Brazils, he sailed for Whidah on the slave coast with a cargo of various articles, but principally of tobacco and gin, where he arrived on the 6th of April, 1835. Whidah is in latitude 6, 12, N. and is the principal commercial town in the kingdom of Dahomey, of which "Apogi" is the present king. In the month of August last he sold his brig to Don Francisco Felix De Souza, who is the Portuguese governor at Whidah—De Souza is a man of great wealth and influence, and is supposed to have 50 or 60 vessels employed in the slave trade—they sailed from Whidah bound for Havana on the 6th of March with 436 slaves, of which 3 died on the passage—and on the 25th instant they were captured to the windward of this island by H. M. brigantine Griffin, commanded by Lieut. John Cooch D'Urban—having at the time on board 433 slaves. Of these one half are from Nogos, a small state under another and independent king, against whom Apogi is constantly making war—these latter were made prisoners about a fortnight before the sailing of the brig and were sent down by Apogi and sold to Don Francisco de Souza. Souza supplies Apogi with every thing he requires—arms, ammunition, money and merchandize. Apogi is very powerful—but cruel and tyrannical in the extreme—Mr. Giraud says he was at the King's fete last year, when about 5 or 600 of his subjects were sacrificed for his recreation—some were decapitated and others precipitated from a lofty fortress and transfixed upon bayonets prepared to receive them. All this merely for amusement.

"The Don Francisco sails under Portuguese colors, all her papers are Portuguese—the crew consists of 32 men, mostly Portuguese—the captain's name is "Antonio Pereira Lisboa." There are five passengers—four Frenchmen and one Italian."

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#### CAPTURE OF SLAVERS.

Who that reads the following can hereafter refuse to lend his aid, however feeble, to the Colonization Society, which, if properly enlarged, will in a few years put an entire stop to this hellish slave trade, and spread the lights of civilization and religion over Africa, and thus do more towards meliorating the sufferings, and bettering the condition of the black man, than the emancipation of all the slaves on our continent.

"The British brig of war Dolphin, recently captured, on her passage to the Cape of Good Hope, two Brazilian slave-traders, one a schooner with 254 slaves on board, and the other a corvette of 560 tons, with a cargo of 700 slaves! The scene on board the latter is described to have been truly heartrending. There were about 100 slaves lying almost lifeless on deck, with the remaining six hundred in the most abject misery, being in a state of nudity, and so closely packed together that they lay as one lifeless mass, in consequence of the heat they experienced in rounding the Cape. It was with great exertion that they were properly brought round, and after having been ultimately attended to, were placed in a situation to exercise themselves."—[Key Stone.

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TRAFFIC IN SLAVES.—The Legislature of the State of Mississippi have passed a law prohibiting the introduction of slaves into that State, for sale or hire. The penalty is a fine of five hundred dollars, and imprisonment from one month to six months for each slave imported. All contracts for purchase or hire are declared void. The law passed on the 11th of May last, and took effect from its passage.

## EMANCIPATION—EMIGRATION.

In the month of July 1823, the Rev. JOHN STOCKDELL, of Madison county in Virginia, died, having emancipated his slaves, *thirty-one* in number, for colonization in Liberia, except as to such of them as were sixty years old. Only two of this age appear to be among them. To these the option of emigrating or not is given, and in the contingency of their preferring to remain in the United States, he makes provision for their maintenance. He directs that the expenses of transferring and locating the emigrants shall be defrayed out of his estate. All the slaves expressed a desire to remove to Liberia; but Mr. Stockdell's Executors were warned by some of his heirs of their determination to contest the will, and that the Executors would be held personally responsible should they send or permit the slaves to be sent to Liberia. The Executors, unwilling, of course, to incur this responsibility, advised that the slaves should bring suit for their freedom. This was accordingly done; and the suit has only recently been decided on appeal to the Court of Appeals of Virginia. The decision is against the slaves, but the grounds of it are understood to be merely technical, and a bill in chancery has, by the advice of their eminent counsel, been filed, accompanied by a paper whereby the American Colonization Society agrees to receive the slaves and transfer them to Liberia. Little doubt of a favorable result is entertained. Indeed the Judges who tried the former suit expressed the opinion that the slaves were entitled to their freedom, though there was an error in the judgment of the Court below, which obliged them to reverse it.

Mr. WILLIAM JOHNSON, of Tyler county, Virginia, has determined to emancipate his slaves, *twelve* in number, for emigration to Liberia. He considers them to be as good a family of coloured people as perhaps any in the State. They are all accustomed to farming operations; and among them are a shoemaker, a weaver, a basket and broom maker, a coarse blacksmith and a cook. Their benevolent owner is disposed to do what he can in aid of their transfer and settlement, and has already prepared clothing for them, in expectation of their being sent by the Parent Society to the Colony next fall. It is hoped that the friends of the cause will come forward to the assistance of the Society in this interesting case, as it can hardly be expected that Mr. Johnson will find it convenient to advance the necessary means in addition to what he has already done. In one of his letters concerning these slaves, this gentleman says: "I have ever believed that it was God, when he first enlightened my understanding, that did incline my heart to give them the opportunity to go to Liberia. Sir, I had been much discouraged until I received your letter. I feel truly thankful to you for the papers you sent me. I am much pleased with them, and do hope and pray that God will bless the American Colonization Society with every needful blessing."

A gentleman in Washington County, Tennessee, wishes to emancipate *four* slaves for the purpose of settling them in Liberia, and has \$250 ready to be applied in aid of that object. Their characters are represented to be uncommonly good; they can all, it is believed, read; and they are young and healthy.

A young gentleman living in Moorefield, Virginia, has determined to liberate his six slaves, and send them to Liberia. They are of good character, intelligent and young. Their owner does not expect to be able to defray the expenses of their transfer and settlement.

A very intelligent, active, and partially educated young coloured man in Augusta County, Virginia, has lately been liberated, and desires to settle in Liberia. He is now employed in soliciting donations to enable him to purchase his wife, who is a slave.

A coloured man and his wife in Rockingham County, Virginia, have been liberated for their good moral character and behaviour, and wish to go to Liberia.

A gentleman, under date of Danville, (Ky.) May 30, 1837, writes that a likely and intelligent coloured man, residing in a neighboring county, was desirous to obtain a passage to Liberia for himself and another. These individuals have been conditionally emancipated by the will of their deceased owner, Mr. Blair.

A free coloured man of excellent character, residing in North Carolina, is desirous of emigrating to Liberia. His wife and six children would accompany him; and he has two married daughters, who, with their husbands, wish to go with him. He has but little property, and none of it could be spared to aid in paying his expenses.

In some of the cases above mentioned, it is thought that money may be raised in the respective neighborhoods of the applicants in aid of their object. But in other cases, and in numerous instances of prior applications on the Society's list, the hope of such assistance is not encouraged, and the applicants must therefore rely entirely on the Society. Should the appeals of its friends already made or in progress to the liberality of the public, meet with favorable responses, the wishes of many of the proposed emigrants may be gratified. The Managers trust that they will be enabled to send out an expedition next November; and in this event, due notice of its departure will be transmitted to all interested.

#### AUXILIARY SOCIETIES.

##### ANOTHER NEW AUXILIARY SOCIETY IN OHIO.

In no part of the Union are the principles of the Colonization Society more cherished than in Ohio, as the readers of the Repository have occasion to infer from our frequent notices of new Societies, auxiliary to the Parent Institution, springing up in that great and flourishing State. The fact of the formation of one at Utica is communicated in the following letter from a gentleman of that town to the Secretary of the American Colonization Society:

UTICA, (OHIO) JULY 8, 1837.

DEAR SIR: Under a resolution of the Society, I herewith transmit to you a brief account of the circumstance and auspices of the formation of an "Auxiliary Colonization Society" in this place, auxiliary to the American Colonization Society.

On the 22d February last, a meeting of the citizens was invited, or rather agreed upon spontaneously, in this village for the above object. The meeting was very largely attended for a village, say 300 present; and being duly organized, was successively addressed by several gentlemen, (to wit) Hon. Wm. Mitchell, Dr. Thrall, and Messrs. Warner, Elder, and Arnold, by whom the principles and objects of the Institution were portrayed, and its claims and merits ably exhibited. A Constitution was then submitted and unanimously adopted and subscribed to. The officers elected for the present year, are JACOB SPERRY, Esq. *President*; Rev. Z. CURTIS, *Vice-President*; G. B. ARNOLD, *Secretary*; Wm. MOORE, *Treasurer*; C. ELDER, *Auditor*. The number of members at present is about 180, and the contributions by the members amount to about 140 dollars, of which there have been sixty dollars paid in and subject to the order of the Treasurer of the Parent Society.

On the 4th inst. the Society held an adjourned meeting in this place, at which a numerous and very respectable audience attended. On this occasion the Society was addressed by several gentlemen in a highly impressive and eloquent manner; and the whole affair passed off, by way of celebration of the 4th, in the most gratifying and instructive manner to the audience, who dispersed under the deepest convictions of the claims this cause has upon every feeling of philanthropy, benevolence, and patriotism. The truth is, the public mind and the public feeling, in this section, are waking up to a proper sense of this question. Inquiry is leading to the acquisition of facts and producing reflection on the subject, which is doing a great deal in our favour and enlisting many in the good cause; and I expect to be able to inform you ere long of the formation of a County Auxiliary Society, and one in every township of this county.

What gave rise to this state of things is the fact, that during the last winter we have had several journeymen lecturers on abolitionism holding forth in this village and neighbourhood. These young men, coming, as they avowed, in the capacity of *missionaries* amongst us, to teach and instruct our heathen minds and hoary heads in the doctrines and duties of benevolence, morality, &c. have overshot the mark, and have harped so much on "moral suasion, exclusive benevolence," &c. as applied to themselves, and "mobocrats, manstealers, tyrants," &c. as applied to all who did not think as they themselves do, that the public generally became disgusted and nauseated with their course. About this time, too, there was a challenged public debate got up by a few of the anti-slavery apostles here, at which they were met by some of our citizens, who took up the glove, and who carried the question, on final vote, by acclamation of the meeting. We have no doubt, sir, that henceforward the good cause will not only be *onward*, but with *rapid* and accelerating force in this section.

#### OFFICERS OF THE NEW HAMPSHIRE COLONIZATION SOCIETY.

Hon. Samuel Bell, *President*. Rev. J. H. Church, Hon. N. G. Upham, Rev. Prof. Haddock, Hon. Wm. A. Kent, Hon. Joshua Darling, John Rogers, Esq. *Vice Presidents*. Gen. Robert Davis, Hon. F. N. Fisk, Gen. Joseph Low, Rev. A. P. Tenney, Samuel Fletcher, Esq. Stephen Ambrose, Esq. Mr. George Hutchins, Rev. J. R. Adams, Rev. Jonathan Clement, Rev. Z. S. Barstow, Dr. E. K. Webster, *Managers*. Rev. M. Kimball, *Secretary*. Mr. Asaph Evans, *Treasurer*.

## CONNECTICUT COLONIZATION SOCIETY.

The annual meeting of this Society was held in Hartford, on Thursday the 25th ult.

The Annual Report was read by the Corresponding Secretary, Rev. Mr. Gallaudet. Several resolutions were offered and addresses made, by Rev. Charles Rockwell, of the United States Navy, who has recently visited the Colonies at Liberia, by Rev. Mr. Bacon, of New Haven, and by Mr. Gallaudet.

The Report stated that the past year had been without any adverse event to the Colony. The formation of the American Society for the Promotion of Education in Africa, was noticed among other facts, as having marked the progress of the cause at home the past year; and it was stated that the managers had resolved to apply the avails of all collections in Connecticut, during the year to come to that object, unless otherwise directed by the contributors. It appears from the Report, that about one thousand dollars was raised in Connecticut, during the past year, which is an increase of about two hundred dollars above the contributions of the year previous; and also that the sums given for this object, throughout the country, had been much increased.

Mr. Rockwell communicated a variety of interesting facts in relation to the condition and prospects of the Colony, which he had obtained as the result of observation and minute inquiry on the spot. The colonists are now turning their principal attention to the pursuit of agriculture, and the extravagant spirit of trade, which for some time existed among them, is in a great measure repressed.

The Colony is, in various ways, exterminating the slave trade for three or four hundred miles of the coast.

In regard to the health of the Colony, Mr. R. said, that for the period of sixteen years, only about 700 had died out of the 2300;—being, as would appear by this statement, a less ratio of mortality than among ourselves.

Between twenty and thirty missionaries are laboring for the salvation of the heathen in the vicinity of the Colony; and the natives around them are universally anxious to obtain the means of education.—*Hartford Watchman.*

## COLONIZATION.

From every quarter the intelligence in respect to the prospects and benefits of the Colonization Society is cheering. The efforts and misrepresentations of its enemies have drawn attention to the objects and operations of the Society, and the result has been highly beneficial. The Colonization enterprise is daily winning golden opinions among the excellent of the earth and the candid of all classes. It is, as was well said by Dr. Beecher, "God's cause, and God's Society," it richly enjoys his smiles, and must succeed.—*Keystone, Harrisburg, Penn.* June 27.

The "Christian Index," a well-conducted and interesting religious newspaper published at Washington, Wilkes county, Georgia, has in a recent number the following remarks on the Colony of Liberia:

"The subject of Colonizing the free people of colour on the continent of Africa, as far as we can learn, is receiving every year, more and more attention, throughout the country. Every man who looks at this subject rightly, knows and feels, that if the black man is free, he ought to be in his own country—in the land of his fathers!—Amalgamation and promiscuous intercourse, are out of the question.

"To the real friends of the coloured race, it must be matter of sincere pleasure to know, that there is such an establishment in exist-

ence, as the one of which we speak. There the free negro can go and act for himself, perfectly untrammelled by the superior advantages of his white neighbor; a blessing he never could enjoy, from the very nature of things, in this country. There too, through the instrumentality of this very Colony, the leaven of the Gospel may be introduced amongst the whole population of this dark "land of Ham." Surely, then, this Colony will receive the prayers and the good wishes of all that desire the good of their fellow men, and the spread of gospel light and gospel blessings."

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#### LATEST FROM LIBERIA.

The brig *Portia*, Capt. Keeler, arrived at New York on the 22d of July bringing despatches from the Colony up to the 1st of June. As they were received just as our present number was going to the press, we can make room for only a few extracts. It will be seen from Mr. Williams's letter that an extensive claim to land within the limits of the Liberian territory is made by Capt. Spence. Among the documents brought by the *Portia* is a letter from King William of Sesters to the Lieut. Governor, dated May 15, 1837, in which that King says, "the report that you have heard "in relation to Capt. Spence purchasing the country, is not a true report."

*Extracts of a letter from the Rev. Anthony D. Williams, Lieutenant Governor of Liberia, dated Monrovia, June 1, 1837.*

By Captain Keeler, schooner *Portia*, I send this communication. I am happy to say that the health of the Colony as a general thing, is as good as usual, and perhaps better than formerly at this season of the year. The public farm on Bushrod Island, of which I gave you an account in my former communication, sustains my highest expectations. Twenty acres are now under successful cultivation, of which six acres are in Sugar Cane. The poor, such of them at least as require charitable assistance from your store, are all on the farm, and with the exception of one or two who are incapacitated by age or infirmities, are made to earn their bread. The paupers on the Farm number fourteen, male and female together. The public farm at Junk also promises well, it contains about six acres planted peas, beans, and other culinary articles. An Agricultural Association is projected in the Colony, with a capital of five thousand dollars. The principal object of this association is the cultivation of the Sugar Cane and the manufacture of Sugar. It is indeed a laudable design, and to encourage it, I have taken on behalf of the Society an interest in it of \$500. The stock is to be paid in four instalments. It is truly gratifying to witness the zeal with which all classes of people are now turning their attention to the subject of farming. It is now with difficulty that a mechanic can be persuaded to work at his trade, even at an advanced price. With a view to encourage this spirit, and at the request of the applicants for farm lands, I have allotted to those who had not before drawn farms, twenty acres instead of five acres, as have been heretofore allotted; subject, however, to this condition; that they shall not be entitled to a deed for the same until

five acres shall be pronounced under good cultivation. I shall be happy of an expression of the Board's feelings on this by the earliest chance. There are at this time in the Colony, not including the settlements of Edina and Bassa Cove, 450 acres of land in an excellent state of cultivation. Old Mama's claim against the Society for Mr. Ashmun's purchase of Bushrod Island, has been extinguished. She was paid with goods sent out in the Rondout. Rice and all other provisions are at this time uncommonly scarce. The natives around us are nearly in a state of starvation. The Caldwell and New Georgia people have been for some months supplying them with Cassada, which at this time is almost the only article of provision that is to be obtained. This scarcity is owing to the wars which for the last two years have raged without intermission along the Coast. \* \* \*

I have just received intelligence from Edina. They are making the most laudable exertions in the cause of agriculture. We are much in want of books for the records of the Court as well as stationary. The books and stationary for the Court will be paid for by the Commonwealth. Our stock of goods is growing short. It will be necessary if the Society send out another expedition to send a supply of goods with them, and even should no more emigrants come, it will be almost impossible to conduct our operations without an additional supply. Of the emigrants by the Rondout, seven have died; the rest are reviving, and doing well. Some of them already have farms in a great state of forwardness. The settlement at Junk is much in want of a school for the children. I would be happy if the Board would signify whether a teacher would be granted for that place or not.

Pursuant to the Society's order, I attempted the purchase of the Land on the North side of the St. Paul's River. But I found it impossible to assemble the Chiefs. The reason they assign for refusing to assemble is the death of King Brister. He was slain in battle a few days before the order from the Board arrived; and until another King is elected no palaver of general importance can be held. When this will be, the distracted state of the country renders it impossible to tell. Captain Spence, an Englishman, who has an establishment at River Sesters, has laid claim to nearly the whole coast from Bassa Cove to Cape Palmas. This you will perceive includes purchases made by your Agent years ago, and for which we have the deeds in the Colony. He has repeatedly ordered our traders away from some of these points and threatened to use violence unless they obeyed. In one instance he attempted to destroy their property. How far his Government will suffer him to carry these outrages I cannot at present say. The settlement at Sinoe, is placed in rather an unpleasant and critical predicament. D. Johnston left here for the settlement, on the 1st December, with a number of men on wages. It was expected at that time that an expedition would be there in two months from the time they sailed from here. The latest intelligence from there states that the natives have evinced very hostile feelings, and a rupture was apprehended. Provisions were exceedingly scarce: Rice being about \$2 50 a bushel. Enclosed is a copy of Capt. Spence's claim.

*Extract of a letter from Dr. William H. Taylor, who went out in the Brig Rondout last winter.*

*Millsburg, February 21.*—We had not a single case of disease during the whole voyage requiring medical treatment, except one or two cases brought on by excessive vomiting from sea sickness; the alimentary canal being thereby deprived of its necessary stimulus.—They all yielded to mild aperients. I can say with truth that I have been more than agreeably disappointed, finding many things so much better than I expected. \* \* \* If there were only here a few mules or a few yoke of oxen, and half a dozen bar-share ploughs, this town in a short time would present to the world, the aspect of a flourishing, growing, and desirable Agricultural residence. I do not believe that there are more than three or four of our expedition who are dissatisfied. Some persons are to be found making themselves unhappy when every thing around them is calculated to make them comfortable. \* \* Our passage out was a most extraordinary one, of only 35 days from Wilmington, N. C. to Monrovia. We had religious worship when the state of the weather would permit it. \* \*

*April 27.* Millsburg at this time looks like living. You see corn, potatoes, cassada, growing beautifully. \* \* Since Dr. Skinner left, the long talked of Public Farm has been put in complete operation by Mr. Williams, the Lieutenant Governor. He has issued a special order for all who were not able to take care of themselves, and who drew from the public store, to go to this farm, where they should be taken care of, when not able to work. When able, they are of course expected to work. The consequence is, that many who formerly lived on the scanty supply they received from the public, and were contented therewith, can make potatoes to spare. Mr. Williams was up here the other day getting all the cane he could lay his hands upon for the public farm. Dr. Chase, who was here the other day, said the superintendant of that farm had told him that he had made so many potatoes as to be able to sell them at 25 cents per croo (half bushel;) which will be of vast importance to the poor.

*May 30th.* I rejoice to have it in my power to state that my health is much better than at the last date, as also that of my wife. For two or three days we have partaken of fine green corn with as much enjoyment as ever we did in the United States. In truth, the second day some was too old to eat, proving that corn will come to perfection here. I have no doubt that the Board will approbate the formation of an Agricultural Society embracing the whole Colony, or as many as will become members, denominated The Liberia Agricultural Society, the constitution of which I send you. Our calculation is, that in a few years we will be able to send sugar to the United States in place of its being sent from there here. The people, however, are so miserably poor, especially in this region, that they are not able to do much, except in the way of labour. We of course will be looking for assistance from far. \* \* \* The vessel is now about to leave; I am compelled to close for the present. I sincerely hope that at this time the prospects of the Board are brighter than when I left; for I assure you, gentlemen, that this Colony is greatly in want of assistance. I am aware that this is known to you; but to what extent you cannot know.

## CONTRIBUTIONS

To the American Col. Society, from June 20, to July 20, 1837.

### *Gerrit Smith's Plan of Subscription.*

Georgetown Female Auxiliary Society, 7th instalment,	\$100
Collections in Churches, &c.	
Ashville, N. Carolina, Methodist Church, Rev. T. R. Catlett,	10
Columbia, District of, on account of Subscriptions in the several Churches, after addresses from the Rev. C. W. Andrews,	144 85
Franklin County, Ohio, Presbyterian Church, Rev. J. M. Fulton,	10
Fredericksburg, Episcopal Church, Rev. E. C. M'Guire,	55
Hardwick Presbytery Sacred Fund Association, Dr. R. Byington, Tr'r.	15
Lisbon, Connecticut, 1st Church and Society, Rev. Levi Nelson,	3
Matchett, Rev. Wm. the following Collections:	
At Red Lion, Newcastle County, Delaware,	5
Greensborough, Caroline County, Maryland,	12 75
Denton, do	9
New Market, Dorchester County,	8 25
Cambridge,	38 50
Salem,	19 25
Vienna,	11 75
Buckstown,	5 50
Strait's Hundred,	20 28
Jappa,	14 62
M'Kandree,	9 25
Castle Haven Neck,	4
Town Point,	6
Taylor's Island,	6 50
Black Water,	4 25
Church Creek,	4 50
Warrenton, Va, Episcopal Church, and from a friend, Rev. Geo. Lemmon,	20
Wilmington, Delaware, Hanover Street Presbyterian Church, Rev. G. W.	
Gilbert,	27 15
	Donations.
Bradleyville, S. C. a Friend of the Colonization Cause (which he means to make \$1000,)	200
Coyer, Rev. David H. Agent in Virginia:	
From Wm. Cunningham,	10
John Clark, Wm. Lyman, Jacob Fisher, S. H. Alexander, J. H. M'Neill, Abram Inskeep, Isaac Inskeep, and Michael Hider, each \$5,	40
John Dailey,	3
	Auxiliary Society.
Virginia Colonization Society,	264
	\$1061 40
	African Repository.
Rev. John Goldsmith, Newtown, N. Y.	5
Thomas P. Devereux, Raleigh, N. C.	18
John Roberts, Alexandria, D. C.	6
Matthew M. Phillips, New Athens, Ohio,	2
Miss K. T. Minor, Louisa County, Va. per B. Brand,	6

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PROSPECTS OF WESTERN AND CENTRAL AFRICA.

THE Literary and Theological Review for last June contains a learned and able article under the above title, the concluding pages of which were republished in our last number. On recurring to the article, we find that the facts and statements which it exhibits are calculated to be so useful to all who take an interest in the destinies of Africa, that we cheerfully comply with a subscriber's request that the residue should appear in the African Repository.

1. *Travels in the Interior Districts of Africa: performed in the years 1795, 1796, 1797. With an account of a subsequent mission to that country in 1805. By Mungo Park, Surgeon. To which is added an account of the life of Mr. Park. With an Appendix containing Geographical Illustrations of Africa, by Maj. Rennell.* 2 vols. 4to, maps and plates, London, 1816.
2. *Narratives of Travels and Discoveries in Northern and Central Africa, in the years 1822, 1823, and 1824. By Major Denham, F. R. S., Captain Clapperton, and the late Doctor Oudney.* 2 vols. 8vo., 3d ed. London: John Murray, 1828.
3. *Travels through Central Africa to Timbuctoo and across the Great Desert to Morocco, in the years 1824—1828. By Rene Caillie.* 2 vols. 8vo., London: Colburn and Bentley, 1830.
4. *History of the British Colonies.* By R. Montgomery Martin, F. S. S., member of the "Asiatic," and of the "Medical and Physical" Societies of Bengal, &c. &c. 5 vols. 8vo. London: James Cochrane and Co., 1835. Volume 4th, *Possessions in Africa and Austral Asia.*

In examining the causes of national peculiarities and in predicting national destinies we must undoubtedly regard climate, location and physical resources as very efficient, ever-active agents; bearing indeed the same relation to semi-barbarous states which philosophical and religious systems and political doctrines do to the more advanced and perfected forms of social life. The inhabitants of a level, widely extended and fertile country, where the skies forever smile, and the earth, without the solicitations of industry, pours forth her richest products of fruit and flower, of utility and beauty; where there are few natural facilities of communication with other countries, or if possessed are closed up by oppressive power; where every thing lulls to repose and nothing incites to enterprise; the inhabitants of such

a country cannot be expected to exhibit the same developement as those of a different region, where the surface is uneven, where the soil demands labor and the climate demands foresight and prudence and skill in the mechanic arts, and the facilities of intercourse invite to an exchange of products with other nations. These physical differences will produce corresponding differences of intellectual and moral character. In the former case, as in Eastern nations, the mind, if educated, will be characterized by religious and poetic contemplation, by a glowing imagination, and an absence of enterprise, while in the latter it will be bold, enterprising, inquisitive and scientific.—In both cases, man will be like the produce of the soil on which he lives; in the one case like the flowers of beauty and fruits of luxury basking in a cloudless sun; in the other like the "unwedgeable and gnarled oak," conversing with storms, and battling with tempests above, and searching deep into nature's mysteries beneath. If uncivilized, the former will never emerge from barbarism without some foreign influence; while the inherent tendency of the latter will be to civilization.

These principles give us an explanation to some extent of the hitherto singular destiny of the African continent, which has played so strange and mysterious a part,—or rather which has so strangely and mysteriously played no part in the history of man. With unparalleled resources and with infinite varieties of physical and national character, she has still with the exception of two or three small territories, been a total blank upon the map of human development. Ethiopia, Egypt and Carthage alone have thrown themselves upon the theatre of humanity, while every other region has reposed in profound obscurity.

Thus Africa has hung like a dark cloud upon the horizon of history, of which the borders only have been illuminated and flung their splendors upon the world. And this is just what her physical peculiarities, in conjunction with some other influences rendered necessary. Her northern and eastern borders along the Mediterranean and Red Seas, and up the valley of the Nile, were possessed by climate, soil, and relation to other states, of every facility and incentive to the attainment of great power; so that without a knowledge of the fact, it might have been affirmed *a priori* that in these regions there would be seats of commerce, learning and civilization.

Where now shall we look for the cause of the degradation of Western and Central Africa? In the theory that the mind of the negro is incapable of advancement, or is it to be sought in the circumstances in which he has been placed?

Egypt and Ethiopia have sculptured the true explanation upon the enduring rocks of their monuments and tombs. They corroborate the testimony of ancient history, that from the remotest ages the central nations have been the objects of merciless aggression, at every point where they could hold intercourse with foreign states; that their sea-coast in ancient times was unknown to commerce—that civilizer of men; and that on every other side impassable deserts of sand and the interior slave trade united to lock up and carry off the key of every means of national advancement.

The Western coast of Africa was opened to the influence of modern commerce in the 16th century. But his holiness, the Pope, immediately ordered his Portuguese subjects to Christianise the natives by *enslaving* them, or otherwise. They preferred *enslaving* to *otherwise*, and all nations soon emulated their examples.

In reviewing this combination of circumstances we cease to wonder at the negro's history—at his condition in past or present times. And the fact that, amid such influences, he has maintained himself upon his native soil in any instance, above the lowest barbarism, is sufficient to vindicate his intellectual capabilities. And if it were not, he is triumphantly vindicated in the works placed at the head of this article. Of these works, that by Mungo Park, considering the time and circumstances under which it appeared, is undoubtedly deserving of the highest celebrity and of all the popularity it has enjoyed. Its author has probably contributed more than any other individual to the advancement of geographical knowledge in respect to Africa. He determined much that was before unknown or merely conjectural in relation to the course, magnitude and peculiarities of that great geographical mystery of mysteries—the Niger. And it is a singular proof of the almost infallible correctness of his judgment, that he maintained to the close of his life the theory that the Niger must take a wide sweep through Central Africa, find a passage through the Kong Mountains, and disembogue itself on the Western coast.—As the Congo was the largest river on the coast, and its periodic swells indicated a connexion with the rainy season north of the Kong Mountains, he fixed upon that as the source of the Niger. Among the conflicting theories of twenty-five centuries the essential features of this alone proved correct.\* The enterprising Landers first ascertained that the Niger empties itself on this coast, though at a great distance north of the Congo.

The *moral geography* of Africa is equally indebted to Park. He vindicates the negro character as found in the interior, his social qualities, capacities for moral and intellectual improvement, and his present claims to our friendly and benevolent regard, with an accuracy and justness of observation which command the assent of every mind. His descriptions are clear and lucid, and the whole narration has a natural, easy flow, which bears the reader along with it, and interests him deeply both in the facts presented and in the personal history of the author. His irrepressible ardour so finely tempered with prudence and judgment, his iron will, inflexible to its purpose, but yielding with facile submission to the most trying reverses, his fertility in resources when most would be stupefied by despair, and his trust in God, when every other trust had disappointed him, throw more than the charm of romance around his life and character. In the following scene he has just been stripped and abandoned by robbers.

“ After they were gone, I sat for some time looking around me with amazement and terror. I saw myself in the midst of a vast wilderness in the depth of the rainy sea-

\* Reichard, a German Geographer, ought perhaps to be excepted. He adopted a modification of Park's theory, making the Nun, Old Calabar, and Rio del Bey the mouths of the Niger. His theory was found to be correct in its details.

son, naked and alone, surrounded by savage animals and men still more savage. I was five hundred miles from the nearest European settlement. I considered my fate as certain, and that I had no alternative, but to lie down and perish. The influence of religion, however, aided and supported me. I was indeed a stranger in a strange land, yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as were my reflections, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsules without admiration. Can that being, thought I, who planted, watered and brought to perfection in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and suffering of creatures formed after his own image? surely not! Reflections like these would not allow me to despair."—*Park's Travels*, vol. 1, p. 237.

One is forcibly reminded by this little incident of those beautiful instructions of our Saviour in Matt. 6: 28—31. Whoever can follow Park through his life to its tragic close, and dwell upon its privations and thrilling incidents without catching something of his spirit, and without feeling an intense interest in Africa, must be singularly destitute of generous sympathies.

Mr. Park's route, in his first tour, was from the mouth of the Gambia eastward to the Niger, which he reached at 1 35 West long. 14 10 N. lat. He travelled about seventy miles down the Niger, and returned up the Niger, and through more southern regions to the Gambia. His second tour in 1805, retraced very nearly the tract of his homeward route in 1797, but proceeded much farther down the Niger to nearly 4 east long. where he was probably murdered by the natives.

Denham and Clapperton's route was from the Mediterranean southward to Bornou, along the meridian of 15 East longitude, around Lake Tchad to Tangalia in long. 17 East, and from thence Westward to Lackatoo in long. 5 30, being in all 11 30, or nearly seven hundred geographical miles of longitude. The Western boundary, therefore, of their discoveries is 400 miles farther into the central regions, and the eastern boundary 1100 miles farther than the termination of Park's first route. Their journals are full of the liveliest interest and of very valuable information upon the moral and intellectual as well as the physical condition of Central Africa. Their independent spirit in avowing themselves to be Englishmen and Christians wherever they went, so opposite to the evasive and deceptive course of many African travellers, is worthy of admiration: and it finally proved to be the best and safest policy.<sup>†</sup>

Monsieur Caillie, our next traveller, is an enterprising enthusiastic Frenchman, who in very early life formed a determination to visit the

\* See also Major Laing's Account of Soolimana, &c., and Denham and Clapperton's supplement to Bornou.

† Our determination to travel fearlessly and boldly in our own characters, as Christians and Englishmen, mistrusting no one, so far from proving an impediment to our progress, as we were assured from all quarters it would do, excited a degree of confidence to which we may in a great measure attribute the success which has attended our steps.—Denham, Clapperton and Oudney, vol. 2, p. 186.

city of Timbuctoo on the Niger. He accomplished his object and received the premium offered by the Geographical Society of Paris to the first traveller who should reach Timbuctoo, and furnish a description of that mysterious and far famed city. He was also rewarded with many distinguished marks of royal favor and patronage, and was created Knight of the Legion of Honor. His observations, however, are not so rich in valuable information as those of the travellers before mentioned. He seems to have sacrificed to the attainment of his favorite object every principle and feeling which he was bound sacredly to cherish. He adjured his religion and country, professed the Mahomedan faith, and paid homage to the Koran and the Prophet in order to facilitate his progress among the Mahomedans. It places him in no enviable contrast with the English travellers just referred to. The credibility of his whole narrative has been questioned, but successfully vindicated by M. Jomard, one of the Vice Presidents of the Paris Geographical Society.

That portion of Mr. Martin's History of the British colonies which is devoted to Western Africa, is chiefly valuable for its accurate and condensed statements relating to the history and resources of commerce on the coast.

Instead of examining here either of the above works, in detail, we shall present some general views upon the *prospects* of Western and Central Africa, derived from an examination and comparison of them all. These prospects rest mainly upon two basis—the physical resources of the country, and the character and number of its inhabitants.

Its physical resources have been gradually developing for the last twenty years, but with a rapidity entirely unanticipated. There is probably no other equal expanse of territory which has such a portion of its surface capable of easy cultivation. From the base of the Kong Mountains, in every direction, to the Atlantic on the one side and to the deserts on the other, the land slopes off in easy gradations or terraces, presenting luxuriant plains, immense forests, and mountains or undulating regions of great variety and beauty. It possesses almost universally a soil which knows no exhaustion. A perpetual bloom covers the surface, over which reigns the untroubled serenity of a cloudless sky. Aside from the splendors and luxuries of the vegetable world the great staples of commerce may be produced here in unlimited abundance. The cotton tree, which in our Southern States must be planted every spring, grows there for four successive years, yielding four crops of the finest quality. Coffee grows spontaneously in the interior, giving about nine pounds to the plant. Rice with a little cultivation in some places equals the fertility of the imperial fields of China; and the sugar cane grows with unrivalled magnificence. Those travellers who have most carefully examined the soil and products assure us, that there is nothing in the glowing climes of the Indies, Eastern or Western, which some parts of Central Africa will not produce with equal richness. "It cannot admit of a doubt," says Park, "that all the rich and valuable productions, both of the East and West Indies, might easily be naturalized and brought to the utmost perfection, in the tropical parts of this immense conti-

ment. Nothing is wanted to this end but example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects. It was not possible for me to behold the wonderful fertility of the soil, the vast herds of cattle, proper both for labor and food, and a variety of other circumstances favorable to colonization and agriculture, and reflect withal on the means which presented themselves, of a vast inland navigation, without lamenting that a country, so abundantly gifted and favored by nature should remain in its present savage and neglected state."—Park, vol. 1, p. 303.

The mineral riches of Africa will perhaps equal those of her soil. In the times of Herodotus gold dust was an article of commerce with the caravan merchants who visited the negro countries. He describes quite minutely the manner in which the natives obtained it; and the process is nearly the same as that practised by them at the present day. The source of most of this gold is in the Kong chain of mountains, from whence it is washed down from its native beds by the mountain streams, which for so many centuries have been levying tribute upon these exhaustless stores without sensible diminution. But their purest and richest metallic veins lie much deeper than those which are worn away by the attrition of mountain streams. When, therefore, these mountains shall be explored, and their mines worked by the aid of modern skill and science, another source of unlimited wealth will be opened in the heart of Africa. Rich and extensive beds of iron ore have also been discovered in the interior, and some of the natives have acquired the art of working it.

The present commerce of Western Africa, although in its incipient state and hardly known to the world, will sustain these views of her soil and productions. The following kinds of timber, which have been proved to be valuable for naval architecture and cabinet work, have already become regular articles of export to England. We can give only the native names to most of them.

"1. Co-Tartosa, or African oak; 2. Tolongah, or brimstone; 3. Bumia; 4. Cooper; 5. Con; 6. Conta; 7. Roth; 8. Wossomah; 9. Jumo; 10. Buckam; 11. Toper-canico; 12. Mool, (this tree produces vegetable butter;) 13. Sop; 14. Kelill; 15. Cong; 16. African almond; 17. Bombay; 18. Dye wood; 19. Pissaman, (no marine animal attacks it;) 20. Black oak; 21. Wismore; 22. African cedar; 23. White wismore; 24. Conko; 25. Shin-shinginara; 26. Blue wismore; 27. Arwoora; 28. African mamee apple; 29. Catepy; 30. Lowland box-wood; 31. Sing-singa; 32. African pine; 33. Highland box-wood; 34. Singuora; 35. Caboco; 36. Bessey; 37. African mulberry; 38. Mangrove. The grain of several of these woods is very rich, and the furniture made therefrom not only durable but extremely beautiful. In Mr. Foster's elegant mansion at Hempstead, there are several articles of furniture made of African mahogany, which would vie with the wood of any country in the world; and for ship building the African teak is now generally and deservedly esteemed."—Martin, vol. 4th, 523.

Many false and even absurd statements have been current in reference to the commerce of this part of the world. An authority no less respectable than M' Culloch's Commercial Dictionary, has given a random estimate of the Western African trade at from £40,000 to £60,000, or from \$200,000 to \$300,000 per annum. And by those unfriendly to Colonization the whole commercial intercourse has been ridiculed as worthless and contemptible. We shall present a few facts

on this point, collected by Mr. Martin from the Custom Houses of England and the Colonies, to which we would invite particular attention. The following is a summary of the imports from the Gambia, Sierra Leone, and Cape Coast, by one mercantile house for the years 1832-33-34.

"Gold, 27,364 oz. = £109,456. Gum Senegal, 679 tons = £57,715. Wax, 3,676 cwt = £27,670. Gambia wood, 892 loads = £8,920. Palm Oil, 876 tons = £26,280. Rice, 2,198 cwt. = £2,500. Elephant's teeth, 69,698 lbs. = £13,928. Dollars, 10,578 = £2,292. Doubloons, 998 = £3,742. Guinea grains, 1688 lbs. = £82. Camwood, 300 tons. = £6,000. Teak timber, 85 loads = £850. Total value of imports £276,773, or nearly \$1,400,000. Thus the trade of a *single house* would be £92,257, *per annum*, or nearly double the amount attributed by Mr. M'Culloch to all Western Africa. The total of English commerce with the West coast in 1829 was equal to £258,573 according to the Custom House returns. But in 1834, the importations of *palm oil*, alone, were 12,650 tons, valued at £28 per ton, which would be equal to £354,200, or more than \$1,700,000. The trade in a single article is therefore seven times greater than M'Culloch's whole estimate, and exhibits an astonishing and very encouraging increase during the last few years. Many other facts of a similar nature may be found in Martin, vol. 4. pp. 603-616."

But whether these *natural* will become *real* and *permanent* advantages must depend upon the facilities which nature has furnished for internal communication. The impression that these are limited is a very erroneous one. Western Africa has a coast lying open to commerce from the 18th degree of north latitude to the 16th of south latitude, giving by its winding course an outline distance of three or four thousand miles. Numerous large and navigable rivers flow from the Kong mountains down the Atlantic slope into the ocean. Of these the Senegal is about 1,000 miles in length, the Gambia 700, and the Rio Grande, Rio Nunez, Rokelle, Camaranca, Mesurado, Cavally, Rio Volta, &c., are generally from 300 to 400. Next on the north-eastern angle of the Gulph of Guinea are the mouths of the Niger, formerly considered as distinct rivers under the names of the Nun, Old Calabar, Rio del Bey and Rio del Rey. Eleven degrees further South is the Congo, on the 6th degree S. L., an immense river which was navigated 400 miles eastward, by Captain Tuckey. Besides the larger rivers, the whole coast is thickly indented with inlets, or arms of the sea, extending into the country and almost invariably receiving at their terminations small rivers, which may be navigated for some distance by flat bottomed steamboats, and which will float down the timber of the forests and afford sites for mills and manufactories.—The riches of the whole Atlantic slope can therefore be poured with perfect facility into the lap of commerce.

The interior slope is watered by the Niger and its tributary branches. This river, whose course and termination were the great objects of geographical speculation from the time of Herodotus to the expedition of the Landers, rises in the Kong mountains near the sources of the Senegal and Gambia, and flows down the interior slope towards the great Desert. After a general direction of five or six hundred miles N. E. it empties into Lake Dibbe, on the meridian of Greenwich in N. lat. about 16°. From thence it flows E. a few miles, then winds to the S. E., which direction it pursues to the 9th of N. lat. It then flows due E. 100 miles, turns S. E., next and finally S. W., and enters

the Gulf of Guinea in a course directly the reverse of its original one. Its whole length cannot be less than from 2,200 to 2,500 miles. It receives a great many large tributary streams, and on the  $8^{\circ}$  of N. lat. it receives the Shary,\* (or Tchadda according to some authorities) a noble river flowing from the eastward and dividing the powerful kingdoms of Borno and Begharmi, to which it opens a steamboat communication from the Gulf of Guinea through the Niger. The navigation of the Niger is clear from obstructions for the distance of four or five hundred miles, above which granitic ridges cross its bed at various points. These obstructions are removed in a great measure, during the rainy season, when the river is swollen. And if they cannot be removed entirely, the river will still afford means of communication between the points of interruption, and *rail roads*, the materials for constructing which are abundant, may ultimately unite them all.

One can hardly glance at this noble river and its tributary streams, without feeling that the hand of Omnipotence hollowed out its bed, and guided its course, and filled its channel from the clouds of heaven and the fountains of the earth, that it might gather for all lands the gems and gold and wealth of Africa, and give back in return the richer gifts of science, religion and freedom.

There is another problem to be solved in order to develop the prospects of Western and Central Africa. Are its present inhabitants capable of that moral and intellectual elevation and that enthusiasm of enterprise which will pour the gifts of nature into the commerce of the world? We can give, in this place, only a very imperfect idea of the inhabitants, but a brief sketch of some of the more powerful nations upon the banks of the Niger and Shary and along the western coast, will prove the existence of elements out of which religion and civilization may form great and flourishing kingdoms.

The Delta of the Niger is occupied by the kingdom of Benin. Its capital once stood near the bay, and was a mighty and populous city. The withering blasts of the slave trade passed over it, and it perished. Another capital, covering a large area, has been built in the interior, and the king who resides there is said to be a powerful and warlike despot, the ally of the slave traders, and rendered by them the bitter enemy of commerce. His people are brave and ferocious in war, and not destitute of enterprise. Some parts of the country bear marks of high cultivation. Could the slave trade be stopped, and a just commerce established, all the resources of the Niger would flow down to his kingdom, and form one of the greatest commercial emporiums of the world.

As we pass from the Niger up the Shary there are said to be many populous countries, and vast uninhabited forests. The kingdom of Bornou, which lies on the west side of the river and of Lake Tchad—the great interior sea of Africa—contains a population of about 5,000,000, and furnishes immense herds of cattle, and the finest horses of the central regions. The former capital, old Birnie, contained 200,000 inhabitants, and was surrounded by a massive brick wall,

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\* Conder's Geographical Dictionary, London 1834, Art. Niger.

about forty feet high. The bricks were red and well burned, and the whole structure exhibited a state of the arts not often accredited to Central Africa. It was however destroyed by the Foolahs.

"The towns generally are large and well built; they have walls thirty-five and forty feet in height, and nearly twenty feet in thickness. They have four entrances, with three large gates to each, made of solid planks eight or ten inches thick, and fastened together with heavy clamps of iron. The houses consist of several court yards, between four walls, with apartments leading out of them for slaves; then a passage, and an inner court leading to the habitations of the different wives, who have each a square space to themselves, enclosed by walls, and a handsome thatched hut. From thence also you ascend a wide staircase of five or six steps, leading to the apartments of the owner, which consist of two buildings like towers or turrets, with a terrace of communication between them, looking into the streets with a castellated window. The walls are made of reddish clay, as smooth as stucco, and the roofs most tastefully arched on the inside with branches, and thatched on the outside with grass. From the horns of the gazelle and the antelope, fixed in the wall, are suspended the quivers, bows, spears and shields of the chief." Denham and Clapperton, vol. 2. p. 172.

European travellers have always been received with marked kindness here, and a strong desire has been manifested for the introduction of European arts and learning, and even for the abolition of the interior slave trade.\* The Mohammedan religion has been adopted by the Arabs, and the Arabic language is spoken by the inhabitants. That they are by no means wanting in intelligence and poetic enthusiasm, the following song of their chief on his return from the Be-ghamri war, undertaken for the recovery of his favorite wife from captivity, is sufficient evidence. Parts only of the song are given, slightly transposed.

"I return to my people, the people of my heart, and the children of my solicitude, at break of day, coming fasting towards Kouka, with my morning prayer on my lips, in sight of the gate,—the gate that saw me depart! The morning winds blew fresh and cool, yet mild as the evening breeze. The battle of the spears had been long and doubtful, but had ended in glory! had covered my people with honor and victory! Our foes are fallen, and their towns are in ruins! In the open day, by the light of the sun, the children of the prophet trod them under foot! and now we approach our homes. Towards the rising sun we followed them; they fled! they were destroyed! and they were bound! On the fifth day of the week, blessed be the day! the standards of the prophet floated in the wind! The lightnings of my spears played around them! The neighings of my horses seemed like thunder to the unbelievers! They fell! the earth claimed them once more and drank their blood! From morning until black night we pursued them! Stronger than rocks are my followers—a destroying fire in the eye of their enemies. Spear them! spear them! till the sun seeth their bones; and let their bodies be food for birds and hyena, while they resist the sword of the prophet! But oh! my people, spare the fallen, and those who implore mercy in the name of the One and the omnipotent! As a thorn pierces through whatever disturbs its retirement, so do my spear-hurling hosts dash their pointed javelins into the flesh of those who break our peace and our repose! When I cheer them on, miserable, miserable are they that oppose them! \* \* \* \* Oh! glorious expedition! But the greatest joy must be told; the joy, oh, how exquisite! the recovery of my lost love! a part of myself. Her high and noble forehead like the new moon, and nose like the rainbow! Her arched eyebrows reaching to her temples, overhanging eyes than which the moon is less bright, as it shines through darkness! Large piercing eyes, whose looks never could be mistaken! A single glance at these her all conquering beauties instantly called her to my mind, with all the graces of her disposition, lips sweeter than

\* Denham and Clapperton, vol. 2, 187 and 193.

**honey and colder than the purest water!** Oh, dearest of my wives! Heaven's own gift! what were my sensations when I removed the veil from thy face! thou knewest me not in thy alarm, animation had left thee! Thou knewest not what was to follow, and thy large eyes had closed in despair. It seemed that lightning had struck me with its fires! As the light of the morning dispels the blackness of night, so did she, reviving, impart to me a gladness overpowering as the blood-red sun, when it breaks forth in its splendor, warming the sons of earth with its reanimating fires. I thought of the day when she was blooming in my presence, when the news of her loss came to me like a blast from the desert. My head was laid low with sorrow! The spring returned with its freshness; but its showers could not revive my drooping head! Who shall now tell of my joy? From her shoulders to her waist how fair is her proportion! When she moves she is like branches waved by a gentle breeze! Silks from India are less soft than her skin; and her form, though noble, is timid as the fawn!" Denham and Clapperton, vol. 2. p. 462.

**Begharmi** is another powerful kingdom, east of Bornou, more warlike, but less civilized. The characteristics of the nation are best exhibited in the anecdote of one of its chiefs given a few pages forward.

One of the most populous kingdoms upon the banks of the Niger above its junction with the Shary, is that of the Timbuctoos, who have so much commercial enterprise as to attract a large caravan trade to their capital. M. Caillie arrived at the city of Timbuctoo, April 20th, 1828. He did not find it so large or so full of business as he anticipated, but he was probably there at the dullest season of the year. He remarks:

"The people of Timbuctoo, who are in constant communication with the half-civilized inhabitants of the Mediterranean, have some idea of the dignity of human nature. I have constantly observed in my travels that in proportion as a people was uncivilized the women were always more enslaved. The female sex in Africa have reason to pray for the progress of civilization. The women of Timbuctoo are not veiled like those of Morocco; they are allowed to go out when they please, and are at liberty to see any one. The people are gentle and complaisant to strangers. *In trade they are industrious and intelligent*; and the traders are generally wealthy and have many slaves. The men are of the ordinary size, well made, upright, and walk with a firm step. Their color is a fine deep black. Their noses are a little more aquiline than those of the Mandingoes, and like them they have thin lips and large eyes. I saw some women who might be considered pretty. The inhabitants of Timbuctoo are exceedingly neat in their dress, and in the interior of their dwellings."—Caillie, vol. 2, p. 61.

They suffer from the hostile incursions of the Moors and Arabs, and the heir to the throne of Timbuctoo was kidnapped fifty or sixty years since, and after a variety of fortunes found himself a slave in one of our southern states. He was a great favorite with his master, and was always distinguished for noble form and princely bearing.—He was patient and obedient, yet dignified and retiring, and never betrayed a trust reposed in him. His favorite amusement was observed to be the tracing of strange figures, in the sand or upon paper, in which he would engage with untiring interest. These proved to be extracts from the Koran, written in Arabic, in a very graceful, beautiful hand; although he had been a slave for more than thirty years, during which he had not heard a word of Arabic from any voice, he could still speak and write that language with facility and correctness; and he retained even then a most enthusiastic attachment to his native land, his kingdom and his throne. His freedom was purchased, and he was sent back to Africa. The succession to the throne had passed from him and he died in his fallen greatness.

The countries of the Niger and Shary will undoubtedly be to Africa what the great western valley is to the United States. They are conjectured to contain at least twenty or twenty-five millions of inhabitants—about double the population of the United States in 1830.

The most numerous and interesting tribe on the Western coast is the Ashantees. The king is said to be able, from his own people and his tributaries, to bring 100,000 men into the field. When the English first established themselves at Cape Coast Castle, they were strongly impressed with the dignified and courteous bearing of the king and his court, and with the rude magnificence of his palace.—His throne was of massive gold, of native workmanship, and overhung with a golden tree. He was likewise on his part delighted with his English friends, and determined to introduce, as rapidly as possible, English habits and civilization. A war soon after broke out between him and the Fantees; and the English colony at Cape Coast after a crooked and double policy, sided with the latter, and sent to their aid one thousand soldiers. In the first battle the Fantees were repulsed and put to flight, and the whole English force, too brave to retreat, fell upon the field. There is hardly a more hopeful field for Christian missions in all Africa, and it is the design of the American Board of Missions to establish one at Cape Coast Castle as soon as suitable men can be found to conduct it.

We shall pass by the tribes in the neighborhood of the American and British Colonies, in Liberia and Sierra Leone, and on the Gambia and Senegal, as their character is more generally known. The influence of these Colonies has already demonstrated the capability of rapid advancement among the native tribes.

Near the sources of the Senegal, and Gambia, and Niger, and spread over large portions of the interior, are a numerous and enterprising people, called the Foulahs, or Fellatahs, of a copper or bright brown complexion, fine commanding countenances, and intellectual physiognomy. Their language is soft and musical, and has been called the *Italian* of Africa. They possess the art of working the ores, and of making steel from iron. From their friendly feeling towards foreigners, their excellent traits of moral character, and their ingenuity and industry, great hopes are placed in them for the regeneration of Central Africa.

Besides the nations I have referred to, which are considered as the aboriginal inhabitants, there are the Moors and Arabs, who possess great power in the interior countries. The Moors are located along the southern border of the great Desert, and form, of course, the northern limits of the negro countries. They are descended from the Ancient Numidians, Phœnicians, and Romans, of the Carthaginian empire. The Arabs are of two classes; some dwelling in fixed habitations, as the Shouas around Lake Tchad; others are Bedouins or wanderers, driving their flocks from place to place, or engaging in the caravan trade across the deserts. The Moors—and there is too much reason to connect with them the Arabs—are the direst curse of Africa, perpetuating the interior slave trade, almost invariably persecuting and robbing every European traveller who falls in their way, and throwing innumerable obstacles in the path of discovery.

As neither the Moors nor the Arabs, have ever been accused or suspected of any native inferiority, they furnish an excellent standard with which to compare the Negro. There are some points of striking contrast.

The Moor, with every traveller, has the reputation of being cruel and vindictive, and thoroughly possessed of the most genuine selfishness of which human nature is capable. The negro is friendly, hospitable, and generous. Mungo Park furnishes us with a perfect illustration of this opposition of moral traits. He fell into the hands of the Moors, was robbed, abused, and barely escaped with his life. He fled until exhausted, and sheltered himself from a storm beneath a tree. A negro woman found him just at night and invited him to her hut, where her maidens were spinning cotton. They ceased until a supper was prepared for him; then spread him a clean mat to sleep on; and when he had *apparently fallen asleep*, they pursued their labours, which they lightened by an extempore song, of which he gives the following as an exact translation.

"The winds roared and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn. Chorus. Let us pity the white man; no mother has he to bring him milk, no wife to grind his corn."—Park, vol. 1, p. 193.

An English lady,—the Dutchess of Devonshire—has very well preserved the plaintive simplicity, and almost the very words, of the song in the following version.

"The loud wind roar'd, the rain fell fast,  
The white man yielded to the blast;  
He set him down beneath our tree,  
For weary sad and faint was he.  
And ah! no wife or mother's care,  
For him the milk or corn prepare.  
Chorus.—The white man shall our pity share;  
Alas! no wife or mother's care  
The milk or corn for him prepare."

"I was oppressed," says the noble traveller, "with such unexpected kindness, that sleep fled from my eyes."

In all the social and domestic relations, the Moor and the negro are strongly contrasted. The former is despotic, unfeeling, and destitute of moral principle;—the latter is susceptible of strong attachments and the claims of truth. "Strike me," said a young negro to Park, "but do not curse my mother." He gave expression to a sentiment, which, wherever the slave trade has not destroyed the native character, is a national one. The same traveller was present at a funeral lament over a young man, slain by the Moors. The chorus of his mother's song was, "*He never told a lie.*" Had it been the case of a Moor, she might have said with equal justness, "*He never told the truth.*"

The grossness of the Moorish character is illustrated by his idea of female beauty. In his view but two things are necessary for the education of a perfect belle,—rich camel's milk and a good whip. When his youthful daughter has satisfied the simple appetite of health, the

lash is applied, and another bowl of milk must be swallowed.\* The more nature revolts, the more efficiently is this *tight lacing* applied, until the object is accomplished. From three years discipline of this kind, his hopeful daughter acquires a protuberancy of cheeks and lips absolutely incredible. Her general form becomes that of a horizontally elongated sphere. When she takes a promenade a strong slave at each arm must support her, and when she mounts her camel, travellers have witnessed the services of six put in requisition. The Moorish matron then looks exultingly upon her daughter, as undoubtedly destined to grace the seraglio of some high-born prince.

The Arab of Central Africa is different both from the Moor and negro. He is arrogant, proud and deceitful, of a fiery, poetic temperament. The negro manifests his feelings by action: the Arab by passionate, extravagant expression. He has three objects of most devout adoration,—his faith, his horse, and his mistress. The neighings of his steed, he likens to the thunders of heaven; the flashing of his eye, to the lightning's glance; the graceful arch of his neck, to the bow of heaven; his tail, to the foaming mountain torrent; and his shock in battle, to the whirlwind's might. His Arab bride is "beauty's self, shining in matchless symmetry." She is the brightest star in the polished arch of heaven, whose light the dark night cannot quench; or is like the gushing spring in the burning desert, or like the polar star to the wildered caravan.

The negro, as the observations of Denham prove to us, is not always destitute of the high poetic temperament of the Arab. Where he has learned the Arabic language, and is placed on an equal footing, he hardly discloses any inferiority in this respect, and in others, he exhibits nobler traits.

A Musselman prince, Abdulkader, sent two knives to Domel, a negro chieftain, by his ambassador, who delivered them to Domel with this message: "With this knife Abdulkader will condescend to shave the head of Domel, if Domel will embrace the Mohammedan faith, and with this other knife Abdulkader will cut Domel's throat, if Domel refuses to embrace it:—take your choice." Domel coolly replied that he chose *neither*, civilly dismissed the ambassador, and prepared for war. In the result the Musselman was brought before the negro, a prisoner, in irons. "Abdulkader, answer me this question," said Domel; "if the chance of war had placed me in your situation, and you in mine, how would you have treated me?" "I would have thrust my spear into your heart," replied Abdulkader, "and I know that a similar fate awaits me." "Not so," said the highminded and generous negro, "my spear is indeed red with the blood of your subjects killed in battle, and I could now give it a deeper stain by dipping it in your own; but this would not build up my towns, nor restore to life the thousands who fell in the woods. I will not therefore kill you in cold blood, but I will retain you as my slave until I perceive that your presence in your own kingdom will be no longer dangerous to your neighbors; and then I will consider of the

\* Park, vol. 1, p. 149. Caillie, 2, 66.

proper way of disposing of you." Park, vol. 1, p. 234. After three months, *he restored him to his throne*. Did our limits allow, many similar illustrations might be presented.

The African Arab is superior to the Moor, but inferior to the Negro in the susceptibility of generous and friendly feelings towards those who are foreign to his faith and country. The traveller may possibly conciliate the Arab chief by rich presents and extravagant admiration of the beauty and fleetness of his steed, so as to receive respectful treatment, and when he departs the chief may give him a dignified farewell at the door of his tent, with "Allah il Allah; (God is God) may you live to see your wives and children."

When Major Laing was about to take leave of the negro chieftain Falaba, with whom he had found, for some days, a friendly home, he accompanied me, says the traveller, some distance from his tent.— "At length he stopped and said, he was now to see me for the last time. The tears were in his eyes, and the power of utterance seemed for a while to have forsaken him; then holding my hand still fast, he said, White man, think of Falaba, for Falaba will always think of you." While the Arab, with all his high-born enthusiasm, is fickle, arrogant and deceitful, there is in the nature of the negro a foundation for all the nobler sentiments and exalted patriotism of the Greek or Roman.

N. B. The residue of this article will be found in the *African Repository*, vol. 13, p. 252—254.

#### THE COLONY.

[From the *Liberia Herald* for March, 1837.]

On our second page our readers will find a letter from "A Friend to the Colony." This letter we consider well-timed, and it expresses our sentiments on every subject which the writer has noticed. To agriculture Liberians must look as the main source whence *substantial* prosperity is to be derived. Other shifts and resources may serve for a time to keep us alive, but it will at best be a morbid existence, and finally become extinct for want of aliment. The remarks on the College are extremely apropos. We have sometimes been anxious to express our opinion on the subject, but as we differed from the projectors, we have been deterred by a fear of incurring the charge of not appreciating education. But coming as these remarks do from one not a colonist, and who by our laws never can be, and from one whose talents and standing in America, entitle his opinion to respect; we venture to fall in his trail, and say that any amount of money raised for the Colony, after a sufficient number of good elementary schools are established, cannot be better applied than in the way he has mentioned.

The communication is as follows:

Mr. EDITOR:—I have now spent about four months in this Colony, during which time I have visited several of the settlements, taking such notice of their condition and prospects as it might naturally be expected that a stranger from the U. States would do for his own satisfaction, after hearing so many and contradictory reports as are there in circulation.

And do any ask what are my views of the colonization enterprise, with my pre-

sent degree of acquaintance with its actual results in Africa? I could in reply say, I thought well of it before I left the U. States, relying on the testimony of many credible eyewitnesses; but I think still better of it now, that I have seen for myself. Indeed such is the satisfaction afforded me by my visit, that apart from all other considerations inducing me to come, the satisfaction of knowing for myself the state of the Colony, at least so far as to know that many things said about it by its enemies are not true, is of itself sufficient to make me glad that I undertook the tedious journey over the waters of the Atlantic.

From all that I have been able to learn, (and I think I have not been wholly inattentive to making observations and inquiries,) it seems to me that the Colony is working and is destined to work incalculable good in various ways; both to the colonists themselves and the natives of the country. But when I thus speak, no candid or rational individual will understand me to mean that there are no evils to be lamented and overcome; or that in every respect improvements have been made commensurate with the time elapsed, and the advantages possessed for that purpose. The reverse of this, I believe, is admitted on all hands. But what does this arguing prove? Certainly no more than what is true of every community on earth, where christianity and civilization are known and appreciated. But so far as my observation has extended, I believe the morals of the people are as good as in any American settlement of similar size and advantages. Common school education, through the aid of missionary and other benevolent associations, is likely to be much more equal to the wants of the Colony than hitherto, and I trust will be duly improved by parents and guardians in behalf of children and youth committed to their care. This is vitally important to the permanent prosperity of the Colony, as a free people, and requires increasing attention, patronage, and strictness of supervision, in reference to the appropriation of funds, selection of faithful and god-fearing teachers, and frequent inquiry into the state of the schools established by any given society. But it is quite too early in the day of Colonial improvement, to think of expending thousands to erect and endow professorships in a college. It will be quite in time for this, when the common branches of a good English education, have been attained by the rising generation, for it would seem indeed a needless waste of means to establish a college to teach the alphabet, or simple rules of arithmetic and English grammar, &c. But it would appear from some things proposed on this subject by persons who ought to know better, that the more wild and irrational a scheme or project may be, the more readily do they give it patronage. If such visionary characters would take our humble advice, it would be this, bestow what you have to spare for the benefit of the Colony, in helping poor mechanics and farmers on to set up their business so far as to meet the wants of the community at large, and especially help them to the means of clearing, cultivating, and improving their new farms, in order that they may not depend on a miserable uncertain traffic with natives, who are themselves naked and half starved.

And permit me, Mr. Editor, before I close this very imperfect communication, to most earnestly and affectionately entreat every colonist to do all in his or her power to improve the agricultural and manufacturing character of the community. Let each begin with the means in possession, on a larger or smaller scale, as the measure of these may require. Let it be seen, "known and read of all men," that a determined spirit of enterprise is in you, and that you scorn to live, or rather —trying to live by petty trade. Then, if not before, the friends of colonization will come forward to your help, until you shall be fully competent to carry forward by your own resources, those various improvements tending to make you a wealthy, wise, and virtuous people; yea, until you become a glorious republic, shedding the blessings of religion and civilization all over this vast and benighted peninsula.— Then you will indeed "be that happy people, whose God is the Lord." And that you may now and ever be such, is the sincere desire of one who is,

A FRIEND TO THE COLONY.

#### SLAVE TRADE.

[From the *Liberia Herald* for March, 1837.]

We have been informed that Pedro Blancho alone has exported from the Gallinas 1800 slaves during the last six months! and that he has recently received advices from the Havana of the safe arrival of one of his brigs, the cargo of which

sold for \$250,000!! There are two factories in the Gallinas, which are supposed to be about equal in exports. This gives then an export of 3600 slaves in six months, or 7200 in twelve, and that from a point at which it has generally been supposed the trade was nearly extinct!! Enormous number!! Equal, if not exceeding the whole number of emigrants sent out by the American Colonization Society, since the commencement of their operations. Where are the friends of humanity? Can they continue to slumber over such accumulated human suffering! or at most only hold out the nerveless, trembling hand of irresolution and indifference? Is it to be recorded for the contempt of future ages, that amid all the boasted liberality, philanthropy, and religion of the nineteenth century, that *One Man* manacled more victims than a *Whole Nation* liberated; tell it not in Gath: let it forever remain an unrevealed secret, that while the press groans and the world teems with tomes on philanthropy and love; while millions are kneeling at the shrine of Liberty and vowing eternal fidelity to the goddess, one-fourth of the earth is smoking with the blood of the oppressed, and groaning under the scourge of oppression, cruelty and outrage.

We have heard from a source entitled to authority that a few days ago a large town, belonging to Fartorah, was in the midst of fancied security, surprised by a party of Big Town people. From sixty to eighty victims were seized and marched down to Little Cape Mount, where a Spanish schooner from the Leeward coast was lying at the time. They were immediately bartered for goods and shipped on board. This vessel had been laying off the mouth of the River some days. What influence her presence had in prompting the diabolical act we cannot say.

[*From the Colonization Herald, July 29, 1837.*]

The recent despatches from our acting Governor at Bassa Cove give us an interesting fact relative to the influence of the Colony upon slavery in Africa. Just before these communications were penned, four men from different places, who had been dragged away to be shipped on board the slave vessels, escaped from the cruel slavers, and fled to the Colony for protection. There they found an asylum and were safe and free. Immediately they began to labor upon the farms, contented and happy. Great was their gratitude that the Colony had saved them from all the horrors of a middle passage and interminable bondage. So soon as the fact that the Colony will afford protection is known, and fully believed by the natives, hundreds will seek an asylum there who otherwise would be borne away to the land of strangers and servitude.

**THE AFRICAN SLAVE TRADE AND TEXAS.**—By a treaty between Great Britain and Spain, for the suppression of the slave trade, concluded in 1817, the British Government was authorized to appoint commissioners to reside in Cuba, who, with Spanish Commissioners, were to form a court for the adjudication of such ships as might be seized with slaves actually on board.

The British Commissioners from time to time make reports to their government, which are laid before Parliament, and published by their direction.

The following are extracts from a report, dated 1st January, 1836.

“Never since the establishment of this mixed commission, has the slave trade of the Havana reached such a disgraceful pitch as during the year 1835. By the list we have the honor to enclose, it will be seen that fifty slave vessels have safely arrived in this port during the year just expired. In 1823 there were 27 arrivals, and in 1834, 33; but 1835 presents a number by means of which there must have been landed upward of 15,000 negroes.

“In the spring of last year an American agent from Texas purchased in the Havana 250 newly imported Africans, at 270 dollars a head, and carried them away with him to that district of Mexico—having first procured from the American Consul here, certificates of their freedom. This, perhaps, would have been scarcely worth mentioning to your lordship, had we not learned, that within the last six weeks, considerable sums of money have been deposited by the American citizens

in certain mercantile houses here, for the purpose of making additional purchases of bozal negroes for Texas. According to the laws of Mexico, we believe such Africans are free, whether they have certificates of freedom or not; but we doubt much whether this freedom will be more than nominal under their American masters, or whether the whole system may not be founded on some plan of snuggling them across the frontier of the slave States of the Union. However this may be, a great impulse is thus given to the illicit traffic of the Havana; and it is not easy for us to point out to government what remonstrances ought to be made on the subject, since the American settlers in Texas are almost as independent of American authority as they are of Mexico. These lawless people will doubtless, moreover, assert, that they buy negroes in the Havana with a view to their ultimate emancipation. We thought the first experiment to be of little consequence—but now that we perceive fresh commissions arriving in the Havana for the purchase of Africans, we cannot refrain from calling your lordship's attention to the fact, as being another cause of the increase of the slave trade in the Havana."

The foregoing throws light on the following recent article in the Albany Argus: "The fate of Henry Barlow, late of the Commercial Bank of this city, has been at length definitely ascertained. The agent sent out by the Bank has returned, and states that Barlow died at Marienna, near Columbia, in Texas, on the 30th of June last, of the fever of the country, after an illness of about four weeks. He had purchased a farm on the Brasses, and in company with a native of the country, had commenced an extensive plantation, and sent \$10,000 to Cuba for the purchase of slaves."

**ANOTHER SLAVER SEIZED.**—The Portuguese schooner Escuna Esperana, from the coast of Africa, with a cargo of 203 slaves, was wrecked among the Bahamas recently, and hull, materials, and freight taken possession of by the authorities of Turks Island.

#### FURTHER EXTRACTS FROM THE LIBERIA HERALD, MARCH, 1837.

**DEDICATION.**—On the 19th inst., being the Sabbath, the house erected for the use of the Methodist Episcopal Church in this place, was opened for worship and solemnly dedicated to the service of Almighty God, who, though he filleth the heavens, yet condescendeth to inhabit temples built by the hands of men. This is a durable and spacious structure, being built of stone, 66 by 46 feet; and capable of containing nearly all the inhabitants of Monrovia. The exercises on the occasion were solemn and impressive, and conducted in the forenoon by Rev. John Seys, from 1 Kings, 8 chap. 30 verse; in the afternoon by Rev. S. Chase, from Haggai, 2d chap. 9 verse; and in the evening, by Rev. A. Herring, from 145 Ps., 18. On the 26th also a house just completed by the same Church, was solemnly consecrated to the worship of God, at New Georgia. Sermons on the occasion by the Rev. John Seys in the forenoon, 2 Chronicles, 7 chap. 14, 15, 16 verses; in the afternoon, from Ephesians, 2 chap. 19, 20, 21 verses.

**HARBOR OF MONROVIA.**—Our harbor has lately exhibited a very respectable appearance. We to-day counted five British and one Danish vessel lying at anchor.

**MARRIAGES AT MONROVIA.**—Married in this town, on the 22d inst. by the Rev. E. Johnson, Mr. Wm. Thomas to Miss HENRIETTA WARNER.

On the 15th inst. by Mr. H. Teage, Mr. MITCHELL EARLY, to Miss MARGARET WATTS, both of this place.

On the 29th inst., by Rev. John Seys, Mr. ARCHY MOORE, to Miss EUNICE SHARPE, both of this town.

**MELANCHOLY ACCIDENT.**—On the 19th inst. the schooner Caroline, owned by Messrs. Roberts & Co. of this place, went ashore just above the mouth of the River. The owners made every exertion to get her off; and put in requisition all the means, for the purpose, which the place affords, but all their efforts were fruitless. She was knocked to pieces by the violence of the surf. To the credit of the inhabitants of this place, it ought to be mentioned, that they gave every assistance in their power, working night and day in the water, until it was obvious their assistance was of no avail.

## MANUAL LABOR SCHOOL.

[From the Liberia Herald, for April, 1837.]

**Mr. Editor.**—Having been politely offered the use of your columns, with a view to assist in furnishing matter of an interesting kind for your readers, I hesitated for a moment in my selection of a subject, wishing to embrace in it that which might gratify your colonial subscribers, as well as convey to our friends in America information respecting our progress in this far off land, in the promotion of the arts and sciences. I have finally concluded that some account of the location, plan and object of the *Manual Labor School*, now going into operation in this colony, under the patronage and support of the Missionary Society of the Methodist Episcopal Church, would be deemed of this character, inasmuch as the interests of the rising generation around us, and consequently those of their parents and guardians, are deeply concerned, as well as the hopes and wishes of the friends and patrons of Liberia, in the United States.

It is said, Mr. Editor, in the language of the commercial world, that “opposition is the life of business.” Without a degree of rivalry, energy would flag—monopoly would take place. In the Christian world, and among benevolent institutions, there is and there ought to be, for it is an apostolic injunction,—a godly “provoking of one another to good works,”—a desire not to be a whit behind any others in doing “good to all men.” Not that such a spirit should be carried out into a feeling of pleasure at the failure of any good project because it is undertaken by such as are “not of us,” nor of regret at the prosperity of others; but simply that the successful improvement of the fellow servant with his “five talents,” should serve as an impetus to the other with “one” to “go and do likewise.”

Now while benevolent institutions in America are establishing monuments of their philanthropy in this colony, and we see schools in successful operation here and there and every where; new school houses rising up in one place and in another; nay, even a college talked of: the Missionary Society of the M. E. Church, would also lend a hand, not to oppose but to co-operate, not to supplant, but as there is so much room and so much to be done, to become a co-worker with others in spreading civilization and scriptural holiness throughout the land. In addition to the seven regular day schools and others now in Liberia, under the support of the above named Society, the establishment of a Manual Labor School has been contemplated and is now going into operation with most encouraging prospects. The district of Millsburg has been chosen for its location, as possessing many advantages over other parts of the colony. Independently of those advantages, however, it is within the bounds of what is called the old colony, and while we would not say a word to disparage other settlements, yet if any institution is about to be attempted for the benefit of the citizens of Liberia or their posterity, why not plant it where so much has been suffered, so much of human life sacrificed, such afflictions endured to bring things to their present prosperous condition, and where too, if the abundant labors of an ASHMUN, and his long list of faithful successors had not succeeded, perhaps other settlements had never had their existence.

Within the region called Millsburg then, on the eastern bank of the romantic St. Paul’s, and on a beautiful spot obtained and secured by deed, from John B. Gripon, Esq. may be seen the buildings and cultivations of the “White Plains Manual Labor School.” It has been so called at the request of benevolent friends residing in a similarly named part of the county of West Chester, in the state of New York. These having contributed liberally to the institution, (souls possessing true missionary spirit, and who we trust will not grow weary in well doing;) will doubtless be gratified to know that their labor is not in vain in the Lord. On the night of the 11th of February, I had the indescribable pleasure of lodging, for the first time, under the roof of the mission house on this spot. But one small room was then completed, in which we erected a faintly altar on that evening, and poured out our souls to the God of Missions, that he would bless our humble efforts to glorify him in the cultivation of the minds, and the salvation of the souls of our benighted fellow men. Since that period, through the persevering activity of my fellow laborer, the Rev. B. R. Wilson, the house has been so far finished that his family already reside in it. The site of the buildings and farm land around them are on as elevated a spot as that side of the river affords. Here we are far from the noxious mangrove swamps of Stockton Creek, and were we to judge of the salubrity of the place, from the coolness and purity of the atmosphere; the excellence of the river water, so near, so free, and so plentiful; the fertility of the soil

adapted alike to sustaining the dense forests of centuries, with their almost impenetrable undergrowth of vines and shrubbery, as to the more useful plants that are good for the "food of man;" we should say it was a goodly spot—a place where in health and sweet retirement, the missionary might "rear the tender thought, teach the young idea how to shoot," point the dark mind of the native African to the "Lamb of God, who taketh away the sin of the world," and spend his days in usefulness and peace. The plan which is proposed, is to obtain a certain number of boys, say from 30 to 50, between the ages of ten and fifteen inclusive, both colonists and natives, and have them bound as apprentices to the Superintendent of the Liberia Mission of the M. E. Church and his successors in office, until they are twenty-one. The parties on one hand pledging themselves in a written indenture, to provide a sufficient quantity of wholesome food, necessary clothing, and comfortable lodging for the apprentices, to have them taught a knowledge of reading, writing, arithmetic, geography and English grammar, and one of the most common and useful mechanical arts, such as that of the carpenter and joiner, the blacksmith or the shoemaker. For these purposes, a school teacher and mechanics will be employed, to reside on the spot, and the hours of the day so alternately devoted to these several branches, that there shall be a time to study and a time to work. The parties on the other hand, binding themselves to give up all claim to the services of the apprentices until they are twenty-one years of age, to interfere not with the rules of the institution, nor the exercise of such a degree of salutary discipline as shall insure obedience to the teachers and masters, have a tendency to inculcate habits of cleanliness, industry and morality.

The object of this institution is solely to do good. It is to provide for and foster the orphan and the untaught child of the savage; and at a future day, to send them into the world, possessed of such a share of common education, as with a good art or trade, useful in any civilized country, will enable them to gain an honest livelihood, wherever their lot may be cast. That advantages must arise from this mixture of the children of American parents, and those of the natives around us, none, I presume, will doubt. White on the one hand, the latter will imperceptibly imbibe the habits of civilization he sees in the former, be excited to learn that which is useful because he sees his fellow apprentices learn and practice the same things, the former will learn the language of the native, will be taught to consider him as his brother, not his inferior, and to encourage a feeling of being "kindly affectioned" to him. As in all institutions of this kind, even where there are no apprentices, a certain degree of attention to agriculture is considered indispensable, so it is intended to have the boys in this school, at certain hours of the day, dig the soil, (perhaps, by and by, speed the plough too,) and cultivate a variety of our most useful vegetables, thus lessening the expense which must otherwise fall wholly on the Missionary Society in America, by raising a part at least of their own daily bread. And here I would ask where can the lad whose parents are either no more, or, if living, unable to provide for him, find a better home than at the White Plains? Who else will promise without fee or reward to take him, support and educate him, and give him too a good trade? I know of none, and I think that every good man in Liberia would subserve the cause of virtue and of humanity, if he would assist in seeking out the destitute and sending them to this Institution. For it is to be feared that many children who might thus be benefited, are through a mistaken fondness of relatives who are unable to provide for them, kept in ignorance, laziness and poverty.

We have great hopes, however, that there will be no lack of pupils. Already we have five, three American lads and two natives: and if the advantages we have named be not appreciated by our citizens, lo, we turn altogether to the natives, of whom even more than the number contemplated can be easily obtained.

Should you think, Mr. Editor, the above hasty sketch of one of those auxiliaries which the Methodist Mission in Liberia is making use of to do good, worthy a place in your paper, its insertion will oblige your most humble servant.

JOHN SEYS.

Monrovia, April 27th, 1837.

## MISSIONARY INTELLIGENCE.

Our July number contained an interesting letter from the Rev. S. Chase, one of the Missionaries of the Methodist Episcopal Church. We regret to find that the anticipation of illness which the writer felt has been realized. The following is extracted from a letter addressed by the Rev. JOHN SEYS, to Dr. DAVID M. REESE of New York :

"Monrovia, June 2, 1837.

My very Dear Brother.—I have only time to write you a few lines, and those are written under very afflicting circumstances. Our dear brother Chase, who was all life and animation at the prospect of returning with Capt. Keeler, lies dangerously ill. He had had from time to time repeated attacks of fever, as we have both written when opportunity occurred, but seemed from all of them to revive and almost regain his usual strength. A fortnight to day he was induced to go up, though weak, and spend a few days at brother Wilson's at Millsburg, and while there was taken with a most violent fit of *Epilepsy*, so as to fall suddenly to the earth a few rods from the mission house. After several days he was sufficiently restored to return home, but I immediately perceived that a change had passed upon him that sunk my spirits beyond description at the evident improbability of his ever being useful again as an itinerant preacher, and much less as a missionary in this land of death. He recovered, however, and entered into all the little minutiae of getting ready for embarkation, full of hope of soon seeing and embracing his dear family, when, yesterday at three P. M., another tremendous fit prostrated him. For hours every muscle was violently agitated; we did all we could of ourselves, and obtained all the other help we could. Prout (our main stay) has been and is still very attentive. The violence of the paroxysm has abated, but he has sunk into a state of stupor out of which nothing rouses him. The sight, hearing, and consciousness, are all dreadfully impaired. We have bled copiously, blistered the temple and ankles, and continue to use all those common anti-spasmodic remedies generally resorted to on such occasions.

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WEST AFRICAN MISSION.—Many of our readers are anxious to obtain the earliest information from our Missionaries to Africa, and will be gratified with the following intelligence communicated by a correspondent of the *Churchman*:

"Dr. Savage writes from Cape Palmas, (May 11,) in good health after two attacks of fever. The relapse, early in February, was brought on by over-exertion. He speaks of being subsequently as free from sickness and ill feeling of any kind as in his native land. The Rev. Messrs. Minor and Payne, with Mrs. Payne, had arrived at St. Jago, (one of the Cape de Verds,) on June 13, and were well. They write in good spirits, expecting to reach Cape Palmas by the 25th of June."—*Southern Churchman*, August 4.

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LIBERIA MISSION.

*To the Corresponding Secretary of the M. S. of the M. E. Church.*

Reverend and Dear Sir,—After having waited anxiously, but in vain, for several months for a favorable opportunity by which to forward to you, as usual, my regular annual report of the Liberia Mission, I am at last enabled to do so by the return of the schooner Portia, and thus to communicate to the board of managers of the Missionary Society of the Methodist Episcopal Church, through you, some account of the good work of the Lord carried on in these distant regions, under their patronage and support. And let me assure you, sir, that it is with no small degree of feeling I attempt the task. A mere glance at the year which has not long since closed upon us, is sufficient to perceive that "goodness and mercy" have followed us every step of the way. But when we remember the particular providences, the

seasonable deliverances, the constant support and direction of which we have been the happy recipients from an almighty Friend, we know not where to begin his praise, or how to record his love. First, with devout gratitude to the great Giver and Preserver of life, I would say that we all live. Not only the members of the little family circle immediately appertaining to myself, but the strangers, of whom so many fears were entertained, the dear brethren who accompanied me when I last returned from crossing the deep in search of help, they live. And so gently was the destroyer of health and life commanded to deal with them at first, that not many weeks after their arrival, they were enabled to commence their portion of work in the vineyard of their Lord. This is the more conspicuously indicative of the amazing goodness of God to us, and demands the more loudly our deep humiliation before him, because we have been called to sympathize with our brethren of other denominations in afflictions and losses which our hearts bleed at the remembrance of, while we communicate them. The amiable, pious, and devoted Mr. and Mrs. White, who arrived here on the 15th Dec., going out as laborers in this great harvest, to the aid of the indefatigable Wilsons, fell within a few days of each other shortly after their arrival at Palmas. Great and good, yet mysterious and inscrutable, are the ways of Divine Providence. But blessed be God our Saviour, what he does, though we know not now, we shall know hereafter.

The Liberia mission continues to prosper. An increase in the membership of numbers, in many cases of piety, and in the ministry of zeal, devotedness, and love to God and precious souls, all bespeak it. We had an interesting session in January—the first of the “Liberia Mission Annual Conference,” the minutes of which, with several resolutions and proceedings, I have the pleasure to forward in connection with this communication. But it was not only an interesting time, but one of deep feeling. The fate of the memorial to the General Conference, the order of that body on the request of the memorialists, the restrictions, as they were considered, contained in that order, the probable motives which led to the laying on of such restrictions, were subjects not to be discussed without pain. But your missionaries were not backward in giving such plain elucidations of the matter as were attended with the most signal success, and truly happy am I to add, that whatever of warmth was discoverable, and seemingly the ebullition of keen disappointment, yet harmony, sweet peace, and an apprehension of the correctness and wisdom of our fathers in Israel, in their dealings toward us, were in the sequel as truly manifested.

In Monrovia we are making some progress. On the nineteenth of March the new Methodist Episcopal Church was dedicated to God, and we had a day of refreshing from his presence. It is two years since I had the pleasure of laying the corner stone of this building, and it was no small cause of gratitude to our heavenly Father to be spared to see it dedicated to his worship. It is not yet entirely completed, but in order to render it fit for occupancy, which was really necessary, as the old building was falling to pieces, I have been obliged to appropriate somewhat more than was specified in my last estimate, as will be seen in my account with the Society, now forwarded to the treasurer.

We have in this town two good schools,—one taught by Mrs. Moor, (recently Miss Eunice Sharpe,) and the other by brother Herring, who spent some time at the Wilbraham Academy. These schools promise to be blessings to this community. Brother Herring is very zealous, and having made good use of his time while in America, he is able to improve our young men very considerably. But the best of all is that a gracious work has recently broke out among the youth, and that several of them have forsaken the error of their ways, and turned to the Lord with full purpose of heart. These are the fruits, in a great measure, of the labors of God’s servants at a camp meeting held in February last, in the township of Caldwell. They are among the most promising of the rising generation, and already do we see indications that encourage the hope of their being in a future day useful in the Church of Christ.

*New Georgia.*—At this place we have lately completed the erection of, and have dedicated to the worship of the only true and living God, a small, strong, and convenient chapel. This was greatly needed. The little thatched building, put up by the poor recaptured Africans when they first settled in this their new home, it would have been impossible to occupy during the present rainy season. Soon, then, after my arrival in December, we commenced to build a new house, and it was a scene which would have delighted any good man’s heart, when, for the first time, in March, we met and offered it to the Lord. The society seems to have been re-

viving generally since conference. Several conversions have taken place of late, and many are seeking the Lord with tears. Brother Ware, who was appointed to this station last conference, is very zealous, and as I have been obliged, in consequence of the entire failure in the health of our former school teacher, to give him the school, he spends almost all his time on the spot, and thereby much good results to the people of his charge.

*Caldwell.*—We have repaired our little church in this place also, without which it could not long have been occupied with safety. We have to regret that the preachers stationed among this people live in Monrovia, and cannot without an expense to themselves, which they are not able to incur, visit their flock every Sabbath, nor be with them much in the week. This lack of service is providentially, however, very considerably made up by the ministerial labors of bro. George S. Brown, who, although he did not feel it his duty to unite with the annual conference, yet having charge of a school recently organized, and residing among this people, does, in his capacity as local preacher, preach to them frequently and faithfully Christ and him crucified.

What is very interesting, as connected with this charge, is the recent intense desire which has been manifested by all for the cultivation of their minds. There never has been any school here supported by the Methodist Episcopal Church, and brother Brown had no sooner settled in the place, (we had of course to hire a small house for him,) than scores of children were sent to his school by their parents; and not only so, but as he is very active and indefatigable, he commenced an evening school for adults, to which, after the toils of the day, any of ripe years, nay, of any age, were invited to come and learn to read. The result may be easily anticipated. Persons who did not know one letter from another, are already reading the Testament of our Lord and Saviour Jesus Christ. All Caldwell is on fire to learn to read. Parents and children, husbands and wives, are all availing themselves of the great privilege—and we hesitate not to say that could the friends of the Liberia mission see but the good accomplished in this one place through their benevolence, they would not regret that they give what they do for the establishment of schools and the spread of the Gospel in these regions. But this is not the best news connected with Caldwell. The holy spirit has recently been poured out upon this people, reproofing them of sin, of righteousness, and of judgment, until a great reformation has been effected. Between thirty and forty have, we trust, been soundly converted to God, and the work still goes on. To God be all the praise!

*Millsburg.*—Here also the prospect is of the most encouraging nature. The society is increasing in numbers and in spirituality. Bro. Wilson has by persevering effort accomplished the erection of a comfortable mission house at the White Plains, and resides on the premises. The manual labor school is going into successful operation, and bids fair to be a blessing to this region of country. We have promised to do great things for the pupils, God being our helper. The plan marked out, is to have from thirty to fifty boys, colonists and natives, bound until they are twenty-one years of age to the superintendent of the Liberia mission, as representatives of the Missionary Society. These are to be taught a useful trade or occupation, and the common branches of an English education, but during their apprenticeship to devote a certain portion of each day to agriculture. We anticipate, and that too very reasonably, that soon a considerable portion of their food will be raised on the spot by their united labors, and that in proportion as they acquire the trade to which their attention is directed, so will the institution be benefited by the progress they make. And as the mechanics engaged as masters of these arts will be so employed as to give their time wholly to the interests of the institution, the period may not be far distant when from the White Plains manual labor school of the Methodist Episcopal Church in Liberia, the Colony may be furnished with a variety of useful domestic articles, the workmanship of the blacksmith, carpenter, joiner, shoemaker, turner, &c. &c.; and thus, after a while, the establishment in a great measure be made to support itself. We have already eight boys, four natives and four colonists, and for the means to clothe them we are indebted to the liberality, which I would here most gratefully acknowledge, of the Sabbath school missionary society of Lynn, Massachusetts, the dear children of which made up a box of clothing, since 1835, for this mission, which I brought with me from New York when I returned to Africa last December.

It would be an omission not to add here that the appointment of bro. R. Wilson to this field of missionary labor has been attended with the blessing of Heaven.—

The wilderness, natural and moral, is blossoming as the rose, and the solitary places are beginning to be glad.

To carry on this enterprise, so big with importance, many useful tools and valuable implements, which we cannot yet manufacture in the Colony, must be imported, and I shall have to order them accordingly. The day school at Millsburg, though in a prosperous condition at the time of conference, has been since entirely discontinued. Brother Gripon, the teacher, was induced to leave us for a more lucrative situation at the new settlement at Sinooh. I could get no other teacher, and did not resume the school. Now I have a young man in preparation, to commence 1st August at the White Plains.

*Jack's Town, on the Mesurado.*—A little native school was commenced here a year ago last February. A very few scholars attended, and the prospects at one time were of the most discouraging nature; but I induced brother Mumford, the teacher, to remove with his family and reside on the spot, and the consequence has been as I fully anticipated. The natives, seeing daily before their eyes the effects of Christianity in the lives of these Christians, regular family devotion kept up, the holy Sabbath held sacred and public worship instituted, began to feel and give evidence that these things were not in vain. Every Sabbath the little congregation increased; a thatched shed, adjoining the teacher's cottage, was erected to accommodate them; and when, on one Lord's day, I preached to them in broken English, so plain, however, that every word was understood, I felt, and so did others, that the spirit of the Lord was at work in very deed. Jack, the head man, has already forbid all working on "God's day" in his town, and punishes by fine all who violate the law. They are inquiring after the Lord. They come down to Monrovia, sit in our congregations, and listen to the word of life. We have great hopes of the good that will most probably result in the sequel from this persevering to teach them the way of life and salvation.

*Boatswain's Territory.*—Not one word have I heard from Brother Jacobs since my return from America. Nor do I know to what to attribute his detention at Boporah after being recalled so long since, or his silence. The wars between Boatswain and his neighbors still continue with merciless revenge on both sides.—Straggling parties of the Condoes sometimes find their way to Monrovia, after conducting their prisoners, in conjunction with the main body, to the slave marts on the coast, and disposing of them. From these parties we sometimes learn that the "Merica man, the teacher, he be well—he have school—he teach pickaninny book;" but there is not much dependence to be placed in their statements. He would certainly find some method of conveying a letter to me with information respecting his condition. It is imagined by some that he cannot get back to the Cape, because Boatswain cannot spare an escort to conduct him, and of course he dare not undertake the journey alone. All, however, is dark and uncertain.

*Edina and Bassa Cove.*—I visited these places in March, and spent a week or more with my family at our worthy colleague's, brother Barton. The society was not in as lively a state as some time formerly, but we had a religious meeting of several days, and I thought the prospect beginning to brighten. The little church at the Cove was so far finished as to be occupied, and the congregations generally were good. In consequence of brother Barton's health since his narrow escape from drowning last July, rendering him unable to attend as regularly as previously to the native schools up the St. John's river, they have in some measure too declined. But yet there seems a desire to learn. Mr. Barton having determined to visit the United States, brother Moore will have the charge until he returns, and we earnestly hope that the Lord will revive his work in this portion of his vineyard.

*Cape Palmas.*—Brother Burns, who was stationed here last year, has been successful in taking care of the flock committed to his charge; hence the society has grown in numbers, and we humbly trust in grace also. But whether from want of health to attend to it, or the difficulty of procuring lumber at Palmas, which is certainly very great, the mission house has not progressed as far in its erection as I could have wished. Brother Chase, designed for that station, went down as soon as he was sufficiently restored from the first attacks of fever to warrant it. But the few weeks he spent at Palmas he was either prostrated himself, or so far enfeebled by disease as to be unable to effect more than the resuming of the building. He returned in March to embrace the first conveyance offering from Monrovia to the United States, and left Mr. Burns, who had been reappointed to Palmas at conference, and teaches the day school there, to go on with the work. If my life and health will admit I shall endeavor to visit Palmas myself during these rains. It is

very desirable that the mission house be prepared for the reception of brother Chase's family on his return with them from America. How soon this will be the case, however, is very uncertain. Brother Chase's constitution has suffered very much with repeated attacks of fever, and it will depend very much on the effects of a sea voyage, and a visit to his native clime, whether he is soon again refitted to brave an African climate.

These, sir, may be said to comprise the ground already occupied, but we have great and pressing calls from other places. At Junk there is a little flock, but no shepherd, and we have none to send them. At Sinooh, where the Mississippi settlement is expected to be located, Mr. Daniel Johnston, of this town, who was employed as agent, and with a score of pioneers went down to prepare for the emigrants since last August, writes to me most pressingly to send down a teacher to them.—that two hundred native children could be obtained if required, and that the natives are very desirous of being instructed. But we have no one to send—we look up to America for help. Our eyes have been turned to the far west for a long time, in expectation of the two young ladies engaged to come out since last summer—but disappointment has hitherto blasted our hopes. I am happy to add here, however, that in proportion as our work extends, and calls are loud around us for the bread of life, so in proportion are the friends of the Lord waking up to their own responsibilities, and the part that will be expected of them by the great Lord of the harvest. Even here, in Liberia, where, until within a few years, the savage celebrated his devil worship, the streams of salvation begin to gush forth, and send their healing waters to the nations around us. Though missionary ground, supported altogether by friends of missions in America, (God for ever bless them for it,) yet the disciples of the Lord do not forget that as they have so freely received, so ought they freely to impart. At the session of the conference a missionary society was formed, which bespeaks the spirit with which the people of the Lord enter into this work. Not less than three hundred and twenty dollars were subscribed on the spot, and \$— of this sum by — life subscribers. The missionary fire spread, and the brethren in forming branches to the conference missionary society, found the same willingness in other places. At Palmas brother Chase succeeded in raising for missionary purposes the sum of thirty-eight dollars. At Bassa Cove brother Barton's charge came up nobly to the help of the Lord, and one hundred and five dollars crowned their evening's labors. Thus, far, sir, it will appear that the Liberia mission is on the onward march. If it be said that the sufferings and sacrifices to accomplish these results are, or have been great, we acknowledge it; but O how much greater the vast reward that awaits the faithful laborer! For my own part, though while I write I feel most acutely in every part of my emaciated frame the effect of a residence in Africa, being just up from a very severe attack of disease, and reduced almost to the weakness of a child, so that I have to write a few lines and then lie down to rest, write a few more and rest again, yet be it known that I am wedded for life to this blessed cause. God honored me by permitting me to come and catch the drooping, failing standard that a Cox had planted, but which had been seemingly nearly washed from its foundation by the tears shed over his lamented fate. Feebly and slowly have I raised it, God being my helper. The banner of the Lord Jesus is unfurled, and floats triumphantly in the winds of Africa. Around this standard do I yet cling, and the more that I am reminded by disease, again and again, that I may not long maintain my ground, the more firm is my grasp, the more intense my desire still to cling around that standard until the close of my mortal existence.

Imploring a continuance in the remembrances and prayers of the Church of Christ in your happy land, I am, Rev. and dear sir, yours, very respectfully,

JOHN SEYS.

Monrovia, May 31, 1837.

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**THE REV. MR. CHASE.**—We are happy to learn that this gentleman, of whose health an alarming account is given in Mr. Seys's letter of June 2d, inserted at page 284, has returned to the United States, quite recovered. He arrived at Baltimore last month, in the *Niobe*.

## LETTER FROM G. S. BROWN.

The writer of the following letter is a coloured man who went to Africa in December last, as a teacher, in company with the Missionaries, Messrs. Seys and Chase. He was, says the N. Y. Christian Advocate "among those who addressed the meeting at Green street "the night before they sailed. He highly interested the people by "the simplicity of his manner and the amount of plain good sense he "displayed in his address."

## TO THE REV. DR. BANGS.

Dear Sir,—I do heartily repent, that in my last letter I promised that I would not trouble your patience any more with my fragments. But I did not consider then, as I do now, that I am in Africa, enjoying as good health as ever I did in America. I have been here four months, and had six attacks of fever. The first two disengaged me four days each. But the last four came on at night, and the next morning I was in my school as well as ever. Glory be to God for evermore!

But I should not have been here, had it not been for Doctor Bangs, who communicated with me when I was in America, and much encouraged me in coming to Africa; and it is truly mortifying to me, that I have nothing but thanks, prayers, and good wishes, to return to you for your boundless favors bestowed upon me.

Never was there a man more disappointed in one place than I am of Africa; nor were there ever more falsehoods told about one place than there are about Africa; for you know, sir, that it is a common proverb in America, that Africa is a "land that eateth up the people." But if it be so, then there has been a mighty resurrection lately; for the land is highly peopled at present.

I have been here four months; but have not attended one funeral in all the time; and beside this, there has been only ten deaths in Monrovia and six in Caldwell for the last four months, and the people are as healthy here as they are in America.

We have heard it said in America, that Africa was a dry, barren land. But the fact is, there are gallons of milk pass my door every day, and I get what I want; and besides this, the natives weary me with their jugs of palm oil, which is made in my neighborhood.

Nor have I seen one Anak in Africa, but the natives bow at our feet as if we were giants; and they are no more than grasshoppers to us. And now, if this is a "land that eateth up the people," I think it must be well first to eat up some of the sweet potatoes, plantains, cassadas, bananas, beans, and cabbage, which are rotting all around us; and I have not a doubt but in the interior there are little fountains of honey.

And you, sir, are well able to possess this goodly land. You have money enough, and ministers enough, and you may take it without the least molestation. Even the mighty champion, who slew so many of your brave warriors, has left the land, being conquered by the power of God, and it is not likely he will ever return.

No doubt but you are aware, that the action of writing is injurious to us in this country, until we are acclimated; and especially for one who has charge of a school, the average attendance of which is not less than fifty per day, and having two sessions in the day, and one at night. For which reason I beg a little place, at the foot of your blessed Advocate and Journal, to inform my friends in America of the wonderful goodness of God, in answer to their prayers, of sparing my life across the great deep, and preserving my health in this dark and benighted land, where help is so much needed—together with ten thousand thanks for their favors in helping me to Africa.

I have only two requests more, which I pray may be granted:—Please send my Adv. and Jour. the first opportunity, and pray that the gospel may have full success among us, through Jesus Christ, to whom be everlasting glory.

I am your unworthy servant in Christ,

GEORGE S. BROWN.

Caldwell, March 25, 1837.

## "INJURIOUS FALSEHOODS."

This is the title of an article in a recent number of an Abolition newspaper published in New York, called "Human Rights." One of the "injurious falsehoods" is a declaration made by the Rev. Dr. Fisk at a Colonization Meeting held in New York last May, that the Abolitionists "have spent thousands of dollars, and have toiled hard for six years, and not a single soul is emancipated." As Dr. Fisk's speech was published in the African Repository as a part of the proceedings of the meeting referred to, the Editor of "Human Rights" considers us as *participes criminis* with the speaker, and sends us his paper to "see whether [we] will correct [our] misstatements." This would be cheerfully done, were the existence of any misstatements made apparent to us. The evidence of it adduced by the Abolition Editor is of that convenient description, which, if it prove any thing, is equally valid to prove every thing; being merely a broad assertion "that there have been more slaves emancipated in consequence of the labors of the Anti-Slavery Society than could have been ransomed by its funds." On the strength of this naked assumption, Dr. Fisk is charged with having uttered a falsehood! As the Editor does not offer a particle of proof that a *single case* of emancipation in the United States has resulted from the labors of the Anti-Slavery Society, the ascription of a multitude of cases to that cause is a gratuitous inference of his own. In the instances of manumissions made under the influence of Colonization principles, the evidence is direct and tangible. In most of those instances the emancipator liberates his slaves expressly for Colonization in Africa, and in others with full knowledge that their removal thither must be the consequence of their manumission, while the local laws of the slaveholding and of most of the non-slaveholding states remain as they are. Such emancipations, however, it is gravely argued, though "reckoned among the trophies of Colonization," in reality were induced by "abolition doctrines," but the emancipators "keep the cause as secret as possible, from the danger of Lynch Law." Now, passing by the objection that a considerable proportion of the emancipations referred to are *testamentary*, and that the testators had no reason to apprehend the application of the Lynch code to their dead bodies, what can be more unreasonable than to ascribe them to principles which the party emancipating is known to repudiate? The emancipator tells us that he manumits his slaves to be sent to Liberia, because he believes such a course will most promote their happiness. The Editor of "Human Rights," better acquainted than himself with his own motives, says "you are mistaken; though you have emancipated your slaves for the avowed purpose of their being colonized in Africa, or with the full knowledge that such would be the result of your act, you were not influenced by *Colonization* doctrines, but by *Abolition* doctrines: and you must believe this though we Abolitionists are constantly denouncing the deportation of coloured people to Africa as the grossest injustice, cruelty and folly."

Until something better than naked assertion, or than reasoning tending to such absurdities, can be opposed to Dr. Fisk, we must be content to consider his denounced remark as a statement of a fact which calls for serious reflection on the part of every *practical* philanthropist in our country.

## UNION AND CONCERT.

In our March number it was stated that the Report on Auxiliary relations, adopted by the American Colonization Society at its last Annual Meeting, had been transmitted to the New York City Colonization Society, the Young Men's Colonization Society of Pennsylvania, and the Maryland State Colonization Society. The plan has been acceded to by the two first named of those institutions; and in July last the refusal of the Maryland Society to become a party to it was announced to the Parent Board. This refusal is accompanied by expressions of good will on the part of the Maryland Society towards the Parent Institution, and of a desire for co-operation between them in measures tending to advance the common cause. In these friendly sentiments the Managers of the Parent Society cordially participate. The particular measure of co-operation indicated at this time, is stated in the subjoined extract from the Report of the Committee of the Maryland Board, to which the communication of the Parent Board had been referred:

"From what is here stated, it must not be supposed that the committee do not feel the importance of uniformity in the laws, by which the Colonies are to be governed, and the importance, also, of maintaining among them a kind and affectionate feeling, that will at a proper time, unite them strongly and happily under a confederated government. The committee fully appreciate the necessity of such a common system; but, it is, in their opinion, a system, that must be carried on, for some time, at least, in this country, and not committed to the management of a congress in Liberia, until the governments there, of which the mere seeds are yet sown, shall have attained much greater maturity than at present:—and they propose, that for the purpose of forming a common system, there shall be held a convention of delegates from the American Colonization Society and the several State Societies, at which each shall be equally represented, and by which a code of laws shall be prepared and approved, which each Society will then make the law of its particular Colony, and which convention shall determine here, all those matters of general concern, that the constitution, reported by the committee on auxiliary relations, proposes to leave to the congress in Liberia; it being understood, that each society shall regulate, as it now does, the internal affairs of its own Colony—the officers thereof being responsible to such State Society alone: that this convention of delegates in this country, from the American Colonization Society and the State Societies, should be, in fact, the congress, which the reported constitution proposes should be held in Africa. The convention to meet annually at some suitable place, and should it be necessary, to be represented, in its recess, by an executive committee: so that, hereafter, when the people of Liberia assume the reins of government, the State Societies, transferred, in their functions, to Africa, may become state governments there, and the convention, composed thereof of delegates from such state governments, may become, and quite soon enough too, the federal congress of Liberia. Such a convention, composed of delegates from the American Colonization Society and the several State Societies, each having equal weight, would, in the opinion of the committee, be a safer, and, to the southern states, less objectionable body, than a society composed indiscriminately of individuals from all the states in the Union, entertaining among themselves various and discordant opinions on the subject of colonization—some inclined to push it to the verge of abolition, and others, again, desirous to use it for very different purposes.

The effect of this system would be wholly different, in the first instance, from that proposed by the committee upon auxiliary relations, inasmuch as it would be to retain, for a considerable time yet, the control of all matters connected with the colonies in the hands of the convention in the United States, or the separate societies having colonies in Africa, postponing the transfer of power to a period, when, more accustomed to their position, more competent to an independent government, better qualified in all respects, and better educated, and with a far more numerous population, the colonies in Africa would be able to assume the responsibilities of a

free people, with credit to themselves, and with the certainty of continuing firmness and prosperity.

"Such a convention, as is here mentioned, the Board of Managers were directed by a resolution of the last annual meeting of the society, to endeavor to procure, and it is understood, that an attempt do so will be made at an early day."

The determination of the Maryland Society to adhere strictly to the exclusive system on which it has acted for several years, will leave its relations to the Parent Society unaltered, with the exception of such changes, if any, as may result from the proposed Convention. Meanwhile, the general question of Auxiliary relations is again opened as regards Colonization Associations professedly Auxiliary to the American Colonization Society, and will, we earnestly hope, be settled at its next Annual meeting definitively, satisfactorily to all parties, and beneficially to the cause of African Colonization.

No part of that great subject is of more pressing importance. It is obvious that if the aid necessary for the general interests of the cause is systematically withdrawn from the Institution which public opinion as well as its own engagement holds responsible for their management, it ought neither to desire nor be permitted to stand longer in so anomalous an attitude before the country. On this subject erroneous views, which it may be our duty hereafter to analyse, have been presented in several quarters, and in forms which it is to be regretted were seldom as tangible as the direct denunciation noticed in our April number. A gentleman whose voice and pen have rendered great service to the cause, but who had been misled as to the tendency of some particular movements, addressed a letter to us last spring, of which the following is an extract:

"This leads me to the subject of the recent mode of separate action in carrying on the scheme of Colonization. The only good I ever could see in it was the probability that it will render it more immediately and extensively popular in the several states, by *seeming* to make their exertions more definite and palpable to the common apprehension. But I never could have imagined, that it would or ought to take the place of the general and well established authority and guidance of the mother Society. I cannot admit the justice or expediency of such an issue of the recent mode. It would seem to me essential, *a priori* that there should be a great controlling Association, to secure unanimity of concert and counsel, and action, both here and in Africa. Indeed so essential does this seem to me, that the moment the mother society should be compelled to dissolve, I should look on the farther successful prosecution of the scheme of African Colonization from the United States as altogether hopeless. I should no longer know *where* or *how* to apply my services, humble as they are, to the prosecution of the cause. I should feel my ardour abated by the despair thus thrown over the subject, and abhorrence of the injustice and ingratitude evinced to the mother Society. But this will not happen. \* \* I have conversed with the friends of the cause here, and I find they warmly repel the idea of lessening the authority of the American Colonization Society, or withholding the great portion of the sums which may be raised in the U. States from its direction and application. \* \* I always speak of the mother Society as the great parent and director of the scheme, and represent the state associations as affectionate and filial societies. I feel confident that should it become necessary, the societies of this country would stand by the side of the mother Institution."

Sentiments congenial to those expressed in the foregoing extract, have been communicated to us by sundry other highly respectable individuals; and are we believe entertained by the great body of the friends of African Colonization. If this impression be well founded, we trust that means may be taken to give them a practical efficacy: but if, on the other hand, it be inaccurate, the continued existence of the American Colonization Society has ceased to be desirable.

[*From the Xenia (Ohio) Free Press, July 8, 1837.*]

#### COLONIZATION ANNIVERSARY.

##### PROCEEDINGS OF THE SEVENTH ANNUAL MEETING OF THE MALE AND FEMALE COLONIZATION SOCIETIES OF GREENE COUNTY, OHIO, JULY 4, 1837.

The above Societies, in company with a numerous assembly of gentlemen and ladies of the village and its vicinity, who had been previously formed into a procession, at Mr. Hollingsworth's Hotel, by Col. D. Lewis, attended by the Xenia Band, proceeded from the Hotel to the Methodist Episcopal Church, Xenia.

The chair was taken, and the meeting opened by prayer from the President of the Society, the Rev. A. HERON.

The Declaration of Independence was read by Mr. POOL.

The Annual Reports of the Societies were read: that of the Female Society by Mr. C. BEAL, and that of the Male Society by the Secretary, the Rev. H. M'MILLAN.

Mr. A. HARLAN offered the following resolution, which after being sustained by an able and appropriate address from the mover, was unanimously adopted by the Society, viz: That no plan, having for its object the elevation of the coloured population of the United States, to the rank of an enlightened, free, and independent people, is so likely to succeed, as that of their colonization on the coast of Africa.

The following resolution, viz: That the present plan of colonizing the free people of colour, on the coast of Africa, merits the support of the christian philanthropist; was offered by J. SHIELDS, Esq. and after a forcible and eloquent address from the mover, was unanimously adopted by the Society.

The Rev. JAMES ADAMS offered the following resolution, which after some remarks from the mover, was unanimously adopted, viz: That the principle of Colonization, as put into practice by the AMERICAN COLONIZATION SOCIETY, is not opposed to any legal, constitutional, just, or rational emanicipation of the enslaved population of the United States, which christian ingenuity or benevolence may devise.

After the conclusion of the addresses, a collection was taken up in behalf of the Societies; whereupon the two Societies separated to different departments of the church, each to transact its special business.

On motion, it was

*Resolved*, That the Annual Report of the Board, read by the Secretary, be adopted, and that a committee of publication be appointed to superintend the publication of the reports and other proceedings of the day, so far as judged necessary.

James Gowdy and H. M'Millan said committee.

## On motion of Mr. J. CHARTERS,

*Resolved*, That the thanks of this Society be given to the speakers of the day, Messrs. Harlan and Shields, for their able and eloquent addresses delivered before the Societies: and that the thanks of the Society be also given to the Band of music, for their acceptable services on the occasion.

## On motion, it was

*Resolved*, That in the opinion of the Society, it is expedient that the Legislature of Ohio be memorialized, at its ensuing session, in behalf of aid to Colonization, in whatever way in their wisdom it can most effectually be granted; and that the friends of the cause throughout the State, as far as practicable, be invited to co-operate, in the capacity of citizens, in bringing this important subject before the State Legislature.

On motion, the Society proceeded to an election of officers for the ensuing year, whereupon the following persons were duly elected:

Rev. A. HERON, President; Rev. J. ADAMS, Dr. PRESCOT, and Messrs. J. MILLER, H. ANDREWS, and THOMAS ROUGH, Vice-Presidents; Rev. H. M'MILLAN, Secretary; J. S. PERKINS, Treasurer; and Messrs. SAMUEL GALLOWAY, JAMES GOWDY, J. VAN EATON, Sen., Major GALLOWAY, Capt. M'CLELLAND, A. GALLOWAY, G. C. HARPER, ALEX. WIER, ALFRED TRADER, J. CHARTERS, Colonel J. DUNCAN, and R. CONWELL, Managers.

The following persons were elected officers of the Female Colonization Society for the ensuing year, viz:

Mrs. M. GALLOWAY, 1st Directress; Mrs. J. ADAMS, 2d Directress; Miss S. GALLOWAY, Treasurer; Mrs. M. A. M'MILLAN, Secretary; Mrs. MARGARET GALLOWAY, Mrs. A. HERON, Mrs. HYSLOP, Mrs. C. HARLAN, Mrs. M. CHARTERS, Mrs. L. FRAZIER, Mrs. M. REID, Miss E. J. DAVISON, Miss J. HAMIL, and Miss M. HAMIL, Managers.

It would be gratifying to the committee to accompany the proceedings of the day with a report of the addresses so patiently and flatteringly heard by the assembly. But no materials, save that of the memory, are in our possession, and a consciousness of not being able to do the speakers justice, forbids our giving even an outline thereof. It is but justice, however, to remark, that the addresses were clear, happy, and forcible, as well as eloquent; and that doubtless the impressions produced were deeply felt, and will be long remembered.

It is also to be noticed, that the friends of Colonization, occupying neutral ground between the modern abolitionists and the new school on slavery, are often subjected to the attacks of either side. This has led the friends of Colonization, occasionally to ward off the shafts aimed at its character and life. In doing so, they have ever acted on the defensive. From self-respect, and also from respect to their cause, they feel constrained to the use of mild and decorous language. Into the arena of political strife, they utterly refuse to go, or be driven. Their appropriate and exclusive sphere, as members of Colonization Societies, is that of *voluntary benevolence*: beyond this they cannot consistently go. In other relations of life, they are at liberty to act and speak as propriety requires. But with those who may not choose, or who do not see it to be their duty, to aid them in the cause of Colonization, they entertain no spirit of asperity, no unkind feelings, and are ever reminded by the benevolence and wisdom of their delightful enterprise, "That a soft answer turneth away wrath: but grievous words stir up anger."

The Reports of the Societies are not annexed, from the consideration of their length and the great difficulty of abridging them to advantage.

JAMES GOWDY, }  
H. M'MILLAN, } Pub. Committee.

## THE BIBLE IN SOUTH AFRICA.

*Speech of Dr. Philip before the British and Foreign Bible Society.*

The Rev. Dr. PHILIP expressed the happiness he felt in having an opportunity of returning thanks to the Society on behalf of the Africans at the Cape of Good Hope, and he would say, that none expressed warmer thanks than the Hottentots, slaves, and apprentices, whom he represented.—While Mr. Fraser was addressing the meeting, he thought of Wilberforce, who presented a picture of Africa in chains before the House of Commons, when he pleaded the rights of the negroes. To day they had seen the converse of that picture. a negro and a freeman, the fruit of their prayers and exertions. Such a sight would have rejoiced the heart of Wilberforce, nay it did so, for we are not forbidden to believe that the spirits of the just have knowledge of what passes below. He had witnessed the results of the distribution of the word of God amongst the Caffres and Hottentots, they were many, and they were highly encouraging. He had seen their understandings enlightened, their characters elevated, and a spring given to their industry, and they had become useful members of civilized society; and now, by the influence of the word of God, those people who had been compared to baboons, and called the connecting link between the human species and the brute creation, presented some of the finest specimens of Christian virtue and intellectual energy. He recollects visiting a Christian Church, consisting of four hundred Hottentots, and at that time there were seventy candidates for church membership, seven of whom were bushmen, men who, perhaps, had never been washed in their lives. They had been converted through the instrumentality of another Bushman. They were relating their christian experience, exhibiting, as it were, an illustration of the insect that in spring bursts its chrysalis to shine in a new and more beautiful existence. But we have many stations which are still destitute of the word of God; and while we thank you sincerely for the liberal grants you have made us, we have yet to ask you largely for your bounty. Dr. Philip then read extracts from a letter written by one of the missionaries stationed at Griqua Town, where there were 4,000 Griquas under religious instruction, besides schools in which were not fewer than 850 children. That letter craved help from the Society for those Griquas and their children. There were also hundreds of Boschuanas who were crying out for copies of the Scriptures, and for Christian teachers. Several native teachers were engaged, but more were needed; and the cause was spreading on every side. Great progress was made in the schools; many adults had received instruction in them, and all were crying aloud for books. He trusted that the Noble Chairman, and the Noble Lords and Prelates and gentlemen around him would use their influence with the Committee to induce them to make those poor Africans grants of the Holy Scriptures. There were many other places the claims of which were equally urgent, but he must desist from occupying more of their time, except again to thank them in behalf of many hundreds for the kind assistance rendered to them by that Society.

**EMANCIPATION.**—In a former volume (Afr. Rep. Vol. 12, p. 318) we gave an extract from the will of the late LEE WHITE of Jefferson County, Ky. emancipating his slaves, on condition of their removing to Liberia, and directing the expenses of their transfer to be paid out of his estate. We learn from the Louisville Journal of August 17, that a part of these persons are now engaged in a law suit for their freedom, and that seven, a mother and six children, of whom the eldest is 25 and the youngest 10 years old, wish to go to Africa by the first opportunity. "Mr. Young, Executor of Mr. White, (says a Correspondent of the Louisville Journal,) to execute the benevolent design of the testator, and to gratify the laudable desire of the negroes, will defray their expenses to Africa and send them to any part of the U. States from which they can obtain a safe and speedy passage. During the last year their hire amounted to \$200, which

"they will take with them. Mr. Young states they are healthy, active and useful to him."

In our last number (p. 257) it was stated that the claim of the manumitted slaves of the late Rev. JOHN STOCKDELL of Virginia to their freedom, was in a course of trial. A letter from his Executor, Col. James W. Walker, dated August 5th, informs us that it had been decided in their favor, conditionally that they comply with the terms of the will by removing to Liberia. They have determined to do so, and will, it is expected, sail thither next November.

**LETTER FROM MR. GURLEY.**—A long and interesting letter, dated Aug. 7, from the Secretary of the Col. Society, has just been received, and will appear in our next.

#### CONTRIBUTIONS

*To the American Col. Society, from July 20, to August 20, 1837.*

*Collections in Churches, &c.*

Alexandria, D. C in the Presbyterian Churches, W. Gregory, Tr'r.	\$14	67
Chester, Ohio, Methodist Church, Rev. Mr. Field,		10
Crawford County, Pa. after a discourse by Rev. Dr. Ruter,		22
District of Columbia, on account of Collections at the several Churches, after addresses by the Rev. C. W. Andrews,	103	50
Hanover, Pa. Presbyterian Church, Rev. James Snodgrass,		13
Keesville, from E. D. Jones, Agent,		5
Lewisburg, Pa. Presbyterian Congregation,		10
Middleburg, Va. Sunday School, by Edwin C. Brown,		2
Monroe, Ohio, Associate Reformed Church, Rev. S. P. Morgan,		24
Newark, do Presbyterian Church, Rev. W. Wylie,		13
Northumberland, Pa. Unitarian do Rev. James Kay,		9
Patapsco, Maryland, Methodist do Rev. J. Barnard,		5
Phillipston, Mass. Congregational do Rev. Alex. Lovell,		11
Ringoes, N. J. Rev. J. Kirkpatrick,		17
Rocky River, N. Carolina, Rev. D. A. Pennick,		25
Washington, Christ's Church, John P. Ingle,		9 26
Do Navy Yard, Ebenezer Methodist Church, Rev. R. T. Nixon,		3
<i>Donations.</i>		
Crawford County, Pa. Stephen Barlow, Jas. Morrison, David Dick, H. J. Huudekoper and John P. Davis, each \$5,		25
Do do R. Davis \$3, and M. H. Bagley and A. Huudekoper, each \$2 50,		8
Do do John Dick, W. W. Dick, Rev. Dr. Ruter, Rev. J. Crumpton and George Davis, each \$2,		10
Fredericksburg, Virginia, Mrs. Blackford,		5
Paris, N. York, from the late Nathan Green, by C. Allen, junr.		120
Plattsburg, N. York, from late Wm. Young, Esq.		5
John T. Addons,		1
Rochester, do Ebenezer Ely,		50
Washington, from Mr. and Mrs. Ousley, of the British Legation, by Rev. Wm. Hawley,		10
<i>African Repository.</i>		
Lewis Downing, Concord, N. H.		5
David White, Newby's Bridge, N. C. per Nathan Winslow,		10
Rev. John Grammer, Lawrenceville, Va. per Rev. C. W. Andrews,		5
Paul Stephens, Agent,		15
R. C. Graham, Princeton, N. Jersey,		10
Dr. Lewis L. Near, Carlisle, Pa.		4
Rev. Wm. Matchet, Agent,		25
		\$530 52

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. XIII.]

OCTOBER, 1837.

[No. 10.

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SECRETARY'S REPORT.

ATHENS, (GEORGIA) August 7th, 1837.

*To the Board of Managers of the American Colonization Society:*

GENTLEMEN: Since my last communication, I have conferred with many respectable citizens of this town, and of other places in this State, on the subject of the American Colonization Society, and found them in most instances, disposed to receive information of its views, history and prospects, and to give to it their approbation. The Reports both of the Parent and Virginia Societies, have been placed in the hands of Gentlemen of candor and influence, and have done much towards removing the prejudice and hostility which have too extensively prevailed, in this region, against the scheme of African Colonization.

As this town enjoys a high character, throughout the State for wealth, education, and political influence, and is the residence of several individuals well known for their integrity and talents both in the Legislature of Georgia, and the councils of the Nation, I have felt a strong desire to submit the claims of the Society to the attention of its citizens at a public meeting. But every movement on the subject here, to be useful, must be made with caution and discretion. The doctrines and measures of the Abolitionists have excited a very general spirit of distrust (not to say antipathy) in regard to the most unexceptionable plans of good for any portion of the coloured population; and so entirely has the press in Georgia and South Carolina excluded intelligence concerning the Colonization Society, that it is still exposed to popular jealousy and suspicion. In many minds there is no just discrimination between its views and tendencies, and those of a Society which has sought from the first, by all methods, and with singular zeal and activity, to ruin its character and destroy its existence.

Having consulted several Gentlemen who were familiar with the proceedings and attached to the interests of the Society, I addressed a letter to a few of the principal citizens of Athens, soliciting their

friendly counsel as to what measures, if any, it might, in their judgment, be proper to adopt to promote the objects of the Institution in this community and State. These Gentlemen thought proper to call a public meeting of the citizens in the Methodist Church. The notice was given in all the Churches, and the time for the meeting was the afternoon of Thursday the 20th ult. But an idea thrown out that the Methodist church had been selected by the Presbyterians from other than the most generous motives, and the opposition felt by several individuals to the object of the meeting, produced an excitement which led both the Friends and opponents of the Society to concur in its postponement.

A meeting of all those citizens of Athens, who might desire information in regard to the views, proceedings or prospects of the Colonization Society, or feel a friendly interest in its success, was the next week called by a printed notice signed by several citizens, and was held accordingly in the Presbyterian Church, on Thursday afternoon, the 27th of last month. This meeting was large and most respectable. The Hon. Judge Clayton presided, and Asbury Hull, Esq. was appointed Secretary. At the request of the chairman, I submitted, briefly, an exposition of the principles and purposes of the Society, and presented a very general view of the history, condition and prospects of the settlements of Liberia. The address which followed by Judge Clayton was most honorable to his high character as a public man, and well adapted to secure to the Society the good opinion and efficient aid of the South. He declared that a change had taken place in his views of the Society, and that this had resulted from repeated attendance at its anniversary meetings in Washington, from a perusal of its publications, and from strict inquiries and observations concerning its measures and moral influence. He was entirely convinced of its patriotism and philanthropy, and that it well merited the support of the Southern people. He referred very particularly to the Legislation of Georgia on the subject of manumission and free coloured persons, and showed that the prohibitions of emancipation originated in a conviction that the increase of the free people of colour was an evil to the State. A strong public necessity could alone justify such prohibitions, and the existence of such necessity must be regarded by humane and liberal minds, with the deepest regret. The Colonization Society offered a remedy, opened the way and afforded the means by which liberty could, with the consent of the master, be conferred beneficially upon slaves, without detriment to the State. He deemed this one of the chief advantages of the Society. The great consideration of the benefits which the scheme of Colonization would confer upon the emigrants, and upon Africa herself in the establishment of free, enlightened, and religious institutions upon her shore, had been exhibited to the meeting, and appealed strongly to our benevolent and Christian sentiments; yet our interests were concerned in its success; all its operations and influences and tendencies were in harmony with the true policy of the South. The free people of colour were unhappy themselves and injurious to the State. It was desirable that the coloured population of the South should be diminished by Colonization, and for one he would cheer-

fully submit to a sacrifice of 20 per cent. of the value of his slave property, could those to whom he sustained the relation of master, and that class of population generally, be elevated to the place of freemen without injury to the public welfare and with permanent benefit to them and their posterity. He was a decided Friend of the Colonization Society: he could not doubt that it would finally be a popular Institution throughout the South; but whether popular or not, he should not be restrained from expressing his firm convictions of its importance to the interests of the South, as well as to religion and humanity.

William L. Mitchell, Esq. then submitted sundry Resolutions, the last of which was expressive of the opinion that a Society which had enrolled on the list of its Officers and Patrons the names of Carroll, Washington, Monroe, Crawford, Marshall and Madison, was entitled to the full confidence of the people of the South; and though opposed by two individuals, who insisted that the plan of the Society involved questions that ought not to be agitated and discussed in the midst of Southern Institutions, they were adopted by a large majority. It was gratifying to observe Gentlemen of different religious and political creeds, and among them the Hon. Wilson Lumpkin, late Governor of this State, prepared to give the weight of their influence and the sanction of their names to the cause. It was thought best to postpone the organization of an Auxiliary Society, yet I believe the public mind will soon be prepared for the establishment of a State Society. I am unable to report any large donations. A subscription has been commenced; but a large amount, from this community, is not, now, to be expected. But seed is sown, which will spring up, and finally produce rich and abundant fruit. I feel confident, that the day is not remote, when the Legislature of Georgia will, in obedience to the general sentiment and voice of the people, appropriate funds to advance the scheme of the Society, a scheme which by Resolution the Legislature long ago recognized as benevolent, and which has won the affection and received the aid of some of her best and wisest citizens.

The annual commencement in Franklin College (the State University) brought together, during the last week, a large assemblage of people from every part of the State. The opportunities of intercourse with respectable individuals from a distance, I endeavoured to improve to the advantage of the cause, and sought on all proper occasions to ascertain the opinions of enlightened men on the subject, and to remove any objections or doubts existing, concerning it, in their minds. I have ascertained that the great want in all this part of the Union is, of information; and that with the benevolent and reflecting, a statement of the facts disclosed in the history of the Society, and in the progress and condition of the Colony of Liberia, is sufficient to secure to it their friendly regards. Much has been gained by the recent public meeting. It has proved that the principles and success of the Society may be publicly presented to the observation of the citizens in every State of the Union,—that there is no portion of the Southern States, in which a judicious advocate of the cause may not obtain a hearing, and find generous hearts ready to

respond to his arguments and appeals, and finally that we ought not to despair of a final and signal triumph to this cause through the united will and power of the people of the United States. The Society may suffer severe temporary embarrassment. Events, impossible to foresee, and causes which no human power can control, may retard the progress of the Liberian settlements. But the plan of African Colonization will suffer no defeat.

The deficiency in the finances of the Society and my inability since I left you to obtain any adequate contributions to supply it, occasion the most distressing regret. You, Gentlemen, know well, that a variety of causes have been, for more than two years past, combining to weaken the strength and diminish the resources of the Parent Institution. Funds which formerly came into its Treasury are now retained and expended by State Associations. The debt incurred in the prosecution of its enterprise under the best lights of experience, and with all due safeguards against extravagance and calamity, has been regarded as a reason for effecting an almost total revolution in the mode of conducting this enterprise. The Society of Maryland, formerly Auxiliary, is now separate and independent.— The united Associations of the great States of New York and Pennsylvania, though as yet connected with the American Society, receive nearly all the donations from the Friends of the cause in those States, and expend by far the greater part for the benefit and extension of their settlement in Liberia. Mississippi and Louisiana are imitating the example of Pennsylvania and New York; and Virginia declares the purpose of adopting a similar policy whenever she may consider her resources sufficient for the experiment. In the extreme North, and indeed throughout New England, the Abolitionists have succeeded to some extent in diminishing confidence in the Society and turning away from it the streams of charity; and in the more Southern States, their principles and measures have produced a morbid distrust and apprehension of its tendency, and an aversion to efforts, however unexceptionable, for the good of any portion of the coloured race. And further, the sudden reduction in the value of the property of the country, the fearful derangement in the public currency, and the consequent overthrow of commercial credit, the bankruptcy of pecuniary Institutions, and wide-spread ruin of individual fortunes and desolation of the brightest hopes, will impair the energy, if not suspend for a time the operations of our benevolent Institutions. This effect, though not inevitable, is to be expected. We may not hope that the Colonization Society will escape the general calamity. But let us trust that it will share in the sympathy and aid of those who have the disposition and ability to preserve from extinction our charitable societies, and even to make them look forth through the darkness of the times with fairer and more benignant aspect on the world.

The present is indeed a time of trial to the cause of Colonization, and especially so to the American Colonization Society. My opinions in regard to the organization best adapted to secure most certainly and economically the great common end of the Friends of African Colonization until they can command far greater resources, are well known; but they have not received the sanction of the Society.—

Various causes (in some cases, I fear, a spirit of distrust, if not of rivalry) have strengthened opinions in favor of separate State action; and the decisions of the last General Meeting of the National Society will tend, I apprehend, to weaken the bonds now uniting Auxiliary branches to each other and to that Institution. But let us hope for the best. Possibly while these decisions increase the energy and funds of Auxiliary State Associations, they may but modify the character and action of the Parent Society, neither breaking its unity nor impairing its utility. We may surely anticipate a time when each State of the South will engage with great zeal and liberal means in this work of Colonization, and when the National Colonization Society, relieved from all necessity of aiding emigration, may apply the amplest funds with which it may be entrusted to improve the condition and character of our African Colonies.

The fact should not be concealed, that the pecuniary embarrassments of the American Colonization Society were seldom more perplexing, its pecuniary necessities never more urgent, than at this moment. It cannot proceed, it cannot meet its engagements, without additional resources. The Managers know that these difficulties have not arisen from imprudence. They had reason to expect that the donations to an Institution that rose like the morning star upon the gloom of Africa, which was hallowed by the prayers of Finley, consecrated by the sacrifices and deaths of Mills and Bacon, of Andrews and Winn, of Sessions and Wright, and Skinner, and Anderson, and Cox, and Cary, and Randall, and Ashmun,—a Society which has founded Civilization and Christianity amid the barbarism of ages, and points to four thousand emigrants sent out under its auspices, reclaiming a moral desert, and rebuilding the hopes and fortunes of a ruined race, rising to respect before the world—proving that of man, whoever and wherever he may be, it is a crime to despair—throwing wide open the gates of a mighty but dark and dishonoured land to Science, Literature and the light of Salvation,—would annually and greatly increase. They were not disappointed. For years the Society gained strength by every effort; its infant communities sprung, amid dangers, into life, under the guardian power of Providence; and thousands turned to view with warm and anxious hearts, these buds and elements of goodly and surpassing promise to Africa. Funds were augmented and Friends multiplied. And what has since occurred to restrain exertions or quench zeal in this cause? The preceding remarks may afford some explanation. I add, the novelty of the enterprise is gone. Gone too is the great soul of Ashmun, which communicated the flame of his holy enthusiasm to ten thousand minds, and threw the charm of romance over the sufferings, the perils, and the conflicts of the earliest settlers in Liberia. *But the reasons for prosecuting the enterprise exist in all their power.* No one motive which stirred the minds of Finley, or Mills, or Ashmun, is wanting to urge every friend of the Society to the highest possible exertions to advance its interests. On the contrary, what was to them hope, is to us confidence; the plan they tried as an experiment, we may prosecute as of certain practicableness and demonstrated utility. In faith and hope and patience and charity they labored and died;

we see what they desired, but were not permitted to behold. We see rising upon a distant savage coast, the habitations of civilized man—the schools, churches, social and political Institutions, of a free and christian people. We see a Republic, in miniature it is true, but modelled after our own, capable of rapid growth, informed with the spirit of Liberty and aspiring to extend far over Africa the wisdom and beneficence of its manners and laws. Under its protection the missionaries of every communion and from every part of Christendom assemble to devise and execute plans for the deliverance and regeneration of Africa. Superstition retreats before them, and her victims, fearful, dejected, in irons bound, and shorn of all their honors, come forth from clay built huts, from dens and mountain caves, to hear from the ministers of Christ those divine words of truth and mercy, which shall turn them from darkness to light and from the power of satan unto God. And what is the moral influence of this Colonization enterprise upon the opinion and heart of the South? It has excited the most salutary thoughts and reflections, the most kind and generous sentiments towards the coloured race. A thousand liberated slaves in the Colony of Liberia testify to a sincere desire already existing in numerous minds to emancipate slaves, whenever this can be done in consistency with their benefit and the public welfare. It is impossible to estimate the extent of good thus secured to the general cause of humanity; succeeding generations may justly appreciate it. And can we hesitate to make our most earnest appeal in behalf of the American Colonization Society to all the wise and benevolent of the country—to the Clergy and Churches of every name—to all patriots—all christians—to the female sex, so quick in sympathy, so prompt to do good—to every heart which the divine sense of right pervades, or the sacred spirit of humanity inhabits?—If the American Colonization Society be worthy longer to exist, its Friends should now gather around it,—every hand should now bring some gift to its Treasury. The humble talents of the writer, and his best days have been devoted to its interests. The shadows that fall upon it, the dangers that menace it, but render it dearer to his heart. The spirits of its martyrs, warning voices from the past urging us to seize the hours gliding even now into an irrecoverable Eternity—the oracles of God, and the cries of perishing millions unitedly break upon our ears with trumpet sound and add their power and pathos to this appeal.

I hope, Gentlemen, the means will yet be furnished for sending out the very promising expedition from North Carolina. Will not the State Society of North Carolina earnestly invite its friends and the citizens of that State generally to contribute for this object?

I close this too extended letter with an extract from one just received from Col. Joseph H. Lumpkin, of Lexington in this State, a gentleman whose weight of character and great powers of eloquence are consecrated to the highest interests of his country and of mankind:

"I have written to a number of persons to-day in Athens, endeavoring to stimulate them to adopt some efficient measures previous to your departure, to relieve and sustain the American Colonization Society.

"When I parted, hurriedly, with you at my brothers, I proposed to make one of ten to raise the sum of two thousand dollars—each contributing two hundred.—

Suspecting that a proposition of that kind would likely prove abortive—and remembering that every one must give an account of himself—I have determined not to predicate my mite on the action or co-operation of others. And I have concluded too, not to postpone the matter—recollecting the salutary counsel of the wise man, “whatever thy hand findeth to do, do it with thy might”—for the very weighty and sufficient reason that “there is no work nor device nor knowledge nor wisdom in the grave whither thou goest.”

“It is related of the late excellent Mrs. Graham, that she was in the habit of devoting a tenth part of her possessions to charitable uses, under every reverse of fortune. On one occasion after the sale of some property, £1000 was brought to her. So large a sum was new to her, and fearing the selfishness which is said to accompany riches, she exclaimed “quick, quick—let me appropriate my tenth before my heart grows hard.” Now, Sir, I have not the same good fortune to boast of which fell to this devoted mother in Israel, yet it so happens that my heart is rather warm just now from contemplating the subject of African Colonization, and it may grow cold again before the time arrives when I had designed acting, for I know it to be deceitful above all things, from past painful experience.

“I have forwarded to Mr. Wm. L. Mitchell, a draft on the Georgia Railroad and Banking Company, for \$157, with instructions to collect the proceeds and hand the amount to you. The remaining \$43, I will send you by the Rev. Mr. Hoyt, who will visit us at the end of the present week.”

I am, Gentlemen, with the greatest respect and regard,  
Your friend and obedient Servant,  
R. R. GURLEY.

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**THE SLAVE TRADE.**—At a session of the British House of Commons, shortly after the succession of QUEEN VICTORIA to the throne, on the question that a sum of 14,700*l.* be granted to her Majesty, to pay the salaries, &c., of commissioners appointed under treaties with foreign powers for preventing the illegal traffic in slaves, Mr. HUME stated his conviction that this traffic was carried on to much greater extent than ever was known before; and suggested the employment of steam gun-boats.—The CHANCELLOR of the EXCHEQUER hoped much good might be done by the civilization of a part of Africa, and the increase of commerce with her natives.—Sir EDWARD CODRINGTON said, the only way to put a stop to slave trading would be at once to make it *Piracy*.

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**MUNGO PARK'S SON.**—It was at Accra that Mr. Thomas Park, son of the celebrated traveller, was landed as a midshipman from the *Sybille*, with three years leave of absence, to travel into the interior and search for his father. He was a fine tall Scotch lad, only nineteen years of age, and without any knowledge of the world. His death has been commonly ascribed to poison, administered to him in vengeance for having imprudently ascended a fetiche, or sacred tree; but the real cause was his obstinacy in rejecting the advice of the resident merchants of Accra. He lived three months in the town, and though he had frequent invitations to take up his quarters with the Europeans, he preferred remaining in a hut with designing natives, who plundered him. There he indulged in drinking spirits; married an Accra wife by way of learning the language—though the dialect in Accra is totally different from those in the interior; and took long walks in the heat of the day, with a view of hardening himself. The consequences of these imprudences were, that when he set out to cross the Volta, his constitution was already completely broken; he was thin and weak; he caught a fever after a few marches, and fell another victim to African discovery.—[*Pittsburgh Christian Herald*, July 27, 1837.]

## C O R R E S P O N D E N C E.

In the 12th volume of this work, (p. 284) some account was given of a plan devised by DANIEL HUKEY, Esq. of Illinois, to aid the American Colonization Society. It will be seen by the subjoined correspondence between that munificent philanthropist, and the President of the Society, that Mr. HUKEY has resolved to make his donation at once without waiting for other contributions. This generous act entitles him to the gratitude of every friend of African Colonization, and must ever be a source of pleasing recollection to himself.

PLEASANT BOWERY, O., May 24, 1837.

DEAR SIR,—Although an entire stranger to you, and never having had the pleasure of seeing you, also to be honest, though we have hitherto differed in our political sentiments; nevertheless I find there is one good and great cause you have espoused which I feel a deep interest in, viz:—You have accepted the Presidency of the American Colonization Society. About twelve or fifteen years ago, I perused your address before the Colonization Society of Kentucky. I believe it was the means, through Providence, of fixing my mind more firmly on that point.

I am a native of Pennsylvania. At an early period my father emigrated to the South; and at the age of 22 I found my way to the Mississippi on a little pony and two dollars in my pocket. I remained there until April a year ago. On the 22d of that month I landed with my family in the beautiful city of Cincinnati. My great object is to educate my children—to raise my family to habits of industry, by experience. In the state of Mississippi I possessed a few African servants. I gave them the offer of colonizing at the age of 26 years on an average, to join the Colony on the coast of Africa—they declined my offer; all they wished, was to choose a proprietor and remain in the State. I gratified them in their desire. Subsequently I was desirous of doing something for the nation in Africa, or those free blacks who desire to go there. Sometime last summer, I advertised in two public papers, and made the following proposition—if eleven others would join, I would make a donation of four hundred acres of land to the A. C. Society, out of my lands in the State of Illinois, and my intention was to form a Society and bind the A. C. Society not to sell said land under six years. No person has come forward to meet this proposition. I have been determined to do my part, and am now ready to make a title of said 400 acres of land to the A. C. S.

Dear Sir, will you be so kind as to write me a few lines, informing me how to proceed in order to execute my designs: please to inform me where to address a letter to your Secretary; and also I am desirous to know if the labors of your Society are exclusively intended to operate only in Africa, as there has been something said about colonizing on the N. W. coast of America. May you live long to do good to mankind, in that way in which you have the happy faculty of making peace, and also be instrumental in the hands of Providence,

in what we believe to be the only sure way of doing good to the black man, and of enlightening Africa. Very respectfully,  
HON. HENRY CLAY.

DANIEL HUEY.

ASHLAND, 30th May, 1837.

DEAR SIR:—I received the letter you did me the favor to address to me on the 24th inst., and I assure you that I perused, with much interest, the amount of your personal history which it contains. It is our lot to differ in opinion occasionally, but it should be the aim of all of us to prevent these differences from disturbing our amicable and social relations.

No man is infallible; and no one, therefore, should set up his own opinion as an unerring standard to which all others must conform.

Whatever differences on other subjects exist betwixt you and me, I am happy to learn from you, that we concur as to the utility of the American Colonization Society. I believe it to be an institution fraught with incalculable good, both to the United States and Africa, and that with the help of Providence, it is destined ultimately to rid our country of the greatest evil that affects it, and to bestow on Africa the greatest blessing which it needs.

You enquire of me how you can effect your benevolent purpose of appropriating 400 acres in Illinois to the Society. Perhaps the best mode would be to convey it to the Reverend R. R. GURLEY, the Secretary, who resides at Washington City, in trust for the benefit of the Society. It was in that way Mr. Madison recently made a donation to the Society. It would be necessary that you should make a deed, and have it recorded in that county in Illinois in which the land lies. In the deed you could specify the trust on which the land is conveyed, and among other things you might provide that the land should not be sold within any term of years you might be pleased to specify.

You ask me if the Society contemplates the establishment of a colony on the western coast of America. It does not at present entertain any such view; but thinks it best to direct all its efforts to the Colonies on the African coast. There ample scope exists for any number of colonists which the Society can send out. Depending, as it does, for pecuniary means almost entirely upon individual benevolence, the Society believes it would not be wise to engage in any different enterprise, at least, whilst those means are so limited. It believes, also, that looking to the great moral, religious and political objects which it has in view, as well as to economy, Africa offers greater advantages than any other country. If, however, any other Society, or individuals, should attempt to place a colony of the descendants of Africa, upon our N. W. Coast, or elsewhere, the A. C. S. far from seeing their exertions with regret, would regard them with the best wishes for their success and prosperity.

Should you visit this quarter of the country, I shall be happy to see you at Ashland; and, thankful for your kind wishes towards myself, I beg you to be assured that they are all cordially reciprocated.

I am with great respect,

Your ob't servant,

DANIEL HUEY, Esq.

H. CLAY.

## REPORTS ON COLONIZATION.

Our last number contained an account of the proceedings of the two flourishing Colonization Societies in Green county, Ohio, Auxiliary to the Parent Institution, at their last Anniversary. We now insert the interesting Reports, made on that occasion by their respective Board of Managers.

## THE SEVENTH ANNUAL REPORT OF THE FEMALE COLONIZATION SOCIETY OF GREEN COUNTY, OHIO.

The Board would congratulate the members of the Society on the occasion of this, their seventh anniversary, that the work to which they delight to give their auxiliary influence, is progressing with an increased energy and success. The establishment of a colony of free persons of colour with their own consent, on the coast of Africa, is now no longer a matter of doubtful experiment. The practicability of the scheme is successfully demonstrated, in those existing settlements now in Liberia. This fact has already led the friends of the cause to devise, and partially to execute various plans of benevolence, whose object is not to give existence to the colony, but to nurture and to give strength to what is already in existence. To females there is now opened an effectual door of usefulness, that did not formerly exist; and one which is peculiarly adapted to their character, as the helpmeet of man. As such, it is their delight to encourage all that is praiseworthy and commendable; and to nurture, beautify and adorn that which a stronger hand has planted. The colonies are now in a situation that call for nurture; their manifold wants are to be supplied, their suffering to be relieved; all the useful arts of civilized life are to be introduced, and especially the rising generation is to be educated.—How is this to be done? If left to the unaided exertions of the colonists themselves, whilst contending with all the difficulties of a new settlement, generation after generation might pass away before the youth of the colony could be brought under the ennobling influence of a general education. To do so, is utterly at variance with the benevolence, the policy, and the ultimate design of the founders and supporters of the colony. Their design was, (and is, to make the colonies a blessing to themselves and their children, to the thousandth generation, and a light to Africa, whose radiance will extend to its remotest borders. Hence it is, that during the past year, such laudable exertions have been made by females, in the principal cities in the east, the north, and the south, and in many of the west, in behalf of education in Liberia.

Not less than six to eight schools are now in successful operation in Liberia, in the different settlements, sustained by female effort in the United States. We consider this a divine work, a work to which we delight to contribute to the extent of our means and influence, and the effect of which, under an approving Providence, must tell on the destinies of that infant republic in Liberia, and upon the future generations of Africa. It was from views of this kind that the members of the Board during the past winter were induced to attempt to raise a collection to aid the female association in Philadelphia for sustaining schools at Bassa Cove. It is gratifying to state, that our attempt was not in vain; thirty-four dollars and twenty-five cents were received for that purpose; thirty of which were remitted to the Treasurer of the above society, for the purpose for which it was collected. This in addition to a remittance made to the Treasurer of the Parent Col. Society at Washington, of eighty-seven dollars, makes an amount of one hundred and twenty-one dollars and twenty-five cents, that have been received during the past year. We are aware that our exertions for the cause of Colonization are not by any means proportionate to the merit of the cause, and our responsibilities to promote it. Still we would rejoice that so many are finding it in their hearts, to do good to the coloured man, in our own land, and in the land of their fathers. The success of the efforts that have been used, we trust, will excite one and all to greater endeavours in time to come. Every one may cast his bread freely, and bountifully upon the waters, with a confident expectation of finding it many days hence; an instance of which, in relation to the efforts that have been already made, we cannot forbear reporting to the society. It is an expression of the sentiments of the colonists themselves, in grateful return for the kindness which they have received from the different female societies in the United States, at a public meeting of the citizens of Monrovia,

In September last, had for expressing their sentiments on colonization; we find the following resolution, in the Liberia Herald, published in the Colony, viz: "Resolved, That the thanks of this meeting be presented to those ladies of the United States, particularly of New York, of Philadelphia and Richmond, for their disinterested efforts to educate the children of this Colony: and that they be assured, that in no department of the colony do the effects of colonization shine more conspicuously than in the schools supported by their benevolence." This expression of the sentiments of the colonists, we here report, not from a spirit of self-congratulation, but with a view to give evidence to all concerned, of the fact, that our benevolence is not in vain, nor bestowed on ungrateful or unworthy objects.— Whatever, then, female influence can effect, in behalf of the praiseworthy, and commendable enterprise of Colonization, we trust will be perseveringly done: and in particular whilst it is to the honor of the other sex to have gone before us in the perils and difficulties of planting the colonies, that now, we will not be deficient in nurturing the same, and in advancing their general comfort and well being.

We would desire it to be particularly born in mind, that it is not the simple existence of the Colony in Africa, or even the conveying to it a crowded population, whose condition there, would be but little better than in our country, that is the object of the friend of the coloured man, and of colonization. The true object, to improve their condition in all that appertains to the lot of man and through them, as moral lights, placed on the shores of Africa, to extend the benign influence of Liberty and of the perfect Religion of Jesus Christ over the whole extent of Ham's land. In this noble work we desire, as females, to contribute our mite, remembering that nothing valuable is accomplished in an hour, a day, or a year.— In the extensive work of Colonization, there is no *immediatism*, save the doing with all our mite, whatever our hand is finding to do, leaving it to others who may succeed us under the good Providence of the God of nations, to perfect what we and others have begun. To the doubting, or wavering, if any such can be, we would say, come with us, we are engaged in a good work; remember that the Lord hath spoken good concerning Africa, for he hath said, "Princes shall come out of Egypt and Ethiopia shall soon stretch out her hands unto God." To all we would give encouragement, and say, *persevere till the end*. The cause demands our highest exertion, and that in every way in which it can wisely and innocently be exerted. All of which is respectfully reported, in behalf of the Board.

#### THE SEVENTH ANNUAL REPORT OF THE GREEN CO. COLONIZATION SOCIETY.

The Board, in submitting to the Society a report of its operations during the past year, would observe, that but little of the benevolent enterprise of Colonization, now successfully prosecuted by the friends of the coloured man, has fallen to its share. The great distance at which the society and its members are placed from the more active scenes of operation, renders it impracticable for the Board to do much more than to give auxiliary aid, in collecting and transmitting funds to the more prominent agents of the cause, and in extending the knowledge of their persevering and successful operations.

During the past year, according to the Treasurer's report, the Board received \$106 79, and after meeting all necessary expenses, transmitted to the Parent Society at Washington, \$100; leaving \$3 79 in the Treasury of the Society. The instruction given by the Society to the Board, at its last meeting, to prepare a memorial to be signed by the citizens of the county, favorable to Colonization, and to be forwarded to the Legislature of Ohio, at its last meeting, was duly observed. The memorial was also forwarded to the friends of the cause, in different parts of the state, for co-operation, and from different quarters similar petitions were forwarded to the Legislature of the State. The result of the measure was not so favorable as could be desired, nor was it less than was generally anticipated. The subject is still before the people, who alone in the capacity of citizens can act with efficacy. The cause is worthy to be prosecuted with renewed zeal and effort, and was ably, and we believe, in some cases, successfully prosecuted by the friends of the cause in sister States of the Union, during the past and former years. The subject, we think, claims the attention and patronage of every enlightened citizen of Ohio, and as such we recommend it again to the deliberation of the Society.

But whilst the operations of the Board have been necessarily limited, it is matter

of high congratulation, that the cause of Colonization is progressing with unusual success. The history of its operation for the past year, forms one of its brightest pages, and will hereafter be read with delight by the future colonist and friend of Africa.

Whether we cast our eyes over to the colony, or number of colonies now on the shore of Africa, and witness the effects of colonization on the emigrants themselves and on the adjacent tribes; or contemplate the exertions of its friends in the United States, and the benign results thereof on the diversified interests of the social community in our own country; we are every where called to rejoice in the happy and blessed fruits of this noble and sublime enterprise, devised and being executed, for the good of Africa's sons in this, in their own, or in any other land.

To the colony itself, the friends of the cause ever look with an eye of more than ordinary solicitude. Their great object is to make it the home of the exiled African, and a seat of knowledge, both scientific and religious, whose influence will one day be felt by every wandering tribe and individual of that benighted land. If, then, the inhabitants of those colonies be the subjects of discontent, if their homes be shrouded with the mantle of sickness and death, if, in a word, their entire condition be not improved for the better, then benevolence would despond, zeal wax cold, and our hands become powerless.

But, on the contrary, if the colonists themselves, all things being duly considered, are happy and contented; if they are enjoying a goodly prospect for themselves and their little ones; if they are grateful to God and man, that their lines have fallen to them in pleasant places; then all hearts will rejoice, and every countenance will beam with joy, and every tongue join to swell the song of praise expressed by those once in exile, but now returned to their native land; once in bondage, but now free; once sunk in barbarism, but now rapidly advancing in the improvements and blessings of civilized life. It is the good news from the colony that revives its friends, that gives courage to the timid, resolution to the wavering, perseverance to the languid, decision and action to all; or falls like the stroke of death on its opposers. What, then, you will ask, is the news from the colony? What is the language which they use respecting themselves and their present situation? Hear it. It is a voice from Liberia, that should be heard in every mansion and hamlet in our land. It is the public sentiment of the citizens of Monrovia, when met in September last, for the express purpose of expressing their views on the subject of Colonization. This they did in a series of resolutions, fifteen in number, a few of which we here report: 1. "That this meeting entertain the warmest gratitude for what the American Colonization Society has done for the people of colour, and for us particularly, and that we regard the scheme as entitled to the highest confidence of every man of colour. 2. That we return our grateful acknowledgments to Gerrit Smith and A. Tappan, Esqrs., and other early and devoted friends of Colonization, names for which we shall ever cherish the highest esteem; that we hear with regret that they, from misrepresentation or want of accurate information, have abandoned the noble scheme; but that we hope the day is not far distant, in which they will again re-unite their energies to advance this high and benevolent object. 6. That whereas it has been widely and maliciously circulated in the U. States of America, that the inhabitants of this colony are unhappy in their situation and anxious to return; therefore be it resolved, that this report is false and malicious, and originated only in a design to injure the colony by calling off the sympathy and support of its friends; and that so far from a desire to return, we would regard such an event as the greatest calamity that could befall us. 11. That this meeting entertain the deepest gratitude for the members of the Colonization Society, for the organization and continuance of an enterprise so noble and praiseworthy as that of restoring to the blessing of liberty hundreds and thousands of the sorely oppressed and long neglected sons of Africa; that we believe it the only institution that can, under existing circumstances, succeed in elevating the coloured population; and that advancement in agriculture, mechanism and science, will enable us speedily to aspire to a rank with other nations of the earth. 12. Success to the wheels of Colonization; may they roll over every oppressor, and roll on, until all the oppressed sons of Africa shall be rolled home!"

In corroboration of the above, we ask the indulgence of the Society, while we adduce a few extracts from a report of Capt. J. S. Nicholson of the U. S. Navy, to the Secretary of the Navy at Washington, who, in November and December last, visited Monrovia and the different settlements in the colony. Speaking of Monrovia, he says, "Its elevated location was selected with judgment; it may be effectually fortified, and the anchorage is good. The population is about one thousand

and their exports amount to seventy-five thousand dollars annually, in camwood and ivory, palm oil, and a few hides; but at present, their trade is much embarrassed in consequence of the wars among the natives. The forests abound with medicinal herbs, gums, and valuable wood of almost every description. About seventy-five vessels touch there annually, of which one-third are American. Their agriculture appears to have been neglected, owing, as they say, to the pecuniary embarrassments of the people, and the want of cattle and agricultural instruments.—Cotton, coffee, indigo, and the richest sugarcane are indiginoous to the soil, and with encouragement and industry, could be produced in any quantities. The salubrity of the climate is found to increase as the forests are cleared away; vegetables of many kinds may be raised in plenty; and hogs, sheep, goats, and cows, appear to thrive. Fish in abundance are found in the streams, and it is generally admitted, that a very comfortable subsistence can be procured by any man of moderately industrious habits.” Again, speaking of Bassa Cove, he writes, “The visiter is agreeably surprised at the progress made in clearing away the land, in laying out the streets, draining a piece of low ground, and building houses, as well for the actual settlers as for those who are expected. Eleven months only have elapsed since Bassa Cove was a dense wilderness, and it now exhibits the evidence of a thriving village, and of an industrious people, obedient to the laws, and understanding their interest in maintaining them. The schools appear to be well attended by the adults and children, of which the necessary good effects will be felt in their moral influence over the nation. The population is about one hundred and fifty souls, occupying forty dwelling houses effectually defended by the well placed pieces of artillery. The good understanding with the natives had been occasionally interrupted by the influence of the slavers; but on the appearance of this ship, all differences were settled by a treaty between Mr. Buchanan and the neighboring princes, or head men, obliging them to renounce the slave trade forever, and to be obedient to the laws of the colony, as far as applicable to their condition.” Equally favorable statements are made by Capt. Nicholson, of all the other settlements, but which time will not permit to introduce. One more extract we cannot forbear to make. It respects a missionary settlement, introduced into Africa through the colony. It is that conducted by the devoted and worthy Rev. Mr. Wilson: “he has,” says the Captain, “under his care, about one hundred of the native children of the different towns, and also a few adults. I was pleased with the correctness with which many of them read from English books; and as some of them are the sons of kings, and may be kings themselves in time, it is impossible to foresee the happy effect that may be produced on the civilization of the Africans by this school.” The report closes with the following highly interesting declaration, viz: “That the colonies have now taken firm root in the soil of Africa, and although they may be depressed at times by adversity, yet by the gradual developement of their resources, and the judicious assistance of their friends, they must finally flourish, to be an assylum to the coloured man, and an honor to their founders.”

From the reading of these and many other such statements, that have come to hand during the past year, concerning the present condition and future prospects of the colony, the inquiry naturally presents itself to the minds of the members of the Society, yes, and to every true Christian and patriot, *Is Colonization an enterprise that merits our continued support?* If it be the *unblessed work* described by some as the upholder of slavery, the forger of new and severer bonds, the expatriation of innocent men to an insalubrious climate, and to a barren soil, there to drag out a precarious life, and in danger of relapsing into that fearful barbarism, whence they have partially emerged; if it be all this, or even a *tithe* of it, we say let the whole scheme be forever abandoned, and let the memory of its founders and supporters rot, and their names be classed with the vilest enemies of the human family. But if, on the contrary, it be what colonists themselves describe it to be, “one of the highest, holiest, and most benevolent enterprises of the day;” if the colonies be what Capt. Nicholson has described them to be, “an asylum to the coloured man, an honor to their founders;” then let the friends of Colonization every-where be grateful to the God of Heaven, who has hitherto established their hands’ work; let them take courage, and press on with renewed zeal and activity to the attainment of their great object, the restoration of Africa’s lost sons to their own land, and the extension of the blessings of civilized and christian life, to the numerous tribes of that benighted land. Under the influence of Colonization, the colonists to the thousandth generation will rise up and call us blessed; and the unborn generations of Africa will yet see greater wonders than those wrought in Ham’s land, and *Ethi-*

opia, renovated by the Spirit of truth and holiness, will yet stretch forth her hand unto God.

But from the contemplation of the effects of Colonization on the emigrants themselves, and, through them, on the tribes of Africa, let us turn to a brief survey of its effects on the public mind, and the diversified interests of the complex state of society in the United States. Here an ample field opens to our view. A few of the more prominent objects can only be noticed.

Among the first we would notice, is the estimation in which Colonization is held by the discerning public in general. It is now no longer regarded as a doubtful experiment. The planting of colonies in Africa, to the present and lasting advantage of the colonists, is now practicably demonstrated, in a manner beyond the anticipation of their early founders. The scheme now begins to be regarded in its just and true character. What was once called folly, is now denominated *wisdom*; what once weakness, now *strength*; what once chimerical, now *rational*; what once impossible, now *possible*. From this favorable change the most happy results have begun to appear. The exertions of its friends are increased; and it may be truly said, that at no period, since the commencement of Colonization, has its march been so rapid as during the past year. Every month, week, and day, brings to view some new and additional effort to elevate, to water, and to render permanently useful, the colonies already planted by the hands of benevolence, of toil, of suffering, and great perseverance. Such a hold is now gained on the public mind as to be a guarantee of future support, till the great objects of the enterprise shall have been in some good degree obtained. The effects of Colonization on the coloured population of our country, are worthy of notice. It was from a deep-felt sympathy for their best interests, that the Colonization scheme was devised. Nor have the hopes of its founders or supporters been disappointed. The condition of those who have embraced the provisions of the Society, as has been seen above, is vastly changed for the better. Nor has the state of those who embraced them not, or had no opportunity of doing so, been injured. The coloured population, as they learn the true character of the colony, are becoming more and more inclined to a removal; nor is there any reasonable cause of apprehension, that in the progress of events, as the colonies improve, but the entire free coloured population of the U. States will voluntarily seek a home in the land of Liberia.

But what is particularly worthy of notice is, that as far as an unhappy prejudice exists in our country against the descendants of Africa, it is rapidly yielding to the kind and generous spirit of Colonization. Indeed, it is impossible, in the nature of things, that unkind feelings or prejudice towards a people can long survive benevolent efforts for their improvement. Men naturally regard with esteem the objects of their attention, and delight to see them improve under their fostering hand. An apt example of the effect of Colonization, to beget just and kind sentiments towards the coloured man was recently exhibited at Richmond, Va., at the last anniversary of the Colonization Society of that State. It came from one of the many gifted orators of the ancient dominion, in advocating the propriety of obtaining a tract of territory on the coast of Africa, for the establishment of a new plantation, to be called New Virginia. The speaker, Mr. Maxwell of Norfolk, said "Virginia had done much for the cause of Colonization; they had given money according to their means; they had done more—they had given men, *men* whose value, whose services to the colonies were above all price. They had given *one man*, in particular, the eloquent, the pious, and the gallant Lot Cary, an emigrant from this city, whose virtues, and whose devotion to the cause for which he lived, and in which he died, have won the admiration of all who knew him; and whose name, *black as he was*, shall brighten one of the brightest pages in the history of Africa, and of Virginia who gave him to her, to the end of time." Had it not been for Colonization, would ever such sentiments have been uttered in Virginia, in the capital of the state, and by one of its most talented orators, concerning a coloured man? Without Colonization, Lot Cary, and the many others whose virtues and talents have shone forth with no ordinary brilliancy in Liberia, would have remained buried under the pressure of circumstances, and without a theatre of operation. Thus it is that Colonization is raising and will continue to raise the character of the coloured man. It is Liberia that is to give character to coloured men in the United States, and before the world.

But we cannot close this report without attending to one probable effect of Colonization, which we know to be dear to the minds of many in the United States. It is, has Colonization any power to effect a change for the better in the condition of the entire coloured population in the United States? To all who have any tolera-

bly correct notion of the nature of Colonization, the answer is both easy and short. In answering this question, it is not to be confounded with another of a very different character, namely, has the Colonization Society any power to effect such a change? The Colonization Society, with all its Auxiliaries and kindred associations, has no such power. It never contemplated such an event, as the result of its labors. That Society contemplates no more than what it professes in its constitution, the planting of a colony on the coast of Africa. This it has done; and it now says to every State in the Union, to the United States, whose anniversary we this day commemorate, "*go thou, and do likewise.*" The Colonization Society is to Colonization what an agricultural Society is to agriculture. Such a society does not propose to cultivate the whole soil of a single county; its object is to present a model, according to which the citizens of a State may cultivate their soil to the best advantage. Nor has agriculture any power of itself, to produce that effect. Still there is a principle in agriculture, when carried out by the inhabitants of the country, that will make every hill and dale, every mountain and plain, produce effectually for the supply of the wants of both man and beast. So it is with regard to Colonization. It has no power of itself, but there is in it a principle of operation that may be indefinitely applied, till every slave, every man of colour, in the United States, may be safely and happily placed in a land of freedom. But on this subject, we cannot better express our views than is done in the closing remarks of the State Colonization Society of Virginia, already alluded to. We adopt the paragraph entire as our own.

"The Board is deeply penetrated with the conviction, that the present is a period of tremendous responsibility with all who may give direction to the public mind with reference to the coloured race. Three hundred thousand free negroes, in comparative ignorance and rags; more than two millions of slaves, intelligent and immortal beings, emerging with great rapidity from the barbarism of their ancestors, in a country where light is reflected from ten thousand surfaces, and increasing at the rate of 60,000 annually, are considerations that must affect deeply the mind of the enlightened statesman. The Colonization Society is considered to have demonstrated the practicability of their enterprise.

"The question now, whether this enterprise shall proceed to civilize and regenerate Africa, is no longer doubtful; but whether it shall advance to the relief of our country, is a question which this nation is called on to decide. Providence has disclosed the channel through which relief may be obtained. Should the decision be on the side of humanity, and of duty, the evil is not too great to be remedied.—Should it be on the side of apathy and selfishness, the friends of the colonies must console themselves with the reflection of having done their duty, and submit to the unavoidable calamity. But we have confidence in the humanity, the wisdom, the power of the American people. We will not distrust the providence of Almighty God. Looking to his throne, and appealing to all the citizens of this republic, we will go forward with the assured hope, that this work shall not cease until the U. States shall be delivered from its greatest evil, and the continent of Africa shall be blessed with education, free institutions, and the perfect religion of Jesus Christ."

All of which is reported in behalf of the Board.

H. McMILLAN, Sec'y.

**THIRD ANNUAL REPORT OF THE LADIES' SOCIETY OF FREDERICKSBURG AND FALMOUTH, FOR THE PROMOTION OF FEMALE EDUCATION IN AFRICA.**

In presenting their third Annual Report, the Managers of the "*Ladies' Society of Fredericksburg, for the promotion of Female Education in Africa,*" are happy to say that they have at present greater reason to proceed with alacrity in their undertaking than at any previous period. This encouragement arises from various sources, but principally from the fact that they have now, for the first time since their organization, secured the services of a Teacher to carry the desired objects of the Society into effect.

It may be well to state that for about five years after the formation of this Society in 1829, the funds collected by it were appropriated to the Colonization cause, and during that time the Managers were enabled to transmit to the Parent Society, about one thousand dollars. In 1834, without thinking less of the importance of the Colonization plan, they determined that their efforts should be directed specially to the promotion of Female Education in Africa, but until recently they

have been at a loss how to proceed. Having corresponded with various persons, both in this country, and in that, they learned that well educated Coloured Teachers are not to be found, and that to prepare such, was of the utmost importance.

The residence at Cape Palmas, (one of the Colonies) of the Rev. Mr Wilson and Lady, Missionaries of the Presbyterian Church, and the recent establishment there of the Rev. Messrs. Savage, Payne and Lady, and Minor, Missionaries of the Episcopal Church, have opened a way of educating teachers, which the Board has long sought for in vain. From the last named Missionaries, they have assurance of active co-operation, and have every reason to expect the same from the Rev. Mr. Wilson and his lady, in promoting a scheme which looks to preparing, by a good education, coloured females to conduct schools in Africa.

The pupils are to reside at the Mission houses, aloof from the influence of the native heathen, and their education is to be superintended by the Missionaries in person. Thus they hope, by the blessing of God, to fit them for the office of teachers, and enable them, in their turn, to bestow on others the blessings they themselves have received. An account of their progress, and such other information as may prove interesting, will, from time to time, be communicated to their Society by letter.

Thus the Managers present to the friends of the Heathen, their *object*, and the means they intend using for its accomplishment.

In accordance with one of the resolutions entered into at a former meeting, to wit: "That as the laws of our State prohibit coloured persons from being taught to read, it behoves Christians to be peculiarly active in having them instructed where it is not contrary to law," the Managers now appeal to those conscientious persons, who desire that the blessings imparted by Sabbath schools and Bible Societies, may be extended to the negro race; to exert those energies, (often called forth before, in behalf of heathen nations, who had comparatively no claim upon them,) in imparting in Africa inestimable blessings which we cannot confer here. Surely, to so just, so touching an appeal, Christians cannot turn a deaf ear. They feel assured that many a heart longs for such an opportunity as the one presented, to confer priceless blessings upon an injured people.

The knowledge we purpose, by the Divine blessing, to extend to Africa, is the most exalted and comprehensive in its character; since it is not our design to promote the spread of worldly wisdom alone, and there cease our operations. No! to do this, would be simply to increase capacity of action, without ennobling and purifying the moral feeling! We would make it our main object to promote the knowledge of God—a knowledge which transcends all earthly wisdom; full as much as the glorious sun surpasses in brilliancy the lesser orbs that glitter in the firmament above. We humbly conceive that, without pursuing this course, all efforts, permanently to meliorate the condition of the African race, will be in vain. Could we gather the wealth of the Indies, and pile it upon those heathen shores!—Could we light a torch at every altar of science that has ever been reared from the world, and diffuse its splendor there—that wealth could not purchase *moral elevation*; and those lights would flash with but momentary brightness, and expiring, leave a darker than Egyptian gloom to rest upon the fated land. They must have Religion—the Religion that we enjoy, and the influence of which, alone can perpetuate our blessings—a Religion as essential to our well-being, for time and for eternity, as the atmosphere we breathe is to our physical existence, though, like that, its benefits are generally unappreciated, unacknowledged, or unknown!

The past history of the world, and the present history of Pagan Nations afford indubitable proof, that without Revelation, man does not attain any certain knowledge of the character of God, and the true end of his own being. Though the works of creation around him declare the existence of a great first cause, yet, without the Bible, he is almost universally plunged in gross and dark sensuality, and lives and dies in doubt and misery. Particularly is human nature degraded in that part of the world, towards which our attention is directed; and to strengthen our appeal for aid in this benevolent enterprise, we would again refer to the fact that our efforts are to be particularly directed to the education of females. The influence of a Christian woman upon society, is unquestionably great, and like the dew of heaven, not less beneficial in its effects, because it falls unseen. But this Society contemplates not only the education of Females, but of *Female Teachers*, who, when they shall have acquired sufficient information, will remove to various parts of the country, and establish schools; thus increasing to an unlimited extent the blessings originating from this humble institution. The original school may,

meantime, serve as a reservoir, whence as occasion demands the streams of benevolence may flow, fertilizing the soil, and causing "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose."

The Managers scarcely know what further appeal they can make to an enlightened public, yet they cannot close this report without stating that they plead not only for the millions who are now living in Africa, but for generations yet unborn, who, as far we can see, must live and die as their forefathers have done, unless *American Christians* do their duty. Our Creator has, in a great degree, placed the destinies of Africa in our hands, and upon us depends whether the clouds of ignorance, in which she is enveloped, shall be rolled away, or whether she shall be thus shrouded for centuries to come! This language is not too strong. It is evident that God works by the instrumentality of man; and man will have a fearful reckoning to make, if he refuse to move when Divine Providence points out his duty.

Great Britain has many benevolent institutions, and among them some for the melioration of the condition of the African race.—Besides her settlement at Sierra Leone, she has gathered serious and devout Christian congregations from the Hottentots; yet her extensive possessions in India, seem to point out that part of the world as her more appropriate sphere of labor; whilst our peculiar relation to Africa tells us, in a language not to be misunderstood, what is *our* duty.

It is known that already some thousands of the coloured people from our own country have found an asylum upon those shores—how important to take the tide at the flood, and having an open channel through our colonies, to enter it and diffuse the benefits of Christian education throughout that hitherto neglected land! If this be not done, and if the mass of the colonists who have gone from our midst, be not pervaded by the kindly influences of religion, better far that they should never have crossed the ocean to take possession of the land of their forefathers. They cannot be neutral; if they do not aid in rekindling the fires of devotion, that, in by-gone days burned upon Africa's altars, they will either relapse into the dark gloom of idolatry, or else use their superior power only in setting bad examples, and preying with fiendish cupidity upon the Heathen around. It remains for Christians to be up and doing—thanks be to God, we have a panacea for every human woe. Oh! that we would believe the gospel to be "the power of God, and the wisdom of God," and act accordingly. Happy will be the humblest individual who assists in this holy enterprise. The zeal and faith of a holy Apostle constrained him to go forth upon errands of mercy, though but a single individual appeared to him in the visions of the night; how ready should we be to consecrate all that we have, and are, to the same service, when the loud cry proceeds not from one, but from millions,—"Come over and help us."

The managers of this society would urge upon Christians to manifest their desire for the promotion of this cause by remembering it in their prayers, for this is a criterion not to be mistaken; and further, that they should inform themselves of the condition of Africa and the Heathen world at large, by reading *Missionary* and other publications, many of which are at so low a rate of subscription, that the poorest might procure them. They would press this, because in their intercourse with society, they find that, while intense anxiety for "the news" is felt, whenever a speck of war darkens the political horizon, yet the Christian and the philanthropist, who go forth to fight the battles of the Lord of hosts, may leave their bones to bleach upon a foreign shore, and few drop the tear of sympathy, or ask "how goes the fortune of the day?"

In conclusion, the Managers would remark that whilst the least service will be acceptable, none can do too much; and they believe when the great day of final retribution shall have arrived, no one will be found to stand up and declare, in the presence of God, and of an assembled universe, "I have contributed too largely of my time, my means, my prayers, and my personal efforts to the perishing millions of Africa!"

**MORAVIAN MISSIONS.**—It appears from the *Journal of the United Brethren*, (Moravians,) that the number of members of their church, who are converts from paganism, in Greenland, Labrador, North America, the West Indies, Surinam and the South of Africa, amounts to 51,000. In 1825, it was 18,000. In these eleven years, 158 missionaries have been sent to the different stations. The brethren have forty-five stations and 218 missionaries. The sum expended by the Missions

during the 30 first years of their existence cannot be stated exactly, but in the 94 last years, it amounts to 2,500,000 rix dollars, or 12,750,000 frs.; making an average of 172,000 francs per year.

#### AFRICAN COLONIZATION.

The "Potomac Advocate," a useful and spirited journal recently established on the basis of the "Metropolitan," at Georgetown, D. C. thus announces the proposition to hold a Colonization meeting in that town on the 24th of July last:

The meeting this evening, is an adjourned meeting from the 4th of July just past—the day on which the ladies usually hold their anniversary—a day in our opinion highly appropriate to such purpose—for what can be more becoming a people so highly favored as we are, having spent the morning of the anniversary of our national independence in grateful reminiscence of the high privileges enjoyed by us, than devoting its latter hours in devising and effecting something toward the emancipation of other climes and other nations?—and where shall we turn our eyes with more propriety than to those shores, whose inhabitants are enchain'd with the galling fetters of ignorance, superstition and savage barbarism,—the benighted coasts of Africa? Her's is a cause, peculiarly, demanding at our hands our best efforts,—and of our hearts the most ardent aspirations, that her dark places may be lightened by the sun of righteousness, and her enshrouded sons emancipated from the deadening influence of ignorance and error. As philanthropists we shall be cheered at the glad tidings of such intelligence reaching us in every breeze!—as christians we shall have discharged our duty, only, when we shall see the fruits of our efforts springing up throughout every region of that land of moral darkness—whilst as patriots we shall have the consolation to see only in her progress and civilization an opportunity of erasing from our national escutcheon its only dark and blighting spot.

We would stimulate our fair country-women in the noble charity now engaging their attention.—Their persevering efforts—their bright example will deserve imitation, and will certainly win the gratitude of myriads. The cause in which they are engaged is the cause of their country—it is the cause of philanthropy—nay! more—it is the cause of their God—its object and end the conversion of a heathen nation.

The past exertions of the Colonization Society in behalf of Africa have not been in vain. Every returning day brings us, thence, "tidings of great joy"—the hearts of its people have been already gladdened—and not only does the light of the gospel appear in the narrow limits of the colonies planted on those shores, but its penetrating rays have pierced the very interior of Africa.

Cheered by the past—hoping for the future, we may fondly anticipate the day, when Africa, "who was once stricken and was not sick—and who was once beaten, and who felt it not," shall be regenerated and awake, and over her continent shall have extended light and peace from this our own happy land; her cause is attracting more and more the attention of our countrymen—and we truly hope the day is not distant, when we shall be "as one man" in purpose,—but as myriads in effecting. We would earnestly call upon our Northern brethren to unite with us in our efforts to advance a cause so interesting to our country, and so pregnant with good to the whole African race—the South are ready to do their part—and we venture to say, that, for every one hundred dollars, raised by our Northern friends, a colonist (and that colonist too from among the slaves,) will be afforded by the generous South.

#### *From the American Herald.*

We are glad to learn that the cause of colonization continues to prosper, and that it is growing in favor in all sections of the Union. It is one of the noblest enterprises of the age; it is highly creditable to the state of public feeling, that its claims to general patronage and support should have been so earnestly recognized. We have no reference to Abolitionists, when we speak in these terms of commendation of this society, but we regard it simply as one of the most plausible means of bringing Africa once more into the circle of civilized nations, and de-

stroying the slave trade on her coasts, by encircling them with a long line of Christian colonies. The American colonies have already attained to considerable importance on the African coast, by the extent of their possessions, their growing trade and increasing population. They are in possession of the best harbors, and most salubrious sites on the coast, and surrounded, as they are, by a fertile and extensive back country, we see nothing in prospect to retard their rapid advance to power and opulence.

With the human elements of christianity and knowledge, incorporated with their political constitutions, and closely interwoven with the habits and feelings of the people, we have every surety, that each step of their progress to general commercial and political importance, will be for the good of the human race, and as such we look upon their rising prosperity with feelings of the highest gratification.

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The intelligent Editor of the Pulaski (Oswego county, N. Y.) Advocate, after citing from an address of the Rev. Dr. Fisk, (see Afr. Rep. vol. 13, p. 213, 214,) a passage contrasting the results of Abolition and Colonization, says,

It presents a strong contrast between the results of Colonization and Abolition, and is exceedingly happy in its comparisons of the success of Christianity and Colonization. Abolitionists have thought proper to abuse without stint, the scheme of African Colonization, yet despite the virulence with which it is opposed, it is still growing in popular favor, and is entering upon a large field of usefulness. Emancipations for the purpose of colonizing in Africa are becoming quite frequent in the South, and together with liberty, ample provision for emigration and settlement is given to the slave. When the difficulty of gaining a solid foot-hold upon the African shore is passed and the colonies become firmly established, we may expect that emigration from this country will rapidly increase their numbers and prosperity.—The free coloured man will prefer the society of his brethren in the land of his fathers, where he will not feel the prejudice and natural distinction which must ever weigh down his race where a white population predominates, and the slave will be transported by the hand of charity. The four thousand already colonized are a nucleus about which will gather a great people. As Dr. Fisk, in another part of the same address, observes, the time is not long distant when the world shall hail “The United States of Africa.” The establishment of a religious, an enlightened and a free people within her limits, will be an event of incalculable benefit to that vast continent, and none, under these circumstances, can but wish success to the Society that is working to that end.

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[*From the New Hampshire Observer, August 18.*]

A late Emancipator contains a description of the condition of the coloured population of Delaware. The number of slaves in that state is about 3000: the free coloured population is about 16,000. But the condition of the free is nearly as bad as that of the slaves.—They are borne down and kept in ignorance and have little or no stimulus to exertion. They are not allowed to vote; nor even to come near a place of voting on the day of election.

This description is one of the strongest confirmations of the expediency and policy of Colonization; or of having the coloured population in separate communities; it is a practical illustration of what will be the condition of the blacks for ages to come, in what are now slave states, even if emancipation takes place. We do not say this, from any prejudice against them; but such being their condition, we are confident that the best way to elevate them is to place them in separate communities. We care not where it is, whether in this country or another; but that they should be thus separated is proved to us by all that we have seen upon the subject. Such is our deliberate opinion upon every accession of light upon the subject. If Africa is the place for them, let them go thare; if the territory of our own country is best, let that be the spot.

We are aware that this opinion will be hooted by some ; but we have no fear but time will prove the correctness of our opinion : and we say these things with the kindest intentions to the blacks ; and because we seek their highest good and their speediest elevation. And we are confident that those who oppose this sentiment are mistaken and do not actually, though they may intentionally seek to do them the greatest possible good.

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#### EPISCOPAL MISSION TO AFRICA.

The following is the portion of the Annual Report of the Board of Foreign Missions of the Protestant Episcopal Church, just published, of their mission to Africa.

The Committee believe that the claims of Africa are at length receiving general attention and awakening a deep interest in the Church at large. This Mission has been most favorably received by our Church, both at the north and south. The Missionary Agent in the latter section, often travelled day after day, without expense, compensation being often refused at the inns, and not unfrequently something given in addition. In one such instance, where two individuals had been kindly received as inmates for a week, nothing would be received. At length too, Missionaries from the south have offered, and others it is understood are already in heart given to the work. Thus after waiting, apparently in vain, for fifteen years, a few months have witnessed the departure of three educated Missionaries, under the most promising auspices, for the shores of Western Africa. Funds, too, have been freely given, and the large expenses at the outset have been more than met. "I am," says the Rt. Rev. Bishop Bowen, "decidedly in favor of the African Mission. I see the practicable good it may do; and it will have the benefit, I hope, of the one-fourth for Foreign Missions, which the Missionary Association of my parish so appropriates, for two or three years at least. Propositions have been made to the Committee for the establishment, in due time, of a High School, in connection with the Mission. The Rt. Rev. Bishop Meade has appropriated to this object, when needed, one thousand dollars, placed in his hands for the benefit of Africa; and from another source, encouragement has been received that twice that amount will be forthcoming, at an early date, for the same object. Such a school your Committee view as indispensable in the progress and permanent growth of our missions in that country. Missionaries may be sent to introduce the means of grace, to educate and superintend, but there must be the means of enlightening the mind simultaneously in operation, imbued alike with a Christian spirit. The laborious ministry of the Gospel among the millions of Western Africa, will come most efficiently hereafter, from native teachers. Inured to the climate, and understanding the native character and manner of life, while introduced by some progress in education and the means of grace into a new world of piety and mind, and taught as we believe, (if faithful on our parts) there will be, by the holy Spirit, numbers who shall go forth in the name of the Lord, to preach the unsearchable riches of Christ. May that Spirit bless the means which, under the patient oversight of the Missionary, we now seek to introduce.

The Committee would here allude with thankfulness, to Almighty God, to the evidence of a growing interest in favor of Africa, now discerned not only in our own church, but throughout the Christian public in England and America. Already, at six different points, for a thousand miles along West Africa, from the Gambia to Cape Coast Castle, and at two points more interior, Christian missions are taking root. It is believed that independently of what is doing elsewhere, there are in this section of the continent, at least twenty-five white Missionaries, with their families and other laborers, many of whom have endured the climate for several years. The work is better understood, and native laborers are in training. Hundreds of natives are professed disciples of Christ: six or seven hundred of whom are under the care of the Church Missionary Society, whose weekly congregations average three thousand. There is thus much encouragement to believe that God is now preparing his people as instruments for accomplishing his promise to Africa. Her sons are degraded, and grossly superstitious, but they have been injured and neglected by the Christian world. Yet, though it be through much tribulation, there are those who even from thence are to enter the kingdom

of God. "Yes, Christians of America," says Dr. Savage, from his station on Afric's shores, "you owe Africa a debt which can never be paid till you have carried the word of God into every family within her borders. Freely ye have received, freely give."

It is a matter of much encouragement, that during a year of great commercial difficulties, the income for Foreign Missions has not decreased, while from the ordinary sources during the last two months, it has been nearly double that of the previous average rate.

Other missionaries, however, we may trust will go forth the coming year, several having intimated their intention of offering themselves after their approaching ordination. Many others, we may hope, as yet unknown to the Church, are beginning to respond to the call of millions in foreign lands, either wholly ignorant of a Saviour, or having grossly perverted his ways. These millions need the saving power of the Cross, and their wants will be heard. With such a call, shall the Church merely continue its past rate of contribution, until her Missions, yearly increasing in extent, must feel the embarrassment? Of our eight hundred and fifty parishes, only about one-fourth (221) have contributed to Foreign Missions during the year. Sixteen States, where our church is established, having more than one-fourth of our entire ministry, have contributed less than fifteen hundred dollars. The Committee would now, in much confidence, and relying upon a more extensive co-operation, appeal through the board, early and earnestly to the parish ministers, in the hope that a higher standard of Christian benevolence may every where be assumed. The two Committees, jointly, have resolved that in humble reliance upon Divine grace, and trusting in the liberality of the Church, they are ready to support any number of missionaries that may offer for the great field, suitably qualified for missionary duty. It is a subject of individual Christian self-inquiry—should the number of laborers be now largely and rapidly increased, in the kind providence of God, is there a sufficient preparation of heart to send them forth? Your Committee believe there would be no want of funds.

#### WESTERN AFRICA.

##### WESLEYAN MISSIONARY SOCIETY.

The Rev. R. Macbrair has communicated to the Committee of the Bible Society, by whom Arabic Bibles had been intrusted to him for distribution, some notices of the

##### *Acceptableness of the Arabic Scriptures to the Mandingoës.*

I doubt not that it will be interesting to you to receive some information concerning the distribution of the Arabic Scriptures in Western Africa. A judicious distribution of these Scriptures among the Mahomedans, is calculated to be of essential benefit in preparing their minds for the reception of the *truth as it is in Jesus.*

My own particular labors prevented me from paying so much attention to the Mahomedans as I could have wished; yet I was always pleased to mark the avidity with which they received any portion of the Arabic Bible. While this is an interesting circumstance in itself, it is still more so when viewed in connection with the fact, that I never heard these people mention the Eastern dogma of the adulteration of the Sacred Text. Whenever I quoted the Bible to them, it was **ACKNOWLEDGED TO BE THE WORD OF GOD.**

Before giving away any of these volumes I always first proved the ability of the applicants to read them, at least partially; except in the instance of the King of Catabar and one of the chief Native Traders, to whom I gave two of your handsomely bound Bibles—a munificent present in their eyes. His Majesty promised to get one of the priests to read it to him; and the other told me, that when he went into the interior, crowds would come to look on the Bible.

Hearing, on one occasion, that a party of religious Natives, from an inland kingdom, had come to the coast, I paid them a visit. I was received with great respect, as a "Fodey," (learned priest,) when I thought that it would be a good opportunity for sending some copies of the Scriptures into the interior. But when these were produced, I could scarcely prevent a scramble from taking place: and

when a few had been distributed (together with one for their Chief,) a senior priest gravely pronounced that I had merited heaven by my good works. I replied that I was a guilty sinner, and only hoped for heaven through the atonement of the Saviour; an answer which produced no little surprise, and elicited further explanation.

To several of the principal "Fodeys" I had the pleasure of presenting the Sacred Volume, and of reading portions along with them. Of one of the inferior priests, a young man of amiable character, I had great hopes that he was *not far from the kingdom of God*. I gave him a copy of the Gospels, which he used to come and hear read and expounded. He soon got quite unsettled in his Mahomedan belief, and was like one *seeking rest and finding none*. Often have I seen the tears start in his eyes while talking to him about Jesus. On one occasion he came and said—"Well, tell me, is Mahomedanism false? I want my mind set at rest." On another—"Well, what must I do to be saved? How can I love God? How can I obtain pardon of my sins?" He acknowledged the insufficiency of the Mussulman tenets to save the soul from sin; but it was a hard struggle to give up all his boasted good works, and come as a little child to Jesus for mercy.

One of the most learned, intelligent, and upright of the native priests was able to REPEAT several chapters of St. Matthew, and could refer to them with great precision. The great stumbling-block in this man's way was his latitudinarian principle—that all religions came from God, and that every creed which taught men to pray was good. He acknowledged that Jesus is the only Messiah, but denied that he is the Son of God; quoting that passage of the Korân, which says, that it is ridiculous to suppose that God has a son. But, on reading with him some portions of the Acts of the Apostles, the third chapter of St. John, the first of Hebrews, &c., he gave up this point in deference to the Word of God. Having on one occasion thrown down the Korân (to which he had been referring) in a hasty manner, he reproved me: remarking, that it contained the name of God: but, on my taking up the Bible and kissing it, he said, that notwithstanding all my railing against Mahomedanism, I must be a good man, and that if I would only acknowledge Mahomet to be a prophet, the Mandingoës would make much of me.

I may here repeat what I have before mentioned, that "There is no danger of one leaf of a holy book, especially if it contain the name of God, being wilfully destroyed by the Native Mahomedans, as they would shrink from this with greater horror than they would from committing murder.

#### EDUCATION IN AFRICA.

Various plans for the promotion of education in Africa have been recently devised. The importance of the subject is felt as deeply at least by the American Colonization Society, as by any other friends of social improvement. Besides its general interest to all philanthropists, it is especially endeared to the members of that Society, as a primary element of the prosperity of their great enterprise. All within their means has been done, and more has been attempted, to place education at Liberia on a suitable establishment; and to that object, all funds confided to the Managers for advancing it, are scrupulously devoted. Should they be sustained by the Christian public, their operations will be conducted under far more favorable auspices than can be expected from separate efforts, which must necessarily be often conflicting with each other.

In our June number, one of these efforts—the plan of the "American Society for the Promotion of Education in Africa"—appeared. We therefore deem it proper to republish, from the Colonization Herald, the following letter in opposition to it:

DEAR SIR: In the African Repository for June, I observed a copy of a circular letter, published by the Secretary of the "American Society for the Promotion of Education in Africa."

Allow me, sir, through the Colonization Herald, to make a few remarks concerning it.

My first impression was that of ridicule, succeeded, however, by regret, that a Society which assumes so high a name could have seriously proposed to the American public such a scheme.

What! has it come to this? After we have by so many letters and essays evinced that the schools of the colony were defective, not in numbers, but in quality; and inadequate to the wants of the colony, chiefly because of their primary character, and unfitness to instruction in the higher branches of science,—and after we have claimed for the youth of Liberia better instruction to train them for the discharge of their prospective duties as citizens and rulers of a Republic, with honor to themselves and to the triumph of those who have attempted their elevation, are we soberly to be told that the highest object of the friends is to institute a school of education to teach the A B C of civilization, such as is required by no other than savages?

Who pretending to an acquaintance with Liberia is not aware that there are men well acquainted with the mechanical trades? Their shoemakers, blacksmiths, taylors, cabinet-makers, and turners, are some the best that Virginia could afford.

A model farm well conducted would be a public benefit to the colony, not however to teach them farming, but to try experiments and introduce new staples, which the small capital of individuals could not afford. Such a farm is already in successful progress by the American Colonization Society, and is much more appropriately their work than that of an Education Society.

By the terms of the second proposition, one would naturally infer that in time past the Bible had not been studied, when the truth is, that the schools, such as they are, have, from the inadequate supply of other books, used it almost alone.

In the third proposition it is more than intimated that the condition of the people in the colony does not now call for any thing more intellectual than a farm or turner's shop, and does not *justify at present* the introduction of the higher branches of education? Why, sir, for what was the American Society for Education in Africa instituted, if not for the express object of planting there a *high school* at once, hereafter to become a college? In what an unenviable light does this intimation present the results of ten years spent there in primary schools? What becomes of all our boasts of their rapid improvement? Has the noble Gerrit Smith founded a high school for negroes in this country, and is there no demand for one in Liberia? The implications in it are dishonorable, injurious, and unjust to the colonists. They are prepared for and do pressingly and immediately need a school of high order, but are not in absolute want of schools which would be better adapted to the surrounding savages. Every youth in the colony who wishes to become a carpenter, or shoemaker, or ship-wright, or turner, can learn the mechanical branches as an apprentice. But if he wishes to study the higher branches, mathematics, or law, or medicine, or chemistry, or astronomy, he finds no means for such acquisition. Who would not wonder to read in the page of history that the first professor in Yale or Harvard College was a turner or a shoemaker. I am persuaded that the agent of the Society has undertaken too large a field of action to cultivate it well. His plans, so far as they regard commerce, traffic, farming, &c., ought to be abandoned, and all his efforts be bent to elevate the scientific department of education in the colony.

Respectfully yours,

A WITNESS.

#### COLONIAL AGRICULTURE.

[*From the Liberia Herald of May, 1837.*]

**AGRICULTURE.**—There is nothing to which we advert with greater pleasure, than to the subject of agriculture, and to the sense of its deep importance to our welfare as a community, with which the people of Liberia seem at length to be impressed. An unfortunate concurrence of circumstances has hitherto sustained the erroneous opinion, that farming, even on a limited scale, is altogether impracticable, by the amount of means in the possession of any colonist. Alarming difficulties were supposed to attend the very commencement of farming, and to oppose

its progress throughout every stage; and should these formidable difficulties be overcome, adequate returns for the labor and money expended, were thought by no means certain. With all the evidence which the face of the country spontaneously furnishes, of its fertility and productiveness, in every thing that is good for food, and many that are good for commerce too; the wonder is, not that impressions, so erroneous, should retain their hold on the public mind so long, but that they should ever have been received at all. The laziness of the natives is proverbial, yet they raise an abundance of rice for their own consumption, after extensively supplying foreign vessels. Coffee, cotton, and sugar cane, are natives of the soil, and are found in spontaneous abundance in the mountains and forests, while the meadows and plains teem with all the choice productions of the tropics. Yet in the face of this accumulated evidence—evidence which we could not but see, wherever we cast our eyes around, we have without an effort, contented ourselves, with the belief that we cannot live by farming. Happy are we indeed that we are at length convinced we cannot live without it; for we are firmly of the opinion that so soon as the conviction becomes general, the supposed difficulties and hazards, (the enervating offspring of irresolution, to use a modest term,) will vanish; agriculture will receive a new impulse, and want, with its train of wretched concomitants, will forever flee the colony. An agricultural company has lately been formed in the colony, as will appear from its constitution in this number of the Herald, with a proposed capital of \$5000. The object of the association being clearly set forth, in the preamble to the constitution, renders it unnecessary for us to say any thing about it here. The committee appointed to select a suitable tract of land for the purpose, have not, as yet, fixed their choice upon any spot. Millsburg has been mentioned as possessing superior inducements to those of any other place yet known. Among these, an elevation, a short distance in the rear of the settlement, is by no means the least. This eminence, overlooking the surrounding country, offers a convenient location for a wind-mill, which, in the operation of cane-grinding, would greatly reduce the expense, which must necessarily be incurred if the process were carried on by animal power. It gratifies us to be able to state that many of our most interesting citizens have entered heartily, and enthusiastically into the scheme, under the conviction that it is not only practicable, but comparatively of easy accomplishment. If any should sneer at the amount proposed to be raised, we would have them recollect that \$5000 bear as great a proportion, in a numerical point of view, to the number of inhabitants of Liberia, that \$20,000,000 do to the population, white and black, of the United States. We would farther remind such, of the age of the colony; of the pecuniary embarrassments under which the people have had to labor, and the numerous disadvantages with which they have had to contend ever since their arrival here; and we feel confident, that by every candid and liberal mind, this beginning will be considered as reflecting honor on those engaged. However, it may be in reality considered, the amount is by no means considered as immovably fixed. On the contrary, it is intended to be increased, as soon as our long-tried, constant, and warm-hearted friends and patrons in America, shall extend to this specific object the helping hand, either in the way of donation, or by becoming interested in the scheme, as stockholders; for which the constitution of the association makes provision. We are rendered confident in our expectations of assistance, from the conviction that no other scheme promises more speedily the accomplishment of the great object of colonization, and the wishes of the friends of Africa, than a plan similar to the above. It will combine in itself all those energies and functions, which in the successful employment of other means must be separately and individually exerted, and that by an extended and continued expense. The scheme which is now proposed, combines the important considerations, of enabling the friends of the colony to enlarge their benevolence, and of indemnifying them against pecuniary loss, in the large returns which, on the most moderate calculation, will result from it. With a view to obtain this great object, many plans are proposed. Among them is an association in America, with commercial views, with a proposed capital of \$25,000; to be denominated The African Association. For this, and for all other assistance, to extend our trade and commercial connections, we feel grateful. But this, like all other schemes, as yet contrived, will fail to be of public and general good. Excepting those who may be personally engaged in the business, but few will be benefited. To be benefited by commerce, our circumstances, like those of all other people, require that it should be supported by agricultural manufactures. It would be visionary to think of the

latter. And to carry on trade without the former, would be to prepare for the whole community a grave of bankruptcy. With our opinion, therefore, on the subject, the result of a long residence in Africa, and some little attention to events, if we might venture to suggest to our friends the way in which they can the most easily arrive at their object: we would humbly recommend, in place of a commercial, an agricultural association; and if separate and independent action should be preferred, send out from America responsible men, acquainted with the cultivation and preparation of tropical productions. To them the property of the association might be confided, as well as the entire supervision of its affairs; let a suitable tract of land be obtained in the limits of the colony; commence the cultivation of the soil, on an extended scale, by the employment of colonial and native labor, and then an important step will be made toward the great object in view. By this plan, the poor laborer and mechanic would find employment: the wild and untutored African would learn the habits and arts of civilization; his mind, from constant association with others of a different mould, would undergo an insensible assimilation, and be gradually weaned from heathenism; and a new life would be infused throughout all ranks of the community, by the inspiring example thus set before them.

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#### LIBERIA AGRICULTURAL SOCIETY.

*Resolutions adopted and Articles agreed upon, at a meeting of the Citizens of Liberia, held at Monrovia, Tuesday, 16th May, 1837.*

*Resolved*, That this meeting organize itself into a Society, to be denominated the "LIBERIA AGRICULTURAL SOCIETY."

*Resolved*, That the object of this Society be primarily to enter unitedly and vigorously into the cultivation of the sugar cane, and the manufacture of sugar, believing that the soil of Liberia is peculiarly adapted to the same.

*Resolved*, That for this purpose a fund of FIVE THOUSAND DOLLARS be raised; and that every man, whether citizen or foreigner, paying into this fund a sum not exceeding \$500, nor less than ten dollars, shall thereby be constituted a member of this Society.

*Resolved*, That persons thus contributing to the fund of this Society, and becoming members thereof, adopt, and pledge themselves to be governed by, the following

#### CONSTITUTION.

**ARTICLE I.** This Society shall be known by the denomination of the LIBERIA AGRICULTURAL SOCIETY.

**ART. II.** It shall have three quarterly meetings, viz: on the third Tuesday in August, November, and February, and one annual meeting on the third Tuesday in May of each year.

**ART. III.** At every such meeting of the Society, a President shall be appointed to serve for the time being.

**ART. IV.** This Society shall elect a Committee of five, who shall comprise a Board of Inspectors to superintend the business of the Society.

**ART. V.** It shall be the duty of this Board of Inspectors to obtain a grant of land of fifty acres, or more, in the most eligible part of the Colony, and make arrangements for its cultivation; to instruct the Overseer in such measures as shall promote the object of the Society; to draw from time to time on the Treasurer, in behalf of the Overseer, for means to erect buildings and carry on the business of the Society; and to report, quarterly, the progress made towards the object contemplated.

**ART. VI.** The Board of Inspectors shall appoint an Overseer, who shall be allowed a fixed salary of three hundred dollars for the first year; and whose business it shall be to employ labourers, see that they attend faithfully to their work, and proceed, from time to time, as he may be instructed by the Board of Inspectors.

**ART. VII.** This Society shall elect a Treasurer, whose duty it shall be to receive all monies, and goods equivalent to monies, and pay out to the order of the Board of Inspectors, all required by them; facilitate the object of the Institution; rendering to the Society, at each quarterly meeting, a faithful account of all receipts and all expenditures.

ART. VIII. No man becoming a member of this Institution, and contributing to the funds of the same, shall be authorised to interfere with or demand from the Overseer, or Board of Inspectors, any of the produce of the lands, or any return of what he may have invested in the funds of the Society.

ART. IX. No person having become a member of this Society by subscribing to its capital, shall be at liberty to withdraw his investment. He shall, however, be at liberty to transfer his interest in it, to any one else, by a sale of his share.

ART. X. At every annual meeting of the Society, an examination shall take place of the Treasurer's account, and a representation be made by the Board of Inspectors, of the state of the funds, as well as of the amount of produce raised, which amount, all expenses having been paid, shall be faithfully divided among the members in the proportion of their respective investments.

ART. XI. Every member shall pay into the hands of the Treasurer, one-fourth part of his investment in the general stock, on the 1st day of June next, and one-fourth part every three months from that date until all be paid.

ART. XII. The Society, at every annual meeting, shall elect their Board of Inspectors, and the same from year to year, if they be found faithful, and make such alterations in this Constitution as may be voted for by a majority of the members present:—provided, nevertheless, that two-thirds of the whole number of members in the Colony be present at such meeting.

ART. XIII. In case of any vacancy occurring among the Board of Inspectors, Overseer, or Treasurer, by reason of death or removal, the Board of Inspectors shall have authority to fill up such vacancy until the next quarterly meeting of the Society, and such appointment shall be subject then and there to the revocation of the Society.

#### TOBACCO.

James I., King of England, composed an essay on *smoking tobacco*, which he called a "*Counterblast against Tobacco*." Though longer and more learned, it could scarcely have been more to the point than the following protest against *chewing* the same plant:

*To the Selectmen and Churchwardens of the Township of Monrovia.*

The petition of your petitioners, humbly sheweth:

That your petitioners have been duly appointed sextons of the different churches in this place:

That your petitioners have felt it a duty—not only arising from the original contract entered into with their employers, but also dictated by a sense of propriety, and a reverend regard for the character of the houses, to keep clean, neat and in good order, not only the furniture and apparatus, but the houses also:

That for the discharge of this duty faithfully, your petitioners have spared neither time nor labor:

That your petitioners have now to lament that all exertions have been useless:

That certain persons, (whether of malicious intent, or thoughtless disposition, your petitioners know not, but certainly,) not having the love of cleanliness before their eyes—infected with a horrid love of a certain weed called Tobacco, but more properly "Mundungus," (a weed from which every other animal turns with abhorrence,) are the cause of your petitioners' lamentation:

That said persons, constantly mumbling said vile weed in their mouths, produce in copious abundance a liquid, poisonous and hateful in all its properties—poisonous according to the universal declaration of physicians, and hateful from the united testimony of all decent and cleanly disposed persons, as also from the dirty and disgusting appearance of the floors:

The said persons, regardless of the appearance of cleanliness and decency, are continually spitting said liquid over the floors, benches, and not unfrequently on the clothes of those who are so unfortunate as to sit near them, to the great discomposure of their spirits, as well as offensive to their sense of decency:

Your petitioners, therefore, pray that your honorable bodies will take their petition into favorable consideration, and force said persons to forego the anti-christian and barbarous use of said nauseous weed, at least during the brief time they are in

the house of worship. And should it be found that their love of said weed is so deep, and the habit of chewing so fixed and inveterate, as to render them unwilling to submit to even a temporary abstinence, your petitioners would beg leave, humbly to suggest to your notice the passage of a law forcing them to swallow the products of the distillation, during the hours of worship:

Your petitioners, after due deliberation, are fully convinced that no better plan can be devised, than that suggested in the foregoing paragraph; by which your petitioners would get satisfactory redress of their grievances, and the epicures the exclusive benefits of their darling weed:

And your petitioners, as in duty bound, will remain your servants.

SEXTONS.

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LETTER FROM DR. SCOTT.

The following letter from Dr. SCOTT, of Aberdeen in Scotland, to the Rev. Dr. PROUDFIT of New York, is copied from the New York Commercial Advertiser :

ABERDEEN, APRIL 17, 1837.

*Reverend and Dear Sir :*

An Auxiliary to the "American Colonization Society" was formed in this city about five years ago, when we were favored with a visit from Mr. E. Cresson.—That disinterested and truly excellent philanthropist invited the attention of the public to the efforts then being made in America, in behalf of that unfortunate portion of her population, the coloured race. The small, still voice of truth came home with persuasive accents of the judgment, as well as to the heart of the enlightened and candid. These, however, in most cases form but a small minority, and in the present instance have deemed it wise to avoid entering the lists with a set of hot-headed fanatics, who, by their wild and unwarrantable proceedings, are doing incalculable mischief both at home and abroad. With the exception perhaps of a solitary example, the supporters of the Colonization Society in this place have not swerved from their sentiments expressed at the time of its formation and embodied in its constitution. At that period the United States were viewed with those feelings which true Britons will always entertain towards a great and generous people, as one with themselves in all important points. Then a mutual good understanding was daily on the increase, and the bond of fraternal fellowship waxing stronger and stronger. A free and confidential interchange of communication promised speedily to annihilate every thing like national prejudice on either side, and to render highly improbable the occurrence in future of any of those little ebullitions which sometimes break out in the best regulated societies. A jealous care for each other's welfare, and a desire to promote each other's interest, seemed to be the aim of both. Without any dereliction on the part of their trans-Atlantic brethren in these important respects, no candid observer can deny that a great change has come over the spirit of my countrymen towards them. The demon of mischief has been abroad, and the face of things is sadly altered. He who is characterized as an 'accuser of the brethren,' has, in the garb of an angel of light, been making great havoc by his emissaries. An itinerant wholesale slanderer and vilifier, by the name of Thompson, has been during the past week, entangling by his sophistry the simple and unwary. He is certainly a 'master' in his way, able to lead at pleasure the passions of a promiscuous multitude, consisting exclusively of the lower orders, and admirably calculated to do the work of an incendiary.—Forgetful even of the heathenish maxim, '*de mortuis nil nisi bonum*,' as they are of studying veracity in regard to the living, names hitherto occupying a conspicuous place in the annals not only of their country's fame, but in the warmest affections of all who have hearts to appreciate holy and virtuous deeds, have been dragged from their envied pre-eminence, and trampled in the mire of unmixed obloquy and reproach by our pseudo-philanthropists and liberators. Neither worth nor talent are spared—a long course of unvarying integrity subjected to the severest trials—a life spent in doing good goes for nothing with these determined calumniators. Your northern theologians and academicians, your southern planters, your merchants, your statesmen, past and present, your Washingtons, your Madisons and Clays, your Dwights and Channings, are all to be regarded as robbers and

ART. VIII. No man becoming a member of this Institution, and contributing to the funds of the same, shall be authorised to interfere with or demand from the Overseer, or Board of Inspectors, any of the produce of the lands, or any return of what he may have invested in the funds of the Society.

ART. IX. No person having become a member of this Society by subscribing to its capital, shall be at liberty to withdraw his investment. He shall, however, be at liberty to transfer his interest in it, to any one else, by a sale of his share.

ART. X. At every annual meeting of the Society, an examination shall take place of the Treasurer's account, and a representation be made by the Board of Inspectors, of the state of the funds, as well as of the amount of produce raised, which amount, all expenses having been paid, shall be faithfully divided among the members in the proportion of their respective investments.

ART. XI. Every member shall pay into the hands of the Treasurer, one-fourth part of his investment in the general stock, on the 1st day of June next, and one-fourth part every three months from that date until all be paid.

ART. XII. The Society, at every annual meeting, shall elect their Board of Inspectors, and the same from year to year, if they be found faithful, and make such alterations in this Constitution as may be voted for by a majority of the members present;—provided, nevertheless, that two-thirds of the whole number of members in the Colony be present at such meeting.

ART. XIII. In case of any vacancy occurring among the Board of Inspectors, Overseer, or Treasurer, by reason of death or removal, the Board of Inspectors shall have authority to fill up such vacancy until the next quarterly meeting of the Society, and such appointment shall be subject then and there to the revocation of the Society.

#### TOBACCO.

James I., King of England, composed an essay on *smoking* tobacco, which he called a "*Counterblast against Tobacco*." Though longer and more learned, it could scarcely have been more to the point than the following protest against chewing the same plant:

*To the Selectmen and Churchwardens of the Township of Monrovia.*

The petition of your petitioners, humbly sheweth:

That your petitioners have been duly appointed sextons of the different churches in this place:

That your petitioners have felt it a duty—not only arising from the original contract entered into with their employers, but also dictated by a sense of propriety, and a reverend regard for the character of the houses, to keep clean, neat and in good order, not only the furniture and apparatus, but the houses also:

That for the discharge of this duty faithfully, your petitioners have spared neither time nor labor:

That your petitioners have now to lament that all exertions have been useless:

That certain persons, (whether of malicious intent, or thoughtless disposition, your petitioners know not, but certainly,) not having the love of cleanliness before their eyes—infected with a horrid love of a certain weed called Tobacco, but more properly "*Mundungus*," (a weed from which every other animal turns with abhorrence,) are the cause of your petitioners' lamentation:

That said persons, constantly mumbling said vile weed in their mouths, produce in copious abundance a liquid, poisonous and hateful in all its properties—poisonous according to the universal declaration of physicians, and hateful from the united testimony of all decent and cleanly disposed persons, as also from the dirty and disgusting appearance of the floors:

The said persons, regardless of the appearance of cleanliness and decency, are continually spitting said liquid over the floors, benches, and not unfrequently on the clothes of those who are so unfortunate as to sit near them, to the great discomposure of their spirits, as well as offensive to their sense of decency:

Your petitioners, therefore, pray that your honorable bodies will take their petition into favorable consideration, and force said persons to forego the anti-christian and barbarous use of said nauseous weed, at least during the brief time they are in

the house of worship. And should it be found that their love of said weed is so deep, and the habit of chewing so fixed and inveterate, as to render them unwilling to submit to even a temporary abstinence, your petitioners would beg leave, humbly to suggest to your notice the passage of a law forcing them to swallow the products of the distillation, during the hours of worship:

Your petitioners, after due deliberation, are fully convinced that no better plan can be devised, than that suggested in the foregoing paragraph; by which your petitioners would get satisfactory redress of their grievances, and the epicures the exclusive benefits of their darling weed:

And your petitioners, as in duty bound, will remain your servants.

SEXTONS.

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LETTER FROM DR. SCOTT.

The following letter from Dr. Scott, of Aberdeen in Scotland, to the Rev. Dr. PROUDFIT of New York, is copied from the New York Commercial Advertiser :

ABERDEEN, APRIL 17, 1837.

*Reverend and Dear Sir :*

An Auxiliary to the "American Colonization Society" was formed in this city about five years ago, when we were favored with a visit from Mr. E. Cresson.—That disinterested and truly excellent philanthropist invited the attention of the public to the efforts then being made in America, in behalf of that unfortunate portion of her population, the coloured race. The small, still voice of truth came home with persuasive accents of the judgment, as well as to the heart of the enlightened and candid. These, however, in most cases form but a small minority, and in the present instance have deemed it wise to avoid entering the lists with a set of hot-headed fanatics, who, by their wild and unwarrantable proceedings, are doing incalculable mischief both at home and abroad. With the exception perhaps of a solitary example, the supporters of the Colonization Society in this place have not swerved from their sentiments expressed at the time of its formation and embodied in its constitution. At that period the United States were viewed with those feelings which true Britons will always entertain towards a great and generous people, as one with themselves in all important points. Then a mutual good understanding was daily on the increase, and the bond of fraternal fellowship waxing stronger and stronger. A free and confidential interchange of communication promised speedily to annihilate every thing like national prejudice on either side, and to render highly improbable the occurrence in future of any of those little ebullitions which sometimes break out in the best regulated societies. A jealous care for each other's welfare, and a desire to promote each other's interest, seemed to be the aim of both. Without any dereliction on the part of their trans-Atlantic brethren in these important respects, no candid observer can deny that a great change has come over the spirit of my countrymen towards them. The demon of mischief has been abroad, and the face of things is sadly altered. He who is characterized as an 'accuser of the brethren,' has, in the garb of an angel of light, been making great havoc by his emissaries. An itinerant wholesale slanderer and vilifier, by the name of Thompson, has been during the past week, entangling by his sophistry the simple and unwary. He is certainly a 'master' in his way, able to lead at pleasure the passions of a promiscuous multitude, consisting exclusively of the lower orders, and admirably calculated to do the work of an incendiary.—Forgetful even of the heathenish maxim, '*de mortuis nil nisi bonum*,' as they are of studying veracity in regard to the living, names hitherto occupying a conspicuous place in the annals not only of their country's fame, but in the warmest affections of all who have hearts to appreciate holy and virtuous deeds, have been dragged from their envied pre-eminence, and trampled in the mire of unmingled obloquy and reproach by our pseudo-philanthropists and liberators. Neither worth nor talent are spared—a long course of unvarying integrity subjected to the severest trials—a life spent in doing good goes for nothing with these determined calumniators. Your northern theologians and academicians, your southern planters, your merchants, your statesmen, past and present, your Washingtons, your Madisons and Clays, your Dwights and Channings, are all to be regarded as robbers and

[October,

murderers, or their abettors. And so great was the excitement produced during the delivery of his inflammatory harangues, that it would have been any thing but safe to have challenged the accuracy of the astounding statements made by the arch fomenter of hatred and malice, sedition, and every evil work. He cannot really believe that an independent, enlightened nation will be coerced into the measures of the abolitionists, any more than his counterpart O'Connell imagines that the united British legislature will be bullied into those of his schemes which are wild and impracticable, although the latter has the advantage of the former in having a *long tail*. There is enough of misery and wretchedness in both cases, otherwise the respective demagogues would have no ground on which to stand; but in both cases the scenes which are described are kept as much aloof from as possible, and the testimony of an *impartial eye witness* goes for nothing, compared with the tales of the horrific, supplied no matter from what quarter, and made sterling by passing through the lips of the Irish or English mendicant, under the guise of philanthropy and patriotism. Thompson's account of America, especially of the southern States, which latter he never saw, is not even entitled to the credit of a romance founded in fact. Every thing he says is so rancorous, so teeming with abuse, so distorted, that there is no country on the globe to which his portraiture could be fairly applied. America is, according to him and his votaries, only another name for all that is infamous, nest of robbers, murderers, and their coadjutors, the seal or habitation above all others of the most horrid cruelty. Coloured people, according to him, are always more civilized and enlightened *where free*, than the white tyrants. Household slaves are *always* the offspring of their master, and are the favorite subjects of his torture, even unto death. Men are roasted at slow fires for no other crime but because they are black. The nerves of the ladies are excited by such details, as, *apart from circumstances*, or if only seen in print, would be considered highly ridiculous. But I need not attempt to give you an idea of one whom you must know far better than I can describe. He never omits reminding the fair sex that they hold the purse strings, and that money is the sinew of war. I noted down some of the grossest of his falsifications and unauthorized statements, with a few remarks on the nature and tendency of his mission—the unwarrantableness of its position—its unchristian spirit—the certainty of the abolitionists' scheme to injure most materially, and to retard beyond calculation, that cause which they profess to have so much at heart—showing that peaceful emancipation (and who that has the feelings of humanity would desire any other?) can only be brought about with the free consent of the master—that to assail with the most virulent abuse, both at home and in foreign land, those who had no agency in producing the unfortunate state of things as it respects the black race, in which they now find themselves placed, is calculated to irritate and estrange, not to convince—that things have been brought to a much worse pass already by this unholy crusade—that the planters have been compelled, for their own personal safety, to abridge, by reason of the machinations of such incendiaries as Thompson and Garrison, those privileges which the objects of their overweening and ill-directed sympathies were in the habit of enjoying—admitted that slavery cannot consist always with a free government such as that of the United States, and its truly enlightened institutions, which European governments are adopting as fast as possible, but that this most desirable end will *never* be brought about by the abolitionists' scheme—that the Colonization Society is the only rational method ever projected for present melioration and ultimate emancipation and extinction of slavery in the western world—that it has accomplished much already towards these mighty results, and would have done an immense deal more but for the insane opposition of its malevolent antagonists, who have omitted no means of poisoning the public mind against it and its supporters—that slaves are not deprived of all opportunities of *religious* instruction, though too much neglected, (and who can boast that he has been guilty of no omission of duty towards his fellow-creatures?)—that the statistics of the different denominations, especially the Baptist and Episcopal Methodist, (I have no *late* authority on the subject) contain thousands of *black* members—and that it ill becomes those who support a military and naval discipline, even in peace, incomparably more severe than that exercised on the negro race, not to speak of castes and 'orders,' which, though a matter of course in 'happy England,' appear quite anomalous to an American, at least as much so as slavery seems to us—that for us to stigmatize with such unparalleled virulence the only stain on the star-spangled banner, while we have so many grievous abuses and defects in our own polity admitted and even defended, or at least spoken of in the softest manner by the very

same class who denounce America as a nest full of unclean birds—a Sodom and Gomorrah abounding in unreclaimable wickedness—a society composed only of tyrants and their victims—a land of worse than Egyptian darkness with scarcely a single ray to relieve the benighted prospect, is both sinful and unreasonable in the extreme.

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#### C I R C U L A R.

The following Circular was addressed by the Secretary of the American Colonization Society, during his recent visit to Georgia, to the citizens of that State and others.

ATHENS, GEORGIA, September 22d, 1837.

SIR.—Several friends of the American Colonization Society, citizens of this place and its vicinity, have suggested (as the method best adapted, at present, to promote the interests of that Institution,) that a brief statement of facts in relation to the views, condition, and prospects of the Society should be submitted, in the form of a circular letter, to the intelligent and benevolent individuals in this portion of the Union. Having been associated, intimately, for the last fifteen years, with the Managers of this Institution, I am happy to avail myself of an opportunity, afforded by a residence of a few months in this State, to invite some of its best and ablest citizens to give to the great object of the Society their friendly consideration and aid.

The American Colonization Society has existed for twenty years. It arose from the united wisdom and humanity of the country. Patriots and Statesmen from the North and the South concurred in the principles on which it was founded. The Colony of Sierra Leone (which now includes from 20 to 30,000 recaptured and instructed native Africans) had already been planted by the philanthropy of England. Several benevolent Americans had some years before the origin of the Society, considered the propriety of obtaining a territory in Africa or elsewhere, which might prove an asylum to our free coloured population. The General Assembly of Virginia had early and repeatedly recommended the measure. Mr. Jefferson had approved it, and while President of the United States had corresponded with foreign powers in order to promote the object. The proposition of the Rev. Dr. Finley, in December 1816, to organize a national Colonization Society, met a favorable sentiment in the public mind, and was sustained by judicious and liberal men, from opposite and widely separated sections of the country, and of the most different political and religious opinions.

The exclusive object of the Society, as declared in its Constitution, is to colonize with their own consent, in Africa or elsewhere, the free people of colour in the U. States—an object manifestly unexceptionable—adapted to unite for its accomplishment the wise and good from every part of the land—fraught with advantages inestimable to the colonists themselves, and destined to embrace ultimately within the vast compass of its beneficence, if not the entire population, a large proportion of the people of Africa.

It is not strange, that a Society resting on the broad grounds of general humanity, above those controversies in politics and morals which tend to weaken, if not destroy, that Union which is our common strength and glory, should have found patrons and advocates among the most eminent of the nation. On the list of its officers and benefactors, are the names of the late Judge Crawford of this State, Charles Carroll of Carrollton, Judge Washington, Mr. Clay, Ex-President Madison, Chief Justice Marshall, and others, too numerous to mention, illustrious for talents and public worth. The cause of the Society early received the countenance and aid of many of the citizens of this State and of South Carolina, and in 1819 the Rev. Wm. Meade, (the present assistant Bishop of Virginia) proceeded as far south as Milledgeville, under instructions from the Managers, and every where met with generous evidences of public favor. "From this journal (he observes in his report to the Society) it will appear that there are six organized Societies in the Carolinas and Georgia, and ten or twelve other places where Societies will be formed, or some measures pursued for aiding the American Society. The amount of subscriptions which were made to the agent himself, were from seven to eight thousand dollars; about one-third of which will be due the ensuing fall." After alluding to

the deep gloom which the pecuniary distress had at that time cast over every city he visited, he adds, "I was told a hundred times that no other cause but this would elicit any thing, and that to this, at any other time, there would have been a much more liberal contribution."

And what, under the protecting hand and benignant smile of Almighty God, has been effected in this enterprise since this gentleman penned his Report? Civilization, Freedom, and Christianity have been planted in Africa. Sir, on that remote and barbarous coast, through the efforts and under the auspices, mainly, of this Society, four thousand coloured emigrants from these United States, acquainted with our language, arts, manners and religion, are already established—Ignorance, crime, superstition, retreat before them. The pirate approaches this shore, once the scene of his atrocities and refuge of his guilt, and suddenly alters his course, struck with wonder and awe to see this wilderness converted into the home of Christian men. Eight distinct settlements (the largest of which, Monrovia, contains five hundred houses) adorn a line of coast of about three hundred miles. What is the condition, what the prospects of these communities? Their cultivated farms, well-built towns, school houses, churches, legislative councils and courts of justice, testify to their prosperity. Their press sends out monthly intelligence of their proceedings and success. Vessels built at the wharves of Monrovia, spread their sails for different points of the coast, to exchange the articles of American and European skill for the gold, ivory, camwood, the precious gums and varied products of that vast and fertile country, and thus turn its inhabitants from the worst of traffics to innocent pursuits and lawful commerce. The annual exports of the colonists have been estimated at about \$100,000. Under the protection of the Colony, within its limits or in its vicinity, about twenty-five missionaries, several of them white ordained ministers, are zealously devoting themselves to the religious instruction of the heathen, and building up amid degrading superstitions and the abodes of cruelty, the Church of the everliving God. Many native tribes have placed themselves under the protection and laws of the Colony, and the late Colonial Agent has expressed the belief that an African population of one hundred thousand souls has felt, in some degree, the benign influences of this Colony. In the native school of the Rev. Mr. Wilson at Cape Palmas, are nearly one hundred children, several of them sons of the chiefs of the country. The contentment, order, sobriety and industry of the colonists have won for them the respect of the officers of our navy, and of many intelligent foreigners. They have opened the gates of a vast continent, covered with the darkness and barbarism of centuries, to the enterprise of their brethren—to knowledge and virtue and freedom and christianity.

And shall this good and great work be abandoned? So full of promise to the coloured race of this country, and fraught with blessings so rich and enduring to the population of Africa, shall it be arrested in its progress even for an hour, for want of the necessary pecuniary aids? With the other benevolent institutions of our country, the Colonization Society now feels the effect of that extensive derangement in financial affairs which has given such a shock to public credit, and overthrown the fortunes and prostrated the hopes of so many individuals. Many respectable persons of colour, mostly from the States of the South, are now seeking to emigrate to Liberia under the direction of the Society: but there are in its treasury no funds to assist them. A very interesting company in the State of North Carolina have for months cherished the hope of emigration during the present autumn, but their disappointment is inevitable without increased contributions to the Society.

May I then, Sir, respectfully solicit your consideration of the great interests involved in the object and operations of the American Colonization Society? If in your good judgment the design proposed by it be unexceptionable; if it be of benefit immense to our free coloured population (already exceeding, throughout the Union 300,000); if it offer an asylum to which slaves, voluntarily liberated, may be sent, with advantage to the State they leave as well as to themselves; if it be adapted to unite in its support the hands and hearts of virtuous men from every part of the Union; if it convey to Africa the arts and institutions of a civilized, the privileges and the hopes of a Christian people, may I not trust that it will derive new strength from your favorable opinion and generous aid?

May we not trust, Sir, that the time is near when humanity, justice, and magnanimity will be the virtues not more of individuals than nations! When this nation, exalted as she is, by God, above all other nations, will throw over the darkness of all, the light of an example to bless the world. America is to be the benefactress

of Africa. Into the deserts, the wildernesses, the most gloomy and extended wilds of ignorance and shame and superstition, will she convey her language, her civilization and the treasures of her wisdom. Millions, now degraded and miserable, disenthralled by her power and made happy by her beneficence, will stretch their hands from across that ocean, which for centuries has been burdened with their lamentations, to bless her, because she hath put on righteousness, and it clothes her, because her judgment is as a robe and a diadem.

I shall be happy to learn your views on this subject at this place, or at Washington City after the close of the present month.

I have the honor to be, with great respect, Sir, your faithful and ob't Serv't.

R. R. GURLEY, *Secretary of the A. O. S.*

#### CLARKSON AND MILLS—THEIR WAY.

The most beneficent influences in nature are quiet, gentle, and almost unnoticed. The air which is essential to our life, and to the life of that on which we live, is the greatest blessing, when we notice it the least. It doubtless produces some good effects, when it moves at the rate of eighty or a hundred miles an hour. But how much suffering and terror! The influence of divine grace by which the growth of the plants of righteousness is ordinarily promoted, resemble the rain and the dew, more than the storm and the tempest. Is there no analogy between the operations of nature and the Divine Spirit, and the most successful operations of human agents? Those bright examples of benevolence, Clarkson and Mills, may be cited as arguments in the affirmative of the question.

Dr. Beecher and others testify that Mills was the spring of the most efficient benevolent institutions of this country. But who saw the operations of that spring except those few persons whose arms of strength were moved by it? How quietly and unobtrusively did he work at the centre of the machinery! His voice was not heard at public meetings where speeches were made. He was never found 'resolving' before the public through the newspapers, what he would do. He suggested rather than resolved, and that in the secrecy of the closet. But no mind can adequately conceive of the glorious results accomplished by his unseen agency.—His heart was filled with the object which he wished to accomplish, and was never turned aside from it by selfishness, in the form of a canvass for the popular favor. And the minds of those men of influence whose co-operation he wished to secure, were gained to his object by its intrinsic merits. All undue influences from the world were excluded, as much as the merits of the case would permit. No bias towards, or prejudice against the adoption of the plans recommended by him was felt in consequence of the previous formation of parties. Before "the public" knew any thing about them, public sentiment was effectually secured in their favor, by the co-operation of those persons having been already obtained, who could command public sentiment.

Clarkson pursued a similar course. He went directly to those who could do the most for the abolition of the Slave Trade, and by private conversation won their powerful talents to his cause. In this way Wilberforce, Pitt, and Fox, were gained. Instead of putting himself forward, spreading out his plans at once before the public, under the expectation that he should finally bring in the most influential men under his banner, he had the nobility to retire as much as possible to the rear, and to put those in the van who would lead the van most successfully. He began at the right end of society, and raised up powerful leaders of his cause by exerting an unobserved influence in the intercourse of private life.

We do not apologize for the reluctance which is sometimes exhibited by persons in high stations, to join an enterprise because they were not first consulted respecting it. Let them bear all the reproach which the gospel will permit us to heap upon their pride. Our present object is to commend that unobtrusive mode of conducting an enterprise, which was followed by Clarkson and Mills, and which is as efficient as it is modest.—[*Ohio Observer*.

OFFICERS OF THE KEESEVILLE (N. Y.) CO. SOCIETY.—Dr. R. Jones, *President*; C. D. Barton, *Vice-President*; Anson H. Allen, *Secretary & Treasurer*; O. Keese 2d, T. A. Tomlinson, L. Stetson, *Managers*.

## CONTRIBUTIONS

To the American Col. Society, from Aug. 20, to Sept. 20, 1837.

*Gerrit Smith's Plan of Subscription.*

Wm. Crane, Baltimore, 8th and 9th instalments,	\$200
<i>Collections in Churches, &amp;c.</i>	
Accomac County, Va., St. George's Episcopal Church, Rev. Ephraim Adams, (through the Virginia Col. Society)	12
Ballstown, N. Y., Presbyterian Church, Rev. E. D. M'Master,	20
Bedminster, N. J., Reformed Dutch Church, Rev. Isaac M. Fisher,	12
Bellefontaine, Ohio, Rev. Joseph Stevenson,	3
District of Columbia, after addresses by Rev. C. W. Andrews,	13
Norwalk, Huron Co., Ohio, Rev. H. O. Sheldon,	8 11
Skaneatelles, N. Y., Presbyterian and Episcopal Churches, Rev. G. W. Bruce and Rev. J. T. Clark,	10
Ulyses, N. Y., Presbyterian Congregation, Rev. J. H. Carle,	50
<i>Donations</i>	
Bradleyville, S. C., a Friend of the Col. Society, 3d payment,	100
Green County, Ohio, James Miller, rent of his Cider Mill,	1
Salem, N. J., John Tyler,	3
<i>Auxiliary Societies.</i>	
Canfield, Trumbull Co., Ohio, Col. Society, by Hon. E. Whittlesey, being a collection taken up after an address by the Rev. Wm. O. Stratton,	49 65
Clinton County, Ohio, Col. Society, John Carman, Tr.	15
Green do. do. do.	60
Middletown, Con., Female do. (\$32 54 being a collection in the Rev. John R. Crane's Church)	64
Muskingum Col. Society, H. Safford, Tr.	218 87
Virginia do. B. Brand, Tr.	232
Xenia, Ohio, Female do., Sarah Galloway, Tr.	65
<i>Life Member.</i>	
Newburyport, Rev. Jonathan T. Stearns, contributed by the Ladies' Col. Society,	85
<i>For the Colony of Liberia.</i>	
From the U. States Government for the maintenance of the crew of the schooner Caroline, wrecked on the African coast,	172 20
<i>Additional Collections by Rev. R. R. Gurley in Georgia.</i>	
Jos. H. Lumpkin, Lexington,	\$200
Union Sunday School, Athens,	13 05
A. Church, Henry Hull, A. Chase, G. G. Hillyer, E. S. Dod, William Lehmann, and Mr. Bradley, Athens, \$10 each,	70
A Female Friend, James P. Waddel, S. Tenney, Josiah Newton, Mrs. Baxter, D. H. Ely, Majr. W. L. Mitchel, Athens, \$5 each,	35
Col. John Banks, Columbus, Alex. B. Linton, Athens, \$20 each,	40
A Friend, of Athens, \$30; Asbury Hull, Athens, \$7 72,	37 72
Donation of a few friends in Athens to R. R. G., but hereby appropriated to the Society,	50
C. F. McCay \$20, Students in Franklin College, Athens, \$20,	40
	485 77
	\$1829 10.
<i>African Repository.</i>	
Dr. Wm. Dunbar, Natchez, Miss.	\$2
Miss Lucy Payne, Goochland Co. Va. per B. Brand,	2
James Miller, Xenia, Ohio,	2
M. Mathews, Columbus, Ohio,	2
Abiel Walker, Concord, N. H., per A. B. Kelley,	2
Harrison County (Ohio) Union Col. Society, per Hon. Danl. Kilgore,	8
Rev. Chester Colton, Lyme, Con., per Seth Terry,	6
Hezekiah Murray, Litchfield, do. do.	2
David A. Sherman, Suffield, do. do.	4
M. Clark, Manchester, Vt., per Major Hawley,	10
John Tyler, Salem, N. J.	2

THE  
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AND  
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[COMMUNICATED.]

THE following article has been communicated for publication, by a very intelligent friend of African Colonization. The amiable temper, as well as deep reflection of the writer, and the obvious value of many of his suggestions, will commend it to public consideration. We have seldom perused a composition more remarkable for perspicuity and simplicity of style; and we venture to predict, that few who begin to read it, will fail to read to the end.

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THE MONUMENT:

A DREAM OF FUTURE SCENES.

Sleep hath its own world—  
And a wide realm of wild reality.—BYRON.

*To the Reader:*

Dreams are generally thought to be of little consequence, by the more practical and judicious part of community; and I have dreamed many a dream myself, that I am disposed to regard in the same light.

Notwithstanding the general incredulity of the Public upon this subject, however, it must be admitted that the fates of many individuals have been seriously affected from the influence of dreams; and that the impressions received from them, have sometimes led to very singular discoveries, and been productive of very important results.

I have thought it possible that the Dream of Future Scenes, might meet with a favorable reception; and have concluded to offer it to the Public.

THE AUTHOR.

THE DREAM.

It appeared to the Dreamer of this Dream, that he had been seven hundred years absent from all the scenes of his early existence, wandering among distant worlds; and now returned, was breathing once more the atmosphere of his native earth. Its

various aspects seemed changed, much changed in the long period of his distant travel. Gliding as an ethereal spirit along, he glances at the happy faces of the busy inhabitants; but stays not to talk with any until arrested in his hasty survey by the sudden appearance of a form and face of the whitest marble.

When last he saw that face, though animated then by a spirit pure and serene, it was as pale as now. Since then, many hundred years had elapsed, and great changes had been wrought in the earth. But that form, and that face! how came they there in sculptured marble? What deeds could that frail one have done that her memory should be cherished thus in after years?

These were the thoughts that ran through the mind of the Dreamer, as he gazed upon a marble statue that stood upon a low granite pedestal. The drapery of the statue was simple and chaste, and the eyes were meekly toward the heavens. There was a fountain of limpid water near, and it flowed into a circular basin around the monument, and formed a miniature lake that was fringed with evergreens and flowers, and surrounded with ornamental and shaded walks. And there were many who came and stood round about, and gazed upon that marble face: and then they looked up toward heaven: and when they turned away, there was the moisture of tears in their eyes, as of tears of gratitude, too deep for utterance. And many of those who came and looked upon that face, were Africans. And there was one among them whose hair was white with age: and though he was very black, he seemed a man of thought; and of him the Dreamer enquires—"canst thou tell me why there is no inscription upon that pedestal, to tell whose statue it bears?"

One whose name is upon the hearts of millions (replied the aged man), needs no epitaph on stone.

And how came her name, enquired the Dreamer, upon the hearts of others?

Time was, returned the aged man, when many of my own race were so low on the scale of being, that they were elevated by being held in bondage among a more enlightened and happy people.

Though taken from a state of utter barbarism, by this system of slavery, and brought to the light of civilization and christianity; yet they were not so enlightened and morally purified as to be capable of self-government. This fact was demonstrated by experiments. For when they remained, after their emancipation, with the people among whom they had been slaves, their liberty was so generally abused, that in the course of a few years, their demoralising influence was deeply felt, and their poverty and wretchedness became proverbial, and a source of great public expense. They were also regarded by the whites as an inferior race; and where their numbers were very considerable, jealousies often arose between themselves and their former masters, that

were very prejudicial to the best interests of both races. And when they were held in bondage after they had acquired the use of letters, they often concerted plans of insurrection ; and although their designs were generally frustrated, or their insurrections speedily suppressed, yet it often happened that the lives of many innocent persons were sacrificed.

To instruct them, therefore, in the knowledge of letters, while they remained in bondage, or to liberate them where their numbers were very considerable, and allow them to remain among the whites, was considered dangerous both to themselves and to their masters. And in those cases when, after their emancipation, they were sent back to the land of their fathers, they were long dependent upon the people among whom they had been made slaves, for literary and moral instruction, and for the maintenance of civil government; and for all the privileges of freemen. And it was, indeed, only by the aid which they thus obtained, that they were preserved from returning to barbarism.

When the friends of our race were founding the colonies of the emancipated, on the shores of Africa, the people who were yet in bondage, were neither sufficiently intelligent nor sufficiently moral to be trusted with the privileges of citizenship among their masters ; nor were they so far advanced in civilization as to be capable of being sustained in large numbers in the infant colonies. The number there to be guided and instructed, was always fully equal to the means that could be commanded for sustaining among them that moral power without which their liberty must have degenerated into barbarism. Though for many years the work appeared to progress but slowly, the founding of the colonies went on, and ultimately proved to be for the best interests of the colored race.

The means, for many years, of carrying forward their colonization, seemed inadequate. The destinies of their masters, by whom they had attained to the degree of civilization they possessed, had become so involved with those of their own, that they seemed inseparable. In addition to the difficulties already named, their masters had been so long devoted to their guardianship and management, that they had become dependent upon their labor for support. And they had acquired an interest in the product of their labor, as well from the cares and advantages they had bestowed, as from the prices they had originally given. Few, if the human race, indeed, had ever arisen from a state of entire barbarism to the degree of civilization to which they had attained, at so small an expense : for even in their bondage, they enjoyed more comforts, and civil rights, and religious privileges ; and a far greater degree of rational liberty, than they could possibly have maintained for themselves.

When, in ancient time, continued the aged man, the period had arrived in which the Divine Being had resolved to convert a

nation of slaves, and make them capable of self-government, he took them out from all other people, and by laws written with his own finger, and teachers miraculously sanctioned, he ceased not to instruct their youth, while he led them about for forty years, and until the carcasses of all whose habits had been fixed by age, had fallen in the wilderness.

And so, in like manner, when the infant colonies of our race were established in the land of their fathers, the people were but partially civilized: and to protect and sustain them there, and carry on and perfect their civilization, and to make them self-sustaining freemen, was a work of the Divinity. And to Him, through the instrumentality of His children of whiter clay, are we indebted for our present intelligence and virtue. Our people had existed only as savages for ages previous to their captivity, and although considerably improved by their bondage, they were entirely unfit for admission into the great political family of North American freemen. The blight of barbarous ages was yet upon them; and the mingling of the whites and blacks as free citizens of one common republic, under such circumstances, would have been injurious to both races.

To have permitted the colored people to exercise the rights of suffrage among the whites, would have been to introduce into the American Republic, millions of instruments fit only for the use of designing and selfish politicians, whose destructive measures were to be thwarted only by the ceaseless vigilance of their most intelligent patriots. To have allowed the colored people to remain among the whites without the rights of suffrage, would have been to deprive them of that exercise in political matters by which alone they could rationally hope to attain to the nobility of self-sustaining freemen.

Nay, but I enquired of thee concerning this monument, said the Dreamer, and I desired to know whether thou couldst inform me why there is no inscription upon the pedestal, to tell who the statue it bears?

And I said (replied the aged man), that one whose name is upon the hearts of millions, needs no epitaph on stone.

And I enquired again, continued the Dreamer, how her name came upon the hearts of others; and what deeds she could have done, that her memory should be cherished thus in after years.

The orphan girl, replied the aged man, was born to the inheritance of an estate of slaves. Scenes of servile insurrection and of slaughtered innocents occurred in the vicinity of her residence and came nearly under her own observation while yet in childhood. Soon after that period her health began to decline. She seemed as a fair flower, in its earliest bloom, fast fading from the earth, and no one could tell why. She was thoughtful and pious; and as she prayed for others, so she prayed for her servants also. It was all, indeed, that she could do for them.

with pallid and lifted hands, and low, broken voice, she commanded her numerous slaves to her God. In looking to the future, she saw no prospect of change for the better, and seemed as if without an object to live for. It was said that she was about to die, and yet she lingered, and pondered much, and reflected upon the things that had passed before her. She observed that the colored people in her native land, who had purchased their own freedom, were comparatively moral and intelligent; and that those who had obtained their liberty without personal exertion, were generally depraved and worthless. And she observed, also, that where the hope of freedom had been held out to the slave, with a reasonable prospect of his being ultimately able to attain to the object by proper means, the personal and mental exertions which had been called forth, were ennobling in their nature and tendency. And as she had observed that those who had purchased their own freedom, were comparatively industrious and happy, she resolved to give her own slaves an opportunity of purchasing theirs also.

In pursuance of this object, she persuaded other slave holders and capitalists to unite with her in forming a Company or Firm of co-operating guardians, for the purpose of enabling slaves to purchase their own freedom. The funds of the Company were chiefly expended in the purchase of slaves, and of new productive lands. And persons owning slaves, by conveying them to the Company, were allowed stock for them to the amount of their value. And all income of the Company over and above seven per centum per annum, upon the amount of stock, was accredited to the slaves according to their several abilities and earnings. And when such income, as thus accredited to a slave, amounted to a sum equal to his original valuation, he was emancipated.

The Company had five thousand slaves at its commencement; and the number of the acting agents of the Company who had charge of the settlement, were so considerable, and they were so well selected, that they formed a very pleasant and happy society among themselves; and especially so, in connection with the numerous stockholders, and others who often spent much time at the establishment, in witnessing its various operations, and in observing the happy change that was going on in the characters of their former servants. The slaves were taught numerous songs; and in these, their circumstances and prospects were contrasted with those of others of the human race, in the scenes of crime, and of blood, and horror, through which they have generally been obliged to struggle, while rising from the barbarous to the civilized state. And whether they walked by the way, or their hands were busy in their daily toils, their songs were often upon their lips, and served to beguile their labor of its drudgery, and to inspire their hearts with the most happy contentment for the present, and with the liveliest hopes for the future.

The intercourse of the sexes was duly regulated by Christian institutions ; and all the kindly sympathies of the human heart were carefully guarded and cherished. The young and unmarried were generally instructed and employed at separate establishments, and were required to remain single during the period of their service, and of their education for liberty. And they were all instructed in the Christian religion, and in the mechanical and agricultural arts ; and in the knowledge of letters, and the just principles of human government. And by these means they were gradually prepared to enjoy and to sustain that civil liberty to which they were daily looking forward.

The lands of the Company were very productive, and the most industrious of the people often obtained their freedom during the third or fourth year of their exertions. They generally continued to work for the Company, however, until their further earnings were sufficient to secure for themselves a comfortable settlement in the land of their fathers.

It was generally known, previous to the formation of the Company, that capital invested in slaves, and in new productive lands, usually yielded twenty per cent. per annum. And the Company, in addition to their usually profitable crops, found it practicable to attend to various other pursuits by which the children and infirm persons were all suitably and very profitably employed.

The orphan girl conveyed all her own slaves to the Company ; and chiefly by means of her income from the stock thus obtained, she purchased the slaves with whom her own were connected in marriage, and disposed of them also in the same manner. After her own slaves, and their relatives were thus disposed of, she expended her income in purchasing and conveying to the Company such other slaves as were related and tenderly attached to each other, and had been separated from belonging to different masters.

The orphan girl was opposed in her course by those who held to inexorable and interminable slavery. And to all they could urge against her, she would only reply, that she regarded the colored race as *human beings* ; and that inasmuch as she thought that aspirations after liberty were natural to mankind in general, and when properly directed, were ennobling in their nature and tendency, she could never think of entirely suppressing, or of wholly extinguishing in any human breast its last hope of freedom. And when, from her purchasing numerous slaves and conveying them to the Company, she was accused of making merchandise of human flesh and blood, and of riveting the chains of slavery by recognizing the master's right of property in his servants, she would make no retort ; but meekly request her accusers to go and talk with those whom she had conveyed to the Company, and to learn from them whether she deserved a reproof so severe. From being an orphan, and having commenced these operations at eighteen years of age, and prosecuted them with an

energy, that from her very youthful and delicate appearance, seemed almost supernatural, she was frequently spoken of as the resistless orphan girl. No one could be offended with so sensitive and delicate a creature; and yet nearly all yielded to the force of her pathetic appeals. Even the few who opposed her movements, could not but admire the single-hearted devotedness with which she prosecuted her enterprise.

The stock of the Company soon acquired a character of stability which convinced the public that it was a safe mode of investing capital. And the improvement in the condition and character of the slaves was so great and evident, that the enterprise soon came to be regarded as both humane and patriotic. Many servants who were sold at sheriffs' sales, and at other public auctions, were purchased by the agents of the Company, and conveyed to its establishment. Many persons became weary of the management of their slaves, and embraced the opportunity held out by the Company to get rid of the burden. And from an inability to take personal charge of their slaves, and an unwillingness to hire them out to others, many owners conveyed them to the Company, and took its stock in exchange. And many who had long been desirous to dispose of their slaves, but had retained them from personal attachment, and regard for their welfare, were now enabled to part with them, with pleasure to themselves, and satisfaction to the servants. And many who had long been anxious to improve the condition of their slaves, gladly embraced the means held out by the Company as the most likely, in their estimation, to effect the object.

Thus, in various ways, the work went on, and company after company was established. The circumstances of men were changing; and with their circumstances their minds and habits were changing also. Many who had once thought that they could not live without slaves, often became weary of them now, and conveyed them to the companies. The stocks of the companies always commanded cash at par; and there were so many ways in which funds could be more safely and more profitably invested than in slaves, that their masters continued to convey them to the companies, and to take their stocks in exchange. And after thus disposing of their slaves, the masters generally sold or leased their extensive plantations in smaller farms to the laboring whites, who were rapidly multiplying and coming in from various quarters. The agents of the companies were in all parts, during this process; and as they gave as much for slaves as could have been otherwise obtained for them, all public markets for their sale were discontinued. In some cases, it is true, the masters and servants were so attached to each other, that they chose to spend their days together; but the great body of the young and unmarried of the slaves chose to obtain their liberty and to settle in Africa. The numbers who

remained were so inconsiderable, and were so well disposed, that they were safely trusted with most of the privileges of freemen.

By the exertion of the companies, and of a Colonization Society, extensive tracts of land were obtained in Africa, and suitable preparations were made for the reception there of the instructed and self-bought freemen of color, as from time to time they obtained their liberty, and returned ennobled to the land of their fathers.

When the work had gone on thus, for many years, she who, in her youth, had been called the resistless orphan girl, made a voyage across the Atlantic, in her decline of life, that she might set her eyes once more upon her former servants, and obtain more certain knowledge of their welfare. It had been hoped that the voyage might benefit her health; but her constitution was failing, and continued to decline. She lived to look upon the shores of Africa, the fair fields, and the prosperous and the happy people. To Africa she had been an angel of mercy: and now, upon the shores of Africa, was she received with a silent thrill of grateful joy. Those who had once been her slaves, had now become intelligent and moral; and they eagerly pressed around their former mistress, a band of grateful creatures. And she smiled upon them, and gave them her heart's best wishes. And when they saw that she was much changed and emaciated, and was worn away with cares, tears came into their eyes; and putting their hands upon their faces, they fell upon their knees by her side, and wept. And she looked up towards heaven, and then bowed her head in silent gratitude, and wept with the servants of her childhood and youth.

She lived to see many thousands of degraded human beings enlightened and elevated to a state of civilization, and to the enjoyment of rational liberty—of liberty obtained without the shedding of human blood—of liberty obtained by means consistent with the dictates of humanity, and measures fully sanctioned by the precepts of the great exemplar of mankind. She lived to see one of the greatest evils that had ever overshadowed her native land, passing away as a morning cloud. \* \* \* \* \* And when her own spirit had passed away from the earth, she was so embalmed and laid in a leaden coffin, that no further change could pass upon her form and face, until awakened in the morning of the resurrection.

Yonder marble statue, continued the aged man, was sculptured from a gypsum bust that was made from life, soon after the commencement of her exertions in behalf of human nature.

There were a considerable number of the lower grade of the colored people, still continued the aged man, who could not be inspired with a love of true liberty, or made to comprehend its nature; and these remained for many years, as tenants at the establishments of the companies, where they were protected, and governed by just laws, and granted a liberty adapted to their in-

tellectual condition, and similar to that enjoyed for so many ages by the lower orders of the English freemen. In process of time, however, these people were greatly improved, and they finally joined their nobler brethren in the exercise of self-government on the continent of Africa.

As the early fathers of the American people left their native land for the sake of a liberty adapted to their religious and intellectual condition, so the colored people left the land of the whites to settle in Africa, where they were enabled to exercise themselves in the art of self-government, without being embarrassed by the presence of the whites, or circumvented by their superior sagacity. As the whites crossed the Atlantic, and commenced operations which resulted in the civilization of the continent of America, so the colored people crossed the same ocean, and founded institutions which resulted in the civilization of the continent of Africa. As the people of the American Republic struggled through many years of hard warfare to gain their independence and establish their liberty, so the people of color obtained their liberty by years of persevering industry. And as, in after time, the memory of their struggles for freedom, served to cement together and to sustain the Republicans of North America, so the recollection of their exertions for liberty, served to impress upon the minds of the African freemen, the vast importance of their civil institutions.

The Dreamer had listened to the man of Africa, whose hair was white with age, and had heard all that he had to say. And now, gazing thoughtfully upon the marble statue, he musingly utters—"who that had lived seven hundred years ago, and had looked upon that pale one as she appeared in the mountains, when she seemed as if the winds might have blown her away—who that had looked upon her then, could have thought that the destinies of millions were suspended upon the acts of a creature so delicate and frail!"

And still the Dreamer is looking upon that statue of the orphan girl: and she seems as if almost conscious of being gazed upon; and almost, as if the rudiments of a smile were playing upon her marble features. Her position seems changing—and instead of standing upon the pedestal, she appears seated—and with friends by her side! And suddenly a smile! that never could have played upon marble lips—and a look! that never could have beamed from sculptured eyes—thrilled upon the heart of the Dreamer, and aroused him to self-consciousness. And when he was come to himself, the Dreamer perceived that he was in the assembly-room at the White Sulphur Springs, in the mountains of Virginia; and he was told by a friend sitting near, that he had appeared for the last half hour, as if lost in reverie, and with his eyes occasionally fixed upon the pale young girl who was sitting on the opposite side of the room; and of whom, he now recol-

sembly-room, and walking in, passed on to the distant corner of the room, and seated himself by the table where the lamp was dimly burning. Opening a small book that appeared like a pocket Testament, he seemed for some time, as if studying the chart of an untried ocean of existence, upon which he expected soon to enter: and then, closing the book, he rested his brow upon the palm of his hand, and seemed the personification of serious and devotional thought.

Presently two young gentlemen passed by the window with hurried steps, and on looking in, at the door, seemed to have found the object of their search. They approached the venerable man, and one of them addressing him as "Grand Father," introduced him to the other as his friend Mr. B. just returned from a northern tour; and whom he had met on his arrival, and with whom he had been necessarily detained until so late an hour, in transacting certain business with gentlemen who were to leave early in the morning. And added that he had been concerned at finding him absent on his return, and had been looking for him.

The venerable man stated in reply, that he had been annoyed by the merry-making of the young men in the cabin adjoining his own, and that he had walked out to enjoy, for a few moments, the quiet of the deserted assembly-room.

They continue their carousing still, replied Mr. B., and I should be happy if you would accept of a bed in my cabin to-night.

I thank you, replied the aged gentleman, they will probably break up very soon; and as the air is mild here, and the room is very quiet, suppose you sit with me a while, and favor me with the news you bring from the north.

I shall be most happy to sit with you, replied Mr. B.; but as for news, I really have none worthy of being listened to. Perhaps your grandson, Mr. L., may have something interesting in the letters I have brought him.

I have heard you speak of your most intimate college friends, I think, said the venerable gentleman, regarding his grandson with an animated and benignant look, and should be happy to hear from them. The early friendships formed between the young men of the north and of the south, may well be cherished, for their natural tendency is to cement the happy Union of our common country.

I have received letters, replied Mr. L., from several of my college acquaintances, and they send me, as usual, their kind wishes and respectful compliments, &c.; but furnish me with little news.

Mr. H., of New York, however, lectures me upon the subject of my late investment, and writes me quite an essay upon the evils of slavery; and he assures me that I am bound by every

principle of morality and religion, to emancipate my slaves forthwith.

I should be happy to hear what your friend may have written upon the subject, replied the aged gentleman.

He has written so many terrible things, returned the young man, I can hardly think they would be agreeable to you.

If your friend were to address his terrible things to our servants, replied the aged gentleman, I should think him unworthy of the name of friend; but as he addresses them to ourselves, who are and must continue to be the sole judges in the case, I can perceive no impropriety in his frankly stating to us in a private communication, whatever he may really think upon the subject. The best of friends often say very plain things; and I think it generally wise to listen with patience even to the sayings of our enemies; for in their eagerness to injure, they sometimes overstep the mark, and furnish important information. Besides, very kind friends are often very enthusiastic ones; and most kinds of enthusiasts are very liable to have one-sided views of things. Or, in other words, such persons are often so deeply impressed with a distorted view of one side of a question, as to be nearly incapacitated for the reception of truth on the opposite side. However serious or extravagant, therefore, his views may be, I am disposed to listen to them.

The young gentleman then read so much of his friend's letter as related to the subject of slavery; but as it contained sentiments which gentlemen of the south would not willingly have publicly circulated among them, it is omitted. The chief points of the letter, however, may be easily comprehended from the following answer which the aged gentleman dictated at the request of his grandson:—

DEAR SIR: I presume that there may be slaves among us, who, as you suggest, may have heard the sentiment of which you speak, as contained in our Declaration of Independence; and that some of them may have thence concluded that they would be as able politicians as were the founders of our government. And some of them, perhaps, may have become entirely confident that they would make as good free and independent republicans as are even the northern advocates of their immediate and unconditional emancipation. But it is apprehended, by the most intelligent of our citizens, that the liberty of such republicans would soon degenerate into barbarism. Though all men are born with a natural right to liberty, and to the pursuit of happiness, yet it is proper to abridge the liberty of those whose freedom would be prejudicial to the general welfare. Until the slaves are better prepared for liberty than they are at present, I consider it far more judicious and humane to retain them in bondage than it would be to grant them their liberty.

The negroes of Africa, as well as the Indians of our own coun-

try, are born with as good a natural right, no doubt, to be free and independent republicans, as the best of us. But are they such republicans? are they such freemen? What avails to them, their natural right to life, liberty, and the pursuit of happiness, when an angry chief wills their death? or when the bloody tomahawks of lawless enemies are within their wigwams? and the death moans of their wives and children are mingling with the yells of the murderous foe?

For their freedom from such violence, our slaves are indebted to the guardianship of their masters. And so long as they possess neither the intelligence nor the integrity necessary to guard their natural right to life, liberty, and the pursuit of happiness, humane and intelligent masters are, no doubt, of greater advantage to them than any liberty they might be able to maintain for themselves. There are some of our more moral and comparatively intelligent slaves, it is true, who might, possibly, be capable of self-government, and who desire their liberty; but they know very well that the great mass of the slaves *require* the government of their masters; and, therefore, they would be unwilling to receive their own liberty on condition of having it in *common* with the entire black population, and of remaining in the country with them after their emancipation.

Although our slaves are as yet incapable of self-government, I think it must appear evident to any impartial and competent mind, that they have been benefited by their bondage; and whenever the relation of master and servant shall cease to be to their mutual interest, it is to be devoutly hoped that the colored people may be returned to the land of their fathers. Colonies are already formed on the shores of Africa for their gradual reception; and it is hoped that they may be prepared by the light of our example, for the important experiment of self-government on the continent of their progenitors.

On the subject of our southern *degeneracy*, I have to observe, that I think there must have been a very great falling off at the north, of late, on the score of courtesy at least, or that you could never have written so severely upon the degeneracy of our descendants in future ages.

Before you lecture us further upon the tendency of our institutions, you should look well to the tendency of the pursuits and circumstances of your own citizens. Were you to ask your own aged men of observant habits, what has become of the young men bred in affluence, and whom they knew in your city some twenty, thirty, or forty years ago, they would tell you that a large majority of them have either died in poverty or disgrace, or are now dragging out a miserable existence.

In relation to the emancipation of my slaves, of which you speak so freely, I have to make you a proposition. I have lately expended, as you are aware, the sum of \$100,000, it being the

entire amount of my patrimony, in the purchase of lands and slaves, the common property of the people where I reside. I might part with my servants, and leave them in the same condition in which I found them, and still remain worth \$100,000; but I now propose, in consequence of the solemn admonitions I have received from you, to give my slaves their entire liberty, as soon as you, my Dear Sir, who express so much concern for them, and are worth \$200,000, at least, shall step forward, and generously pay, according to your property, a just proportion of the expense necessarily attending so liberal a work; and shall engage, also, to pay any damages that may be sustained therefrom, either by the community of the whites, or by the slaves themselves. And as your just proportion of the expense will be less than \$70,000, you will be abundantly able to liberate some forty or fifty slaves more, and remain, after all, a richer man than myself. And when you shall have thus personally engaged in the performance of such works of supposed benevolence, the propriety and the delicacy of your insisting upon their being performed by others, will be far more apparent than under any other circumstances.

Very respectfully,  
Yours, &c.

W. L.

As your suggestions, observed Mr. B., furnish my friend with an answer that ought to be very satisfactory to his northern correspondent, I should be happy to have you favor me with your assistance in my case; for I have to contend not only with northern abolitionists, but with those also of my native England. My friends in the old country congratulated me upon my good fortune, when they learned that my late uncle had made me heir to his estate of lands and slaves in the United States; but now, since England has engaged in emancipating her slaves, they require me to follow the example. I have thought but little upon the subject, and am ill prepared to answer them; and should be obliged to you for your views of the matter.

The venerable gentleman raised his head, and with an animated look, he replied:—I am proud of old England, as the land of my ancestors. She has done much for the world: and well may the philanthropist and the philosopher, cherish the most profound respect for her wisdom, and for her noble acts. England has many slaves, however, both in Africa and the East Indies; and I have never yet heard of her attempting to enroll them upon the list of her apprentices; and I presume she will never think of doing so, until she shall have ascertained more perfectly what is to be the result of the experiment she is now making in the West India Islands.

I would not debar your English friends from the privilege of exercising their philanthropy, but would respectfully suggest, that there remains very great room for its exercise even in their own

country and provinces ; for after all that England has done to enlighten and benefit mankind, there are many grievous wrongs that are suffered, and a vast amount of human misery that is endured within her own dominions.

There are evils in all communities of human beings. Even upon "the sacred soil of Britain," as it is called, where it is said that the slave cannot breathe—even there, may an English freeman be seized by the press-gangs of the government, and secretly hurried away, and reduced to the slavery, and subjected to the privations and dangers of a British *Man-of-War*.

The emancipation which England is now effecting, by her apprentice system, is as yet but partial, and can be regarded only as an experiment, at best. It should be borne in mind, also, that what may be practicable with England, might be madness with us. There is a wide difference in the circumstances of the two countries, and in the character of their respective governments. The liberty of the republicans of the United States is very different from that of the subjects of the King of England. A large majority of the English freemen are taxed without being consulted upon the subject ; and they are governed by laws which they have no influence in making, and controlled by magistrates, whom they have no voice in appointing—and thus they exist for centuries without exerting the least political influence.

It is not so with us. The lowest of our freemen enjoy equal political privileges with the most exalted of our citizens. The party in our country who now call for the immediate and unconditional emancipation of our colored people, would soon require for them the rights of suffrage also ; and within a few years, at farthest, they would have the negroes and Indians of the country reckoned among the peers of the land ; and would have our most sacred liberties committed, in a great measure, to their guardianship ; or, rather to the guardianship of the interested politicians who might obtain the management of them.

If our congressmen were as much the representatives of the wealth and aristocracy of the country, as are the members of the English House of Commons ; and our Senators were as independent of the people, as are the hereditary legislators and lords of England ; and if our President were as divinely appointed as the King of England claims to be, and without the instrumentality of human votes ; and if he, together with lordly and priestly Senators, were clothed with a divine right and authority to restrain and govern freemen ; then, indeed, might our negroes be more safely elevated to an equality with our free members of the body politic.

The slaves whom England is endeavoring to prepare for British liberty, exist in distant islands, where they exert no kind of influence upon the great body of her own people : whereas our slaves are in the midst of us. The English have standing armies, and

by these, they can suppress disorder, and enforce obedience to their laws. England has a church establishment, and can teach religion and morality by force of law. She can build churches, and support clergy; and can make her degraded negroes a regular church-going people, simply by the exertion of her physical energies.

It is not so with us. We have neither church establishment nor standing armies. They would be inconsistent with the genius of our civil institutions. England is making an experiment: and we are to learn from the result, whether a degraded population of *free* negroes can be held in *subjection* to such laws as may be made *for* them. We, also, are making an experiment: and by ours, we are to determine for the civilized world—not whether the lower orders of mankind can be restrained by salutary discipline—not whether hordes of liberated negroes can be *subjected* to laws made *for* them—but whether civilized men are capable of yielding obedience to laws made not only *for* themselves, but *by* themselves. Ours is the experiment of *self-government*; and we make it, not only for ourselves, but in behalf of the entire race of man. Our success must depend upon the intelligence and virtue of the great mass of the free population. We have much to contend with, and many reasons to fear for the result.

Many of the States are so thinly peopled that it is almost impossible for their inhabitants to sustain among themselves the institutions of civilized society; and hence, many of their children are growing up without that intellectual and moral culture which is necessary to the support of republican institutions. And in our too great generosity, also, to the most ignorant and depraved classes of suffering emigrants, we have not only received them cordially, but have been urged by the very nature of our free institutions, to extend to them the rights of suffrage also; and by these means, we are permitting millions to take part with us, in our important work, who are entirely incompetent. And should they continue very greatly to increase, their numbers may ultimately endanger the republic. We have already quite enough to contend with, and causes enough for apprehension. But occupying, as we do, the only field of the world in which the doctrine of self-government can be fairly tested, we have the greater responsibility resting upon us; and are urged on in our experiment, by the most overwhelming considerations.

If from the classes of our population which I have already named, we have reason to fear for the result of our experiment, what might we not have to fear, if our millions of the colored race were added to their numbers, and formed thus into a still lower grade, if possible, of *free and independent republicans*! What might we not have to fear, if they were once let loose among us, with all their demoralizing and corrupting influence; and with all their depravity and ignorance and physical power! I venture to

**say that there is not an honest slave among us, who is so far enlightened as to be at all capable of comprehending the subject, who would not shudder at the idea of being abandoned by his proper guardians, and left to struggle for his rights among such hordes of an unrestrained and but partially civilized people.**

If our institutions were like those of England, we might establish schools and churches and standing armies among them; and might, perhaps, compel them to be orderly and industrious, and moral and religious; for the necessary expenses might *then* be defrayed by *tythes* and by *taxations*. But situated as we are, we have our hands full already; and want no more burdens, nor sources of corruption.

If we can but stem the downward current of the passions and prejudices of our white population, and disseminate so much intelligence and virtue among them, as may enable us to sustain the republic, we shall do almost infinitely more than has ever been done by any other people. If the great mass of our negroes were suddenly emancipated, large numbers of them would become the vagabonds of the country—disorganizing society in the south, and exciting contention among the laboring people of the north—corrupting the morals of the young by examples of unrestrained licentiousness—and filling the poor-houses and penitentiaries of our entire country with the victims of improvidence and of crime.

We have incompetent republicans enough already. By *incompetent* republicans, I mean those who, if they existed in a body by themselves, would be incapable of sustaining republican institutions; and who are entirely indebted, therefore, to others, for their privileges as freemen. The number of our *incompetent* republicans, is already sufficiently alarming. And who that is an intelligent patriot, would be willing to see their influence and their power so fearfully augmented, as they would be, if the great mass of the colored population of our entire country were added to their numbers? Who that is an intelligent patriot would be willing to see our common country laboring under influences that might reduce her to the condition of the South American republics? where republican principles exist only in the bewildered imaginations of the *commingled* races of men, whose liberties are to be found only under the gowns of their priests, or within the scabbards of their military chieftains.

The negroes and Indians of our country might make very *excellent* republicans for the *use* of the South American priests, as well as to answer the purposes of some of our own politicians who may find it difficult to *use* the whites in carrying forward their sinister designs. They might make very *serviceable* republicans for those politicians who loudly profess the purest democracy, while they inwardly sneer at the dupes they are making; but they would never answer for members of the great band of North American **freemen, who intelligently and conscientiously believe in the**

doctrine of self-government, and who are already too heavily burdened with incompetent members.

The slaves of our southern states already enjoy more liberty than they could maintain for themselves ; and neither humanity nor religion, nor common justice, require us to endanger our own liberties for the enlargement of theirs. Were they liberated, they would not only be incapable of preserving their own liberty, but would endanger ours. And instead of having in our hands, the means of preserving to them their liberties, we should be in danger of losing that balance of moral and political power by which alone our own can be sustained.

Our slaves were introduced among us while we were yet the subjects of the British crown. Since the commencement of our free government, we have given them their personal liberty, in those States where their numbers were few, and they had been more favorably situated for improvement. It is questionable, however, whether they have been much benefited by their emancipation even there. Their liberty, like that of the lower orders of the British subjects, is but nominal ; and our institutions are not adapted to the preservation of such liberty. Our institutions are not designed to benefit others by a State religion, or by force of arms ; but to save ourselves by moral power ; and thereby to hold up to the nations, an example that may cheer the hearts of their patriots, and encourage the souls of their philanthropists. Ours is the experiment of *self-government* ; and we make it for ourselves, and for human nature, and for the world.

Where the majority of the people of a republic understand their true interests, and are honest and vigilant, that majority govern both themselves and their neighbors, for the general good. But where the majority of the people are ignorant, or are wanting in vigilance, that majority are not only themselves governed and scourged by their deceivers, but they are used as the whips with which their wily masters punish the most intelligent citizens for presuming to oppose their selfish designs.

It is necessary, therefore, to the perpetuity of a republican government, that there be a nearer approach to real and acknowledged equality among its members than exists between the white and the colored races.

In the States where the numbers of our colored people are small, they are favored with as perfect liberty as the lower orders of English subjects enjoy; and in States where they are less improved, and where their numbers are great, they are subjected chiefly to the authority of individual masters, instead of being subjected, as the lower orders of English subjects are, to the authority of a larger number of masters. Their condition is humble, it is true, but far better than it would have been, but for the very system of bondage under which they exist. As they are incompetent to take part with ourselves in the exercise of self-go-

vernment, we are using the only practicable means of elevating them to the condition of rational liberty, by making preparations for their ultimate settlement in Africa.

But my friends in England, replied Mr. B., say that slavery is *wrong*, and that as *Christians* we are bound to emancipate our slaves immediately, and regardless of consequences.

There is much in our world, replied the man of gray hairs, that is called freedom, that is little better than the most abject slavery; and there is much that passes under the name of slavery, that is as perfect liberty as the persons are capable of comprehending or of enjoying. . Were I to visit the poorest operatives in the English factories, and to make to them the partial and one-sided representations usually made by all kinds of enthusiasts, I could so far work upon the kindly sympathies of their honest hearts, as to induce them not only to sign abolition petitions, but even to give a portion of their bitterly earned pittance, to aid in the liberation of our negroes. And yet, could those very operatives obtain the abundant supply of wholesome food which is enjoyed by my slaves, they would think they were living like lords. And could they be but favored with as great a degree of leisure, and of personal freedom from care and drudgery, as the meanest of my servants enjoy, they would feel like poor debtors let out of prison.

I regard it as an amiable trait of the human character, that the most miserable sometimes forget their own sufferings from sympathy for those whom they conceive to be still more wretched than themselves. A very large proportion of those who have lately joined abolition societies in our northern States, have done so, no doubt, with as kindly feelings, and with about as enlarged and comprehensive views of the bearings of the great question, as might be expected from the English operatives of whom I have spoken.

Your friends in England who say that as *Christians* we are obligated to emancipate our slaves, regardless of consequences, may be very good and intelligent people; and yet they may not have acquired all that knowledge of our institutions and circumstances which is necessary to the formation of a correct judgment upon the subject. There are many great and good men in England, and their opinions are worthy of being treated with respectful consideration. But others have lived in our world whose opinions are equally worthy of the veneration of *Christians*.

There was once a great and good man who was a Roman citizen: and he found a runaway slave, and taught him his duty, and sent him back to his master.

The epistle which that servant carried with him, on his return, was one of the politest and most conciliatory letters ever written upon any subject; and there can be no doubt but that it effected greater good both for the servant Onesimus, and for the master

Philemon, than could have been accomplished by the writing of a thousand letters of railing accusation.

The author of that letter was no sickly dreamer; but a true philanthropist: one who perfectly comprehended the nature of men, and understood full well, the cost and the value of civil and religious institutions. That philanthropist was a sound philosopher, and stood at the head of the Christian ministry, and taught that ministry.

He was, no doubt, as much in favor of liberty, as are even your English friends themselves; and yet he never required masters to emancipate their slaves regardless of consequences. He saw, no doubt, that greater evils than those of slavery might be apprehended from such a course. To some of his instructions upon this subject, I can readily refer you. And opening the small volume he held in his hand, he read from the sixth of the first of Timothy:

"Let as many servants, as are under the yoke, count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed.

And they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doating about questions and strifes of *words*, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that *gain* is godliness: from such withdraw thyself."

These are the requisitions of that great and good man whom all Christians revere as divinely inspired; and they are lessons worthy of the attention of your friends in the old country who require us to emancipate our slaves regardless of consequences. I think that all intelligent Christians who are acquainted with our circumstances, and understand the nature of our civil institutions, will be disposed to be patient with us, and to permit us to enlarge the liberties of our slave population in such time and manner as may be consistent with the preservation of our own.

The Dreamer, who had all the while been leaning upon the casement of the open window, now arose with a view of approaching the little group, and of apologizing to them for having remained so long an unobserved listener to their conversation. But when he came to look about the room, he could perceive no light but that of the moon brightly shining through the windows. The lamp that had been dimly burning upon the distant table was gone out; and the aged gentleman, and his young friends, had disappeared. Whether they were real persons, or the mere phantoms of a second dream, the writer presumes not to determine.

If they be really living persons, however, and should discover any error in the foregoing, it is hoped that they will regard it as altogether unintentional on the part of the writer, as his sole object has been to give a fair representation of the sentiments of the aged gentleman of the south.

The sentiments of the aged gentleman are certainly very prevalent in many parts of the country: and after a careful perusal of them, the reader will the more clearly perceive, that the system of the self-redemption of slaves, as contained in the Dream of Future Scenes, is calculated to promote the interests of all parties concerned.

The immediate change contemplated in the condition of the slaves, would not only be better for them than hopeless slavery, but far more conducive to their permanent happiness, than even unconditional emancipation itself. The slaves could be more speedily and more effectually prepared for liberty by such a system of measures, than they could be while dispersed, as they now are, over a large extent of country, and under the control of a great variety of masters. And the system is calculated to benefit those, also, who have capital invested in slaves, and who desire to dispose of them; for they would not only obtain the full amount of their capital, but would enjoy the happy consciousness of improving the condition of their servants in the most effectual manner. And those who should still retain their slaves would also be benefited from the operation of the system; for the value of their labor would be advanced in proportion to the decrease of the number of slaves in the community. And by the same means, also, the slaves who remain in bondage, would be greatly benefited; for as their number should decrease, and the value of their labor advance, the distrust of their masters would give place to greater kindness and confidence, and to a disposition and ability to improve their condition. And the poor white people, also, would be gainers by the operation of the system; for as the number of the slaves should decrease and the price of labor advance, they would no longer be obliged to leave their native places, and seek for homes in distant parts—but would remain and multiply, and together with the increase from other States, would create a demand for the lands as the slaves should gradually disappear, and thereby benefit the rich as much as themselves, by enhancing the value of real estate.

And while the operation of such a system of measures, moreover, would gradually relieve the Union of our common country from one of the greatest embarrassments under which she now has to labor, it would pour a flood of light upon the continent of Africa, and bless the suffering tribes of that unhappy country, with the healing influences of the Christian religion. And if the friends of the African race were united in the prosecution of this work of human improvement, so conducive to the interests of all

concerned, the southern ministers of Him whose "kingdom is not of this world," would be greatly relieved from many embarrassments that often press heavily upon them; for while following the example of the apostles in preaching the relative duties of both bond and free, they are liable to be exposed to unworthy suspicions on the one hand, or subjected to the most intolerant accusations on the other.

The circumstances of the southern clergy make it peculiarly necessary that they be "wise as serpents and harmless as doves;" and those who have been the occasion of their embarrassment, and whose uncompromising spirit has excited the southern legislators to enact laws against the improvement of the slaves, will do well to inquire whether they might not adopt measures for the improvement of the colored people better adapted to effect the object, and more in accordance with the course pursued by the founders of the Christian Religion.

There are colonists in Africa, and a considerable number of free people of color in this country, who have purchased their own freedom. There have been masters in all ages of the world who have permitted their servants to purchase their own liberty; and there are now a number of gentlemen in the United States who are granting their servants an opportunity of accomplishing the same object. Some have failed in attempts of this kind, it is true; but it is believed by those who have examined the subject, that their failures have resulted more from the want of proper management, than from any insurmountable difficulties to be encountered.

For the purpose of testing more perfectly the practicability of the system of self-redemption, the author of the foregoing pages proposes to employ a number of slaves upon productive lands, and to manage them in a manner entirely consistent with the existing laws, until they shall have earned the sum of their valuation, with interest. The following is the form of the articles of agreement by which others co-operate in the business:

Whereas G. W. C. has designed a system of measures for the redeeming of slaves, and a number of persons desire to co-operate with him in the business, without making themselves individually responsible, as in a copartnership company; and whereas there might be for the present, considerable difficulties in the way of their obtaining a charter, as well as objections against their being incorporated, it has been determined that the business shall be conducted, for the present, by the said G. W. C.; and that by special articles of agreement made and entered into between him and the persons co-operating with him, he shall be bound to them, severally, to conduct the business according to conditions specified in the articles—and that they shall be individually bound to him, by the same articles, to grant him the use of a certain amount of

capital each to be employed in the business. Said capital to be secured to them by deeds of trust given by the said G. W. C. to gentlemen agreed upon by the parties for trustees.

And whereas W. L. of \_\_\_\_\_ is one of the persons who desire to aid the said G. W. C. in the redeeming of slaves, he and the said G. W. C. do hereby agree to co-operate with each other in the business, upon the following conditions:

1. The business to be conducted by the said G. W. C. in the manner hereinafter specified, and the said L. to be in no way responsible for his acts.

2. When the said G. W. C. shall have made such arrangements as he may judge necessary for the commencement of operations, the said L. to pay to his order the sum of \_\_\_\_\_ dollars, in \_\_\_\_\_ to be employed in the business.

3. Stock to be issued by the said G. W. C. to the said L., in shares of one hundred dollars each, to the amount of funds he may have invested in the business. Said stock to draw an interest of seven per centum per annum, except when from failure of crops or other causes, the income be insufficient. Stock issued in exchange for slaves, to be redeemed in current money by the said G. W. C. when the slaves shall have earned the sum of their valuation, with interest.

4. To secure to the said L. a permanent value for his stock, the said G. W. C. to give a deed of trust of personal property or of real estate, to the full amount thereof, to A. P. W. who has obligated himself to act as trustee for the parties; and to act in concert with others (holding similar deeds of trust from the said G. W. C.) as a prudential committee, in examining or causing to be duly examined, the books and affairs of the said G. W. C., and in making a true report thereof, quarterly, and sending the same by circular, or otherwise, to the several persons interested. All income from the sale of the products to be duly estimated annually; and from the sum total thereof, to deduct such amount each year as shall be equal to seven per centum upon the amount of property or stock employed in the business. And the balance of said sum, after deducting such interest, and the other necessary expenses, to be accredited to the slaves annually, and to go to pay the sum of their valuation.

5. The slaves to be granted such means of instruction, during the period of their service, as may be considered most useful to them, and as may be consistent with the laws of the States where they are employed. And when they shall have earned the sum of their valuation, the slaves to be removed to Africa, or elsewhere, out of the United States, previous to their entire emancipation. And when other means of removing them be inadequate, they are to be still held as slaves, nominally, until their further earnings are sufficient for their removal.

6. And in case of the death of the said G. W. C., the property,

whether in lands or slaves, as held by the trustees aforesaid, and employed in the business, to continue to be so employed by the successors of the said G. W. C. who are to be appointed thereafter by the committee of trustees aforesaid, and are to conduct the business in the manner required of the said G. W. C. in these articles, or as the trustees may then direct.

And hereunto the parties do bind themselves, each to the other, in the penal sum of — dollars.

There are many, no doubt, who will oppose the plan of self-redemption.

It has been said that there are individuals both in the north and the south, who desire to produce discord and enmity between the States, with a view to their ultimate separation—those of the north expecting greater security for their peculiar interests from a northern confederacy, embracing the Canadas, and the regions north and west; and those of the south, anticipating greater security for their peculiar interests from a southern confederation, comprehending Texas and the regions south and west—and all having alike, it is presumed, a considerable reference to the acquisition of political honors.

The continuation of the Abolition Society must be regarded as an important object, by all, whether of the north or south, who desire a separation of the States. It is but natural that they should look upon that body as ~~the~~ the instrument by which they may hope to effect their object. And it is presumed that all such persons, whether of the north or south, will oppose this or any other system of measures that may be calculated to meet the approbation of the intelligent and patriotic part of the southern people.

The colored people of the north were held in bondage so long as in their wisdom the northern legislatures judged it most conducive to the general interests. And now, because our southern brethren are still acting upon the same principle, these Nullifiers of the north would hold them up to the abhorrence of mankind, through the instrumentality of the abolitionists, hoping, no doubt, that the bonds of the Union may be so weakened thereby, that they may be easily broken asunder in case the majority of the southern people should oppose the political measures with which their peculiar interests are identified.

And on the other hand, the gentlemen of the south who desire to sever the States, are equally intolerant. These men insist upon it that the members of the Society of Friends, and others in their States, who desire to get rid of their slaves, are to be regarded only as a sort of compound of weakness and hypocrisy, and are to be treated with utter contempt; and not to be tolerated at all, in any attempts to improve the condition of their slaves—or allowed to part with them on any other condition, than that of selling them into perpetual bondage.

It cannot be that all this, however, is without design ; or, that these men are so ignorant of human nature, as to suppose that such conduct will have a tendency to lessen the number of the abolitionists. No, no. It is by these means that they hope to irritate the north, and to excite the deepest indignation in the minds of the abolitionists, and thus to blow them into a flame, that they may set fire to every thing combustible about them—and that they themselves may then hold up the Society as a scarecrow, to frighten their more timid neighbors out of their attachment to the Union. And by this courageous and *chivalric* conduct, they become the special *defenders* ! of the south ; and are gazed upon as demi-gods by the reckless and depraved, who are ever ripe for any thing but the restraints of virtue. And armed with these, they stand, as with scourges of scorpions, ready to whip into silence any of their fellow citizens who may dare to give utterance to the noble sentiments of Washington or Jefferson, or of Madison or Marshall.

That great and good man, the late Chief Justice of the Union, gave it as his opinion, that the wisest proposition that had ever been made upon the subject, was that the revenue derived from the sale of the public lands, should be devoted to the redemption and colonization of the slaves, as from time to time their masters in the several States might desire their removal. It is presumed, however, that this proposition also, as well as the idea of self-redemption, will be opposed by all, whether of the north or south, who desire a separation of the States.

Should this experiment, however, in the self-redemption of slaves, succeed according to the hopes of its friends, it is thought that others may be induced to engage in the same business, and that the system may yet be carried to as great an extent as the claims of humanity and the interests of the Union may require.

Persons desiring to communicate with the author, will please address their letters (post paid) to the Rev. R. R. Gurley, Washington, D. C.

☞ See advertisement on the *cover*, for the publication of the foregoing, in connection with the outlines of a new system of colonization and political economy, adapted to the state of the colored people.

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**THE BARGAIN CLOSED.**—The Friend of Man contains a letter from Gerrit Smith to Rev. D. R. Gilmer, of Oneida County, N. Y. Mr. Gilmer, it seems, had said, that his friend, the Hon. Carter Braxton, of Virginia, would give up all his slaves, ‘baby slaves and all, about 50 of the latter,’ if Mr. Smith would pay for their transportation, and take care of them, when they should be received. This Mr. S. has promptly engaged to do. A fair test—we shall see now, who “backs out.”—*Christian Mirror.*

## POOR HUMAN NATURE!

The Herald of Freedom, devoted to the cause of the Abolitionists, in its account of the Annual Meeting of the New York Anti-Slavery Society, held at Utica on the 20th, 21st, and 23rd of September, says:—

Among the resolutions adopted by the meeting, the following came up in course on Thursday evening:

*Resolved*, That we regard the scheme of the American Colonization Society with the disgust, indignation and abhorrence, with which we feel impelled to look upon its natural parent—American slavery.

It was read in the deep, melodious voice of the President—and no debate being elicited, the question of its adoption was put, and a tremendous *aye!* rang through the whole assembly. The negative was called. The house was silent as the grave-yards of Liberia. “*What?*” said the President, with a look and tone indescribably sarcastic, “*is there no one to lift up his voice for the poor Colonization Society?*”

The President of this Society was our former most generous friend, GERRIT SMITH. Let us see what this gentleman thought and wrote of “the poor Colonization Society,” something less, we believe, than three years ago:—

“One of the most delightful, benevolent, and ennobling hopes, that ever animated the bosom of the American patriot, is that the western coast of Africa will yet be fringed with American colonies; and that, under the influence of their happy example, the governments of all that benighted continent will come to be modeled after the precious free institutions of his own beloved country. Must this hope that Africa may be thus Americanized, be extinguished? Must even the dear colonies, which are now there, be broken up and scattered? Must the ‘abomination of desolation stand in those holy places?’—and idolatry again pollute the whole length and breadth of Liberia?—and the slave factories, which were once there, be re-established? Must the lights, which American patriotism and piety have for fifteen years been kindling up, on that dark coast—lights, on which the philanthropy of the world has fixed its gaze; and, to which the eyes of thousands and tens of thousands of native Africans are already turned with joyful hope;—must these lights be put out forever? Must humanity fail of reaping a bright harvest from the precious seed, which has been sown there, at so great an expense of treasure and life? To all these inquiries the Anti-Slavery Society makes an affirmative answer; and manifests, in doing so, the sad effects of party spirit on the good men, who give tone to the Society. For what more striking proof could there be of these sad effects, than is to be found in this callous indifference to Africa?—This indifference is, indeed, eminently characteristic of that Society. Painful, as it is, that it should be so, it is, nevertheless, too easily accounted for to be surprising. It proceeds from the hostility of that Society to the Colonization Society. So much does it hate the laborer, that I had almost charged it with hating the field in which he labors. The benevolent men who lead the Anti-Slavery Society, once had sympathy for Africa. Where is it now? How little evidence of its continued existence, in the proceedings and organs of that Society! How little, in the conversation and prayers of its members! In colonization among the wilds of Texas and Canada, (*notwithstanding their abjurement of the very principle of colonization!*) they manifest a lively interest; but with colonization, designed to strew the richest blessings among the millions of Africa, and, in which they should be unspeakably more interested, they have nothing to do—save to oppose it with all their might—and this, too, for no better reason, than because they are burning with hatred towards the agents, who carry it on.

“Again, we entreat these unrelenting enemies of the Colonization Society to revise their judgment against it;—peradventure they may be moved, in view of the unreasonableness, vindictiveness, and severity of that judgment, to reverse it. But if they shall still be inexorable to our calls on their justice and their Christian sympathy and forgiveness; if they shall still persist in demanding the unconditional destruction of the Society; and, if nothing short of this can appease their implacable malevolence towards it, then let them know that its friends are as determined

as its foes. Our determination is fixed—fixed, as the love of God and the love of man in our hearts—that the Colonization Society, under the blessing of Him, who never even ‘for a small moment has forsaken’ it, shall continue to live:—and to live, too, until the wrongs of the children of Africa amongst us are redressed; until the slave trade has ceased, and the dark coasts which it has polluted and desolated for centuries, are overspread with the beautiful and holy fruits of civilization and the Christian religion. And, as we fear the judgments of heaven on those who commit great sin, so we dare not desert the Society, and leave Satan to rejoice over the ruin of all this ‘work of faith and labor of love.’”

“A reproof entereth more into a wise man, than a hundred stripes into a fool.”

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#### EXPEDITION FOR LIBERIA.

About ninety emigrants, all liberated slaves, from Virginia, are expected to sail from Norfolk, for Liberia, by the middle of November. Sixty of these are from the estate of the late John Smith, of Sussex County, and thirty from the estate of the late Rev. John Stockdell, of Madison County. Many of these sustain an excellent character, and several are members of the Methodist Church. The benevolent individuals who have, by will, liberated these slaves, have made liberal provision for their removal to the Colony, and for their support during several months after their arrival. They will be amply supplied with clothing, implements of husbandry, and provisions and hospital stores, while experiencing the usual effects of the African climate. From the Society they will receive lands of the best quality, promising to reward, with the most valuable products, their industry and enterprise, and will participate in all the privileges and blessings of a free community of people of color, unrestrained and unembarrassed by the presence and competition of another race.

A generous lady of Madison County, has given freedom to one of her servant men, that he may accompany his wife belonging to the estate of Mr. Stockdell; and it is probable that another, and perhaps several others, will be emancipated to accompany this expedition. A few other free persons of color, of respectable character, and who may be able to defray their expenses, may be accommodated in this vessel, on application at the office of the American Colonization Society, Washington; to Benjamin Brand, Esq., at Richmond; or to John M'Phail, Esq., Norfolk.

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**ANOTHER EXPEDITION.**—The Executive Committee of the New York Colonization Society, announce in the New York Observer, of the 7th of October, that “about two hundred liberated slaves, residing in different States, are offered to emigrate for the land of their fathers; and that a vessel of suitable size has been chartered to sail from New York, about the 1st of November.” They earnestly invite donations to defray the expenses of this expedition.

**MOSES ALLEN,** Treasurer of the New York City Colonization Society, acknowledges the receipt of \$3,701 85, since June 16th.

## INTELLIGENCE FROM LIBERIA.

By recent arrivals from Liberia, letters have been received from the Lieutenant Governor and several other individuals in the Colony. The general health of the settlements was good in July and August, and the improvements in agriculture are encouraging. Speaking of the Public Farm, the Lieutenant Governor states, "that so far as the products of the soil are a substitute for bread, he can supply all who are dependent on the Society." We observe that letters have been received in New York, bearing dates up to the close of August.—Dr. Goheen, who accompanied Governor Matthias, speaks approvingly and hopefully of the Colony at Monrovia, and adds that he is agreeably disappointed by the appearance of every thing around him. Miss Ann Wilkins, of New York, who also sailed with Mr. Matthias in the Charlotte Harper, after alluding to the pleasantness of the passage and the kindness of the Captain, adds:—

"I am delighted with these people. The society here seems to be in a prosperous state of religion, though temporal want pinches them on every side; from which many are suffering very severely. Rice, which is their main dependence, has failed this year, which renders it almost impossible to obtain a subsistence."

"I am told that at Caldwell there has been an outpouring of the Holy Spirit, in the conversion of about forty souls. Brother Brown, from that place, has been here since our arrival, and gave a heart-cheering account of his school, in which he had about eighty scholars, who are advancing rapidly. Many, he says, who commenced in the alphabet since he commenced teaching, are now decent readers in the New Testament, and quite good writers, and are studying grammar, arithmetic, &c. He said he could have many more native children than are now in his school, if he could support them. The parents of as many as twenty native children had offered to bind them to him, or give them to him on any terms, if he would only take them under his instruction. Brother Brown told us that the people of a native town near him are very anxious for teachers. A native town, called Jack's town, near Monrovia, at which brother Seys had visited and taught the people, it is said, is advancing towards Christianity and civilization, insomuch that they have renounced their 'greegree,' and refuse to buy and sell on the Sabbath. To these might be added many more very interesting particulars, if I had time, and did not fear being, or appearing to be, officious."

We here insert the most important parts of the letter addressed by Governor Matthias, of Bassa Cove, to the Rev. Dr. Proudfit:

We found all in good health in Monrovia, but in want of supplies. The Lieut. Governor, Williams, is well adapted, in my opinion, to his office.

I found the Colonists, who were destined for Bassa Cove, in a late expedition, had all landed at Monrovia, and were being acclimated, and doing tolerably well.

The copper coin I have received, for which an order is sent. I send, also, a specimen of Monrovia paper money. At present, I can give no opinion about a Bank or paper money, unless payable at home, as suggested by Mr. Buchanan; that plan would aid us much.

In one day, after leaving Monrovia, which was on the 3rd of August, we arrived at Bassa Cove; in the morning following the night of our arrival, we landed, under a salute from our little guns on board, and heavier artillery on shore. The military men were out, and received us quite *en militaire*.

I found Dr. McDowell well, and the Colonists generally; the Governor's house but partly finished, and the store empty. The carpenters are engaged on the former, and, as you may judge, the latter being filled.

Agriculture is intended to better than heretofore; the other day I saw a fine field of rice of ten acres.

Mr. More, a very respectable man, told me that, in a season of great scarcity, he supplied nearly the whole Colony, with vegetables from only one acre of land; so productive is the soil if well cultivated. The public will ask, why, then, do the

Colonists often suffer for the want of food? We reply, that many of them are not industrious; and without labor we can live nowhere.

The Society, they will allow me to say, must be particular in the selection of at least a majority of the emigrants, or we shall advance but slowly in carrying out the great objects of the Colonization Society.

The gardens look well; here and there you see a plantation with fruit. A bunch of cotton now lies before me—which I took from a tree in the garden of one of the Colonists. Bassa Cove is a most beautiful settlement: Edina equally so. The government-house is in a most delightful and picturesque situation; it stands on a mound of about an acre, commanding a fine view of the ocean, of the town of Edina, and of two fine rivers, as wide as some parts of the Delaware, between Trenton and Philadelphia. On the banks of the Benson, in the rear of the house, are a few of as tall trees as I ever saw, affording a beautiful shade; indeed, I must do Mr. Buchanan the justice to say, that he has shown great taste and judgment in his selection of a spot for both town and government-house.

On the 4th of August, I went over to Edina, and met the citizens in the Methodist Church; after they had appointed a Chairman and Secretary. I stated to them my instructions in relation to the traffic in ardent spirits, and that, if they were not prepared to abandon it, it would be of no use to deliberate a moment about coming under our government, as we could not receive them unless they complied with that condition. They at length, after some deliberation, resolved on attaching themselves to the government of Bassa Cove, (with the exception of a few, which have since come into the measure; I having informed them that they could not reside within our territories without taking the oath of allegiance.) I administered the oath and returned, and shall, as soon as convenient, organize them according to our laws.

The public farm, for the want of public funds, and on account of the sickness of the overseer, is not in the most prosperous way. I saw a few coffee plants, a few hills of Indian corn and considerable cassala; the latter doing well. Our farmer is engaged in sowing and planting the seeds we brought.

I was amused the other day by the simplicity of a Krooman. The Captain asked if any brandy and rum could be had on shore? he replied, "No, he not live there." One thing is certain, we have no intemperance here.

I am informed by Dr. McDowall, that up the St. John's river about six miles, is a fine healthy place for a settlement. I shall, by divine permission, soon examine it, and if it is suitable, hold a palaver with the King who owns it, and purchase it, as I have understood he was willing to sell it.

King Freeman, of Young Sesters, dined to-day with us, and I am informed that the neighboring kings are waiting till we get settled, to pay their respects. Freeman wanted rum very much; he appeared much surprised to find it not *American fash*; thought it not good fash; says he will send his son and daughter to learn book. He remarked that the good spirit had given us, and not black man, the book. We took occasion to show him that God loved him as much as the white man, and that he had sent the white man to teach black man the book.

Some of my abolitionist friends expressed a desire to hear from me, doing me the honor to say they would believe me!! If the information is worth giving, you will please say that now I see with my own eyes, and hear with my own ears—that instead of changing my views, I am more a Colonizationist than ever.

Give us some of your best colored men—men of some property, religion and enterprise—and I would answer for the cause of Colonization. What could not a little Yankee enterprise, industry, and economy, do here? What a garden might this country become! How soon would civilization and the gospel spread; until

"The dwellers in the vale and on the rocks  
Would shout to each other, and the distant mountains  
Catch the flying joy."

My very respectful and affectionate salutation to each member of the Board of Managers.

We are sorry to learn that severe indisposition has prevailed among certain emigrants who sailed in the Orient from Mississippi, and who, *without any notice given to the Parent Board*, were left at Monrovia.

The Rev. Mr. WILSON, Missionary at Cape Palmas, writes to the American Board of Commissioners for Foreign Missions, in February last:

"We are gratified by the fact that the people under our charge and instruction are now in great numbers suspending their ordinary labors and amusements on the Sabbath, and are avowedly determined, for the future, to be constant attendants upon religious instruction. Last Sabbath I preached to them in the open air; and although this with them is the most busy season of the year, I had an audience, as it was supposed, of six hundred persons. At the close of the remarks, a venerable old man, of three score and ten years, rose up and smote his breast, saying, 'He has spoken the truth, and we never heard it before.' Next Sabbath I am to preach to them on a subject of their own selection, the evidence of the authenticity of the Bible, and the circumstances and manner of its communication to mankind."

One week later, Mr. W. adds:

"We conscientiously believe that the inquiry has sprung up in the hearts of many of them, What shall we do to be saved? Last Sabbath I exhibited to them some of the proofs that the Bible was God's book. The audience was about six hundred, and I do not know that I ever saw a more orderly, more attentive assembly. Next Sabbath I am, by request of a leading man, to tell them as he says 'all about Jesus Christ.'"

Mr. WILSON speaks with deep regret of the decease of Mr. Polk, an excellent colored teacher, who, he observes, "really loved the souls of the heathen, and labored faithfully, in various ways, to secure their salvation. His patience and fortitude never forsook him, and his dying language was, that the unfolding glories of heaven were unutterable."

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#### EXTRACTS FROM CORRESPONDENCE.

*From a gentleman in Virginia.*

BREMO, SEPTEMBER 20, 1837.

*My Dear Sir:* Permit me to congratulate you and the friends of African Colonization, upon the improving prospects of our scheme, the mad efforts of ultra abolitionism to the contrary notwithstanding. I have long foreseen that this unaccountable movement of perverted humanity, (to say the best of it) would soon pass away with the exploded errors of the day. And late developments are proving the correctness of my anticipations. A few years more, and all christendom will be united in doing justice to the enlightened policy and humanity of the scheme of African Colonization.

I send herewith a check upon the Bank of Virginia, for my annual subscription to the Gerrit Smith Fund.

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*From the Secretary of the Ladies' Society of Georgetown, D. C.*

GEORGETOWN, Oct. 13, 1837.

*J. Gales, Sen., Esq.—Sir:* It is with great pleasure, I send you the above check, at an earlier period than we have before been able to make our payment to the Parent Society; and hope there is now sufficient interest felt in the cause to enable us to be more punctual in future. Sincere wishes for the continued prosperity of the Society.

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NOTICE.—The Annual Meeting of the American Colonization Society will be held in this city on the 12th of December. All Auxiliary Societies are earnestly requested to represent themselves by Delegates at this anniversary.

## CONTRIBUTIONS

To the American Col. Society, from Sept. 20, to Oct. 20, 1837.

## Gerrit Smith's Plan of Subscription.

Gen. J. H. Cocke, Virg. his 8th instalment,	\$100
Female Colonization Society, Georgetown, D. C. by Miss English, Tr.	
its 8th instalment,	100
Robert Gilmor, Baltimore, his 9th instalment,	100
Ex'rs of the late Robert Ralston, Philadelphia, the bal. of his subscription,	800
Do. of the late Thomas Bullington, Va. do.	300

## Collections from Churches.

Alleghany County, Pa. Rev. John K. Cunningham,	17
Concord, Mass. 1st Religious Society, Rev. Ezra Ripley,	10
District of Columbia, contributions to Rev. C. W. Andrews,	88 95
Harrodsburg, Ky. Methodist Church, Rev. Geo M'Nolly,	10
Romney, Va. Presbyterian Church, Rev. W. H. Foote,	15

## Donations.

Gillespieville, Ohio, Abner Wesson,	8
Lewisville, Chester District, S. C. Wm. Moffatt,	80

## Auxiliary Societies.

Fredericksburg, Ohio, Auxiliary, Wm. F. Sinur, Tr.	25
Talmadge, Ohio, do. D. Upson, Tr.	29
Virginia, do. do. B. Brand, Tr.	130

## Legacy.

Payment from the estate of the late Wm. H. Ireland, New Orleans, in notes at one, two, and three years, for sale of property,	6166 66
Collections by Rev. David H. Coyer, Agent of this Society.	

Morefield, Va. Pres'n Church,	21 40
Hardy _____, donation from A. Wetton,	5
Greenbrier County, Rev. John M'Elhenney's congregation,	19 50
Monroe County, Union, Presbyterian Church,	21
Augusta, do. Rocky Spring do.	5 30
Kanawha do. Charleston do.	15
Greenbrier County, Va., Spring Creek Church,	80 25

## Collections by Dr. Skinner, late Gov. of Liberia.

Ashford and its vicinity, Connecticut,	14 25
Framington, Mass. Baptist Meeting-house,	6
Worcester, do. (besides a gold ring),	18 54
Oxford,	2
Wethersfield, Conn.	8 78
Middletown,	39 61
Essex, Saybrook, Capt. Champlin,	10
Rev. Mr. Doty,	75
Hebron,	2 85
Colchester,	2 48
Malborough, Conn. Samul F. Jones,	5
Lebanon, Exeter Society,	6 50

\$8,113 82

## African Repository.

Abner Wesson, Gillespieville, Ohio,	2
Dr. Amos C. Wright, O.	6
Wm. Moffatt, Lewisville, Chester District, S. C.	2
John D. Haskell, Weathersfield, Vermont,	6
Elizabeth Gallup, Hartland, do.	10
Landonia Randolph, Powhatan Co. Va.	2
Hon. J. W. Allen, Cleveland, Ohio,	5
B. G. Easton, Agent,	41 13
E. Brown, Philadelphia, Agent,	40
J. D. Butler, Rutland, Vt. per Hon. Wm. Slade,	2

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. XIII.] DECEMBER, 1837. [No. 12.

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[From the *Southern Banner, Athens, Georgia.*]

S P E E C H

*Of the Rev. R. R. GURLEY, at a meeting, held on the 27th of July, 1837, of such citizens of Athens, Georgia, as desired information concerning the views and prospects of the American Colonization Society, or felt a friendly interest in its prosperity.*

MR. CHAIRMAN: In rising, to ask the indulgence, for a few moments, of this respected and very intelligent audience, I cannot forget that I address those with whom rest the remains of the principal Founder of the American Colonization Society, the Rev. Robert Finley. "The whole earth," said Thucydides, "is the sepulchre of illustrious men," and surely it may be said, without exaggeration, that Africa will stand a monument forever to the praise of this venerable man. Of him, so great, so good, I need say nothing here. The impressions of his worth are deep, ineffaceable in the public mind of this community. Called but a few months before his death to preside over that literary Institution (the State University), which adorns your beautiful town, his wonderful zeal and energy excited a new and extensive interest in its prosperity, and his labors during the heat of summer and in an untried climate, and by which he sacrificed his life to secure to it the public favor, proved his high qualifications for his station, and will be remembered among the multiplied evidences of his piety and philanthropy. Long may that Institution remain an honor to the State, and her sons go forth animated by the noblest spirit of usefulness, and bear with them the sound and the signals of her fame and beneficence to the extreme limits of our country and the world.

Dr. Finley stood not alone in endeavors to give origin to the American Colonization Society. Granville Sharp, and his associates in

England, had many years before planted the Colony of Sierra Leone. In 1801, the subject of colonizing our free colored population on the coast of Africa, or elsewhere, was discussed in the Legislature of Virginia, and the Governor of the commonwealth was instructed to apply to the President of the United States, and secure, if practicable, the countenance and co-operation of the General Government. In 1811, Mr. Jefferson, in a letter to John Lynd, after referring to his efforts in the cause, while President of the United States, observes—"indeed, nothing is more to be wished, than that the United States would, themselves, undertake to make such an establishment on the coast of Africa." So rested the matter until 1815-16, when, simultaneously, as by special Providence, the thoughts of benevolent individuals, in different States of the Union, were directed to the subject of organizing a Society to aid, in the colonization, with their own consent, in Africa, or elsewhere, of free persons of color of the United States. The lamented Samuel J. Milis, whose unostentatious zeal and unbounded benevolence gave an impulse to the cause of missions which all christendom has felt and which will be felt by all the world, had reflected much upon this plan, and in his tours of humanity throughout the Union, had conferred with distinguished individuals, and sought to prepare their minds for its adoption. When, therefore, the proposition to form a National Colonization Society was submitted by Dr. Finley, at Washington, in December, 1816, it received the approbation of Christian patriots and statesmen from the north, the south, the east, and the west, differing, it may have been, on subordinate points of faith or policy, but animated alike by the generous and all-comprehensive spirit of humanity.

Six days previous, and with but nine dissenting voices, a Preamble and Resolution had passed the House of Delegates of the General Assembly of Virginia, instructing the Executive of the State to correspond with the President of the United States, with the view of obtaining a Territory on the coast of Africa, or elsewhere, "to serve as an asylum for such persons of color as are now free, and may desire the same, and for those who may be hereafter emancipated within this commonwealth, and also instructing the Senators and Representatives of that State in Congress, "to exert their best efforts to aid the President in the attainment of the above object." This Preamble and Resolution subsequently passed the Senate with but one voice in the negative. It well accorded with the general sentiment of Virginia, as for years and repeatedly expressed through her Legislature, and strengthened the confidence of those who were assembled to lay the foundations of the American Colonization Society. Nor should it be forgotten, that most who convened to form the Society, and all who offered their opinions on that occasion, were slaveholders; nor does there appear to have then existed a suspicion that their motives were unworthy, or their acts reprehensible. The losty State of Virginia had taken the lead, and none imagined it unwise to follow.

If, then, we seek to sustain the American Colonization Society, by the authority of names, what names does our country furnish of more weight and dignity, than those enrolled on the list of its framers and benefactors? Among its earliest friends and members, were *Mr. Clay*,

*Gen. Robert Goodloe Harper, John Randolph, of Roanoke, Gen. Mercer, and the ever to be lamented Wm. H. Fitzhugh, of Virginia.* One, too, whom this State delighted to honor, who ever enjoyed her confidence because he deserved it, and whose name is bright among the brightest that adorn our country's annals, the late Judge Crawford, gave to it an early, firm, and constant support. The first President of the Society was the late JUDGE WASHINGTON. This office was next filled, by the last of the signers of the Declaration of Independence, CHARLES CARROLL, of Carrollton. He was succeeded by that eminent man, Ex-President MADISON, whose star, serene yet brilliant to its very setting, has but recently gone down, while the tears of a nation testified their love, their sorrow, and their admiration. And may I mention one more, the late CHIEF JUSTICE MARSHALL, long the patron and President of the Virginia Colonization Society, and Vice-President of the Parent Society, whose depth and acuteness of intellect, were united with the sweetest manners and the most expanded charity; whose purity and greatness as a Judge were surpassed only by his dignity and amiableness as a man; he, too, gave to the Society his contributions, his best counsels and the influence of his great name. And need I say aught of him who now presides over the Institution? The name of HENRY CLAY is a familiar household word in the remotest habitations of the Republic; his patriotism, sagacity, his wisdom and eloquence are known and honored wherever American hearts are found. Sooner may the lover of genius, amid the ruins of Athens, forget Pericles, or he who treads the Roman forum, Rome's immortal orator, than the friend of our free and glorious institutions forget what America, liberty, and man, owe to Henry Clay.

The opinions of the wise and good, though entitled to respect, are not infallible; and to sustain the Society, we would rely rather upon *reason* than *authority*.

The object proposed by the Society is entirely *unexceptionable*. This, as declared in its Constitution, and to which its attention is to be exclusively directed, "is to promote and execute a plan for colonizing, with their own consent, the free people of color residing in our country, in Africa, or such other places as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations upon the subject." Is it possible to imagine a scheme less liable to just suspicion or objection, than this? Those for whose benefit, more directly, the Society was organized—those to whom its operations are *exclusively* limited and confined, are a separate and entirely distinct class, existing every where throughout the Union, and every where in a condition and circumstances of but slightly varied embarrassment and misfortune. I believe, from personal observation, that in the middle States, and even in New England, they are under as withering an influence and enjoy as few, if not fewer privileges, than in several of the southern and southwestern States. There are, doubtless, many worthy individuals among them, honest, diligent, and religious; I would not speak to disparage them; but as a class, they have been, but with too much truth, described as nominally free, with few of the advantages of freedom—as, in a sense,

slaves, without the sympathy or protection of a master. They are, then, proper objects for compassion and charity; no plan can be more unexceptionable than that which would assist them to remove, should such be their desire, from a country where they do not prosper, to one opening before them the most inviting prospects of improvement and happiness. Nothing in law, reason, or propriety, excludes them from our benevolent efforts. We build asylums for most classes of the unfortunate; we organize associations to relieve the varied forms of human calamity and distress; and why should not an asylum be provided for our free colored population? Why should not a Society exist to aid such of them as may desire to find in another land privileges and blessings not enjoyed by them in this? The enterprise disturbs no interests, interferes with no rights, and whatever may be thought of its wisdom or utility, is at least *unexceptionable*.

In this plan the whole American people may unite. That an enterprise of good for any portion of this population should be disconnected from all questions of local or State policy, that it should be above those controversies which threaten to weaken the affection, if not sunder the ties, that make, of the various States of this Republic, one great and happy nation, must be evident to a thoughtful mind. The American Colonization Society was the result of the combined counsels, the united wisdom of gentlemen from the most different and remote sections of the country. They designed to make it an Institution around which the affections of *all* might gather, on the high and common ground of which, *all* humane and benevolent individuals might stand in the holy fellowship of charity. Such it has been—such it is. Those who are directly benefited by its operations, are scattered abroad throughout the United States; and in the north, the south, the east, and the west, the generous and the pious come forward, in unity of spirit, to aid the Society, elevated, as it is, in its views, far above mere sectional interests, or generally controverted questions in politics and morals, and resting on the *clear broad grounds of general humanity*.

Has any other plan of good for our colored population (deserving the name of a national plan,) been submitted to public attention, in the execution of which there is reason to expect the American people will unite? Let the experience of the last four years answer. What have been the effects of that Society which has risen in opposition to this, at the north, and made its bold and fierce attacks upon the peculiar institutions of the south? What, but to alienate one-half of this Union from the other—to light the flame of civil discord, and make the pillars of the Constitution tremble?

The plan of the Colonization Society, on the contrary, has tended to increase confidence between the north and the south, and for prejudice and distrust on all questions concerning the colored population, to substitute mutual respect and forbearance and the strong bond of a sober but enlarged humanity. The churches, of nearly every name, have given to it their sanction. The Legislatures of different States, from Georgia to Maine, have approved of its design. Men of all sects in religion, and parties in politics, have united to sustain the Institution. They have seen that it was such as might reasonably be

expected to unite in its support, the intelligence, wisdom, philanthropy, and power of the nation.

I submit the scheme of the Society to your good judgment, as fraught with large and enduring blessings to the free people of color.

Their condition you know. As a class, in this country, they are neither prosperous nor useful. Difficulties great, if not insurmountable, obstruct their improvement. The education, wealth, and power of the country are not with them. They want many of the most efficient motives for industry, enterprise, and the social virtues. The constitution of society, the tide of prejudice and of events, is against them. Truly have they been likened to the germ springing from the acorn at the foot of the parent oak; it must wither, and so must they, unless taken from the shade. They are in the shade of our greatness; and must be removed to secure aught but a feeble, obscure, and unhonored existence. What does this Society offer them? A country, a home, in a land once the possession of their fathers, remote from all the causes that depress their hopes, confine their faculties, and retard their progress—where new and higher motives will act upon them—new and unbounded prospects of respectability and usefulness open before them; where they may do for themselves and their posterity what none beside can do for them—obtain a character and a station before the world. Read history, or even look upon men, and you must observe the mighty power of circumstances to sink or elevate, to ennoble or degrade. The great volume of American history is written throughout with signs and characters in witness of the truth, that men rise from hard discipline, and the pressure of necessity, to stand first and foremost in action and renown. What we are we have been made. The light of our example, the glory of our success, will encourage the emigrants to Liberia. They will strive to make that colony to Africa what Plymouth and Jamestown were to America.

This enterprise of colonization, then, promises the greatest good to Africa. It connects the moral and intellectual improvement of the emigrants to Liberia, with the instruction and moral illumination of the African tribes. You know what Africa was—what she is. Vast in territory, rich in resources, once the seat of civilization—a land of glory—all her lights are gone out—the night of ages is settled upon her. Barbarous and savage men wander over the plains of Carthage, amid the ruins of Thebes, and pitch their tents in the shadow of the pyramids. Ignorance, and crime, and superstition, here find their home. One hundred millions (at a moderate estimate) of human beings dwell in this land; and amid scenes richly and splendidly adorned by the Creator, “man is to man the surest, sorest ill;” and even cannibalism, a crime not against the moral sense alone, but revolting even to instinct, brands its guilt and shame upon our nature. Liberia is throwing open the portals of this continent to the light of Christianity, and its regenerating power. Says the Rev. Dr. Philip, superintendent of the missions of the London Society in southern Africa, a gentleman distinguished not less by his talents than piety, “I say nothing of the advantages America may gain from the new Colony of Liberia, or of the advantages the people of color may gain from becoming citi-

zens of this new country. I leave such questions to be settled by the citizens of the United States, who are, by their local knowledge, better qualified than I am to decide them. But so far as our plans for the future improvement of Africa are concerned, I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies, conducted on Christian principles, might be the means, under the Divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa, must have in it the nominal principles of good government, and no better plan can be devised for laying the foundation of Christian governments than that which this new settlement presents. Properly conducted, your new Colony may become an extensive empire, which may be the means of shedding the blessings of civilization and peace over a vast portion of this divided and distracted continent." Cast your eyes, sir, across that ocean, and on that shore—never trod before the existence of this Society by civilized man, but for purposes of crime—cut off from the sympathies and good offices of Christendom—dishonored, darkened, and devastated, by the worst vices, the most cruel passions, and the most shocking superstitions—see a territory reclaimed from the dominions of the destroyer—Christian settlements springing into life—a moral beauty spreading over the borders of the wilderness, and barbarous and vindictive natives becoming tamed and sanctified by a more than human power. Under the auspices, and by the efforts mainly of this Society, Christian communities, of free persons of color, are there founded, at different points of the coast, for three hundred miles, in eight settlements, comprising a population of about four thousand souls, with thirteen churches, numerous schools, a periodical press, a well organized government, and all the evidences of general satisfaction and growing prosperity. About ten thousand of the native inhabitants have sought the protection, and placed themselves under the laws of the colony. The recent colonial agent of Liberia has expressed the opinion, that at least one hundred thousand of the native population have felt, very inadequately it is true, yet in a degree, the benign influences of that colony. Within its limits, and under its protection in its vicinity, about twenty-five missionaries (several of them white men, clothed with all the authority of christian ministers) are endeavoring to turn the heathen from the way of darkness and ruin unto God. Upon the graves of some, of many, partakers of a divine spirit, animated with apostolic zeal and charity, fallen in the morning of their labors, and while the dew of their youth was upon them, Africa weeps, and waits for her redemption. The day is dawning upon her, the day star shall soon arise in her heart.

No valid objection can be urged against the scheme of African colonization, either on account of the expense, or the dangers of the climate. Occasional suffering and mortality was to be expected in the attempt to found a colony with scanty means, in a tropical climate, and a rude, distant, and uncleared country; but the experience of the Society proves that free colored emigrants from the south are little exposed to danger by a transition to Africa; and this danger will diminish as the causes of disease become better understood, the country

more open, and the settlements established farther in the interior. No people enjoy health more uniformly than the natives of Africa; hence, no occasional mortality (should it occur) can long retard greatly the growth of the colony.

In the progress of the scheme, the expense of removal (already reduced, including a subsistence for six months in the colony, to from \$35 to \$60 for each emigrant) must diminish, and thousands of emigrants will defray their own expenses. Say the managers, in their fifteenth report, "the sum annually saved in the State of New York, as reported by the New York Temperance Society, by the reduction in the sales of ardent spirits, would transport more than the whole annual increase of the colored population of the United States." And cannot the people of this country supply, for a great work of philanthropy, a fund equal to that saved by the partial disuse of ardent spirits in a single State?

If, then, the scheme of African colonization be free from every reasonable objection; if enlightened and virtuous men from every State in the Union can consistently unite to sustain it; if it confer good, inestimable, upon the emigrants, and still greater good upon the vast population of Africa; if it be practicable; if it be great; if it have been shown to be such, not only by argument, but by experiment, may we not hope that it will soon receive the countenance and support of all candid and liberal minds?

I am aware that some respectable individuals in this part of the Union, have felt distrust of the views, and opposition to the design and policy of the American Colonization Society. I am happy to believe, however, that all doubts concerning it are vanishing away; that it will soon secure the general confidence and aid of the south. State Colonization Societies have already been organized (many of which are among the most efficient in the Union) in Virginia, North Carolina, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana; and I deem it proper to state, as evidence of public sentiment on this subject, in these States, that during an extensive tour, the last year, through the vast region of the southwest, I every where found generous friends to the cause, and in no solitary instance encountered opposition. A few wealthy citizens of Natchez made at that time, a donation to the Parent Society of two thousand dollars.

Never were the pecuniary wants of the Society more urgent than at the present moment. An interesting company of free colored persons from North Carolina, who have for months been preparing to emigrate, must be disappointed, unless the funds of the Society be augmented.

I cannot doubt the success of this cause. It has succeeded. Thirteen years ago, I stood by the side of the late Mr. Ashmun on the heights of Monrovia. That meek and fearless man was then devoting his extraordinary powers to preserve and foster that infant community and church which his courage had defended and saved, when liberty and religion, there, first contended with the powers of darkness. A little company of adventurous pioneers in this mighty work had just built their rude dwellings on the verge, and within the gloom of that continent. They looked without fear on the rough and bar-

barous aspect of nature. They had felt the extremity of suffering in peace and war, but they had not been conquered. A Divine Providence had been their safeguard; they spoke "of the testimonies of God, and were not ashamed;" "of his wondrous works in the land of Ham." In sorrow, in hope, we stood there. Our regret over the past history of that land, was soon lost in our anticipations of the future. We trusted that He who rules on earth as in heaven, would incline America to bless Africa, that through colonies planted by her beneficence, miserable millions would receive our arts, language, laws, and religion; that new States would there arise, humanity and civilization recover their long lost dominions, and a new continent be added to the empire of christianity.

The best part of my life, Mr. Chairman, has been devoted to the interests of this Society. The great considerations which I have now briefly submitted to this respected meeting, have been chief among those which have encouraged me in my humble endeavors to recommend the plan of this Institution to public regard. I have omitted to allude to those motives of State policy, which many gentlemen here can better appreciate than myself, and which, in some portions of the country, constitute reasons for its support. The scheme appears to me wise and beneficent in all its results and tendencies. No mischief lurks within it. All its principles, all its operations are undisguised; and while it conveys blessings to another country, it will increase the prosperity of our own. Never could I utter a syllable in its defence, unless convinced that it is entirely friendly to the public welfare of every State, and to all the rights and precious interests protected by the glorious constitution of the Union.

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#### SLAVE TRADE.

The following communication is from a gentleman, whose means of acquiring information on the subject upon which he writes have been extraordinary, and whose integrity and good judgment are unquestionable. When will this christian nation awake to its obligations of duty, to adopt and execute efficient measures for the suppression of this detestable commerce? The facts contained in this communication, says the writer, "fall far short of the whole truth."

MR. EDITOR: In looking over the columns of the United States Gazette, of the 12th instant, I noticed a communication from the Boston Times, under the head of "The Slave Trade—A Boston Slaver." The writer, and no doubt the public generally, were surprised to learn that a vessel had sailed from that port in the year 1836, for that purpose, and had actually engaged in the African slave trade; that, after having transported about *seven hundred* slaves from Africa to the Havanna, the ship had recently returned to the United States at the port of Baltimore. This fact, if fact it is, although startling to an enlightened and moral community, would long since have lost its novelty, was it generally known to what extent citizens of the United States countenance this abominable traffic. Conventions for the suppression

of the African slave trade exists between several of the European powers. The United States of North America has declared it piracy, and yet many citizens of the United States, Great Britain and France, three of the most prominent powers engaged in suppressing it, are the ones at present reaping a large share of the unlawful gain. I do not speak unadvisedly upon this subject; and I appeal to any individual who has visited the coast of Africa, for the truth of this statement; the outrage is so glaring, that one who has spent a few weeks upon different parts of the coast, must become acquainted with the fact. I will give a short history of what came within my own knowledge during a short residence upon different parts of the African coast. There are several vessels as regular traders or merchantmen, belonging, in some instances, to professing Christians, sailing from Salem, Massachusetts, New York, Philadelphia, and Baltimore, who visit the coast of Africa with the expectation of selling a part of their cargo, which generally consists of Rum, Tobacco, Powder, Muskets, Beads, Crockery and Cloth, to the different slave factories; and in one instance, the owner of one of these vessels is so temperate—and his vessel having the name of a temperance vessel—that he does not put the Rum aboard at home, but has his Captain buy or barter for it, upon the African coast, with the other *lawful traders*, and sometimes at Spanish slave factories. If the sales of these vessels to the slavers are of any amount to warrant it, and she is an American, she is paid in drafts upon Mr. P. H., of New York, banker for these honorable kidnappers. A vessel has recently arrived at Salem, one at New York, and not very long ago, one at Baltimore, with drafts upon this House at New York, to the amount of twenty thousand dollars, and upwards. These slavers also draw upon England, France, Spain, and the Havanah. Even vessels carrying out missionaries and emigrants for two Christian Societies, carry out cargoes generally to dispose of in this way: it is true there is sometimes an exception. I have known vessels taking out emigrants to the American Colonies, to be chartered with the express view of the owners of selling the vessels upon the African coast, and the said vessels have been sold to slavers, and have transported slaves from the coast to the Havanah. American vessels, under the United States flag, which are generally schooners, clipper built, the most of which are built in Baltimore, are chartered or sold, as the case may be, in the Havanah, to agents of slavers, to take the materials for the traffic to the coast of Africa; the vessels arrive upon the coast, land their cargoes, and are despatched to the leeward, to buy rice for the sustenance of the slaves: this much of the business is transacted under the American flag, generally with a Spanish supercargo aboard. Upon the coast of Africa they are often overhauled by English men-of-war cruising for the suppression of the slave trade. After examining the papers, and finding the vessel to be by her papers an American, she is permitted to proceed. No examination of the hold takes place; she may or she may not have slave irons, \*leagers or slave decks aboard, which, if in

\* Leagers are large water casks, made flat upon the side containing the bung, for the purpose of laying the slave deck upon. The slave deck is a false deck or floor, that is put down under the vessel's deck to pack the slaves upon; the plank of which is jointed and marked, so as to fit the vessel requiring it, and is put down in a few minutes—the preparing of which, is done in the Havanah.

a Spanish or Portuguese vessel, would condemn her. But her hatches are not removed, because of her flag and papers, and the right of search is a disputed point, although the hatches might be removed and the boarding officer put his head into the hold and satisfy himself in two minutes. The vessels after they have got through with their business upon the coast, or in other words, after their Spanish owners have no more use for them, and have a cargo of slaves ready, proceed to the Cape de Verd Islands and exchange their American for Portuguese papers, and return for their cargo of slaves; they may now be again searched whilst returning or while at anchor off a slave factory, by the English men-of-war cruising for the purpose; but although now a Portuguese vessel and the officer that boards her, examines her thoroughly, having her hatches removed, &c.; yet all of those things that would condemn her, are ashore, probably landed by her while her American flag and papers covered them, or by some other American vessel; and often while the man-of-war is yet in sight, they commence taking in their leagers, putting down their slave decks and taking in their slaves, &c., and are out to sea in a few hours. While a slave vessel is at anchor off a slave factory, they, man-of-war like, keep a man at the mast head upon the look-out; if he reports a sail in sight, she is strictly scanned, and if suspected to be a man-of-war, and the slaver has any thing aboard that would condemn her, it is immediately sent ashore, and sometimes where they have commenced shipping slaves, in the hurry to get them back to the shore, some are drowned. I knew a case of this kind where two were drowned, and a merchant vessel was the cause of the alarm. The slaves are sent off in canoes, two abreast, and chained or hand-cuffed together, and of course, if a canoe upsets, there is but little chance for the lives of those it contains. There are at the mouth of the river Gallinas seven slave factories, from whence about one thousand eight hundred slaves were transported in the space of six months, in the year 1836. There are also three at Cape Mount, three at a place called New Sesters, and one or two at Trade Town, all of which have more or less transactions with the most of the American and English merchantmen upon that coast. The persons residing ashore and having charge of these factories, are agents for companies formed in the Havanah, and composed in part, it is believed, by American citizens.

The question will now naturally suggest itself, what can be done in addition to what has already been done, to suppress this nefarious traffic? I would say, let our National Legislature make it unlawful for citizens of the United States to furnish the means of sustenance to slave traders, residing upon the coast of Africa. Let it be made unlawful for citizens of the United States to sell or barter with them. And I would say to the Captains of men-of-war, who are cruising for the suppression of the slave trade, instead of cruising along the whole line of the coast, anchor off the slave factories, or never leave them out of sight. I would advise this for these and more reasons, viz: slave factories are established at great expense; the slaver has to buy his land or protection of the king or prince; he has to erect a dwelling, store house, a place to keep his slaves, (called a Baracoon) and many other necessary buildings; and at great expense make interest with

the native chiefs and traders, by trusting out large sums of money to them for slaves, and the natives take good care always to be owing large amounts to their employers; and hence if a man-of-war was anchored off their factories, and they saw no chance of shipping slaves, they would have to remove; and if followed up in this manner, a few times, they would become discouraged and leave the coast.

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[*From the Pittsburgh Christian Herald, November 16.*]

#### COLONIZATION IS OF GOD.

*Colonization was God's plan for replenishing the earth.*

Whether the present view of the subject may impress the minds of others, as it does our own, may be very, questionable; but, although we have not seen or known of its being presented in this form, we have thought it not amiss to give our views, while every reader will be at liberty to attach just as much importance to them, as they may claim by their intrinsic weight, and no more. When, however, we state colonization to have been the plan which Infinite Wisdom adopted, for filling the earth with inhabitants, we say nothing but a plain matter of fact, known to every intelligent person who reads his Bible. We do not intend to say that it was the *only* way in which mankind were dispersed throughout the different countries; but we do say that it was a principal mode in which that design was accomplished, and not less a principal than an appropriate and efficient mode.

The division of the earth, in the time of Peleg, is supposed to have occurred about 2614 years before the advent of Christ; and the confusion of tongues about 60 years afterward. It would seem, that when the dispersion took place, some being unwilling to separate from each other, commenced the erection of a tower, as a centre of operations, a bond of union, and a place of safety. It pleased God, however, to frown on their enterprise, and by the confusion of tongues, to send them abroad to colonize the different portions of the earth. We are next informed, in relation to the sons of Japheth, that "By these were the isles of the Gentiles divided, in their lands, every one after his tongue, after their families, in their nations." Of the sons of Ham, it is next said, "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, Admah and Zeboim, even unto Lasha." Finally, of the descendants of Shem, it is said, "And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east."

Did it suit our present limits, we might trace the families of the three great patriarchs, in their subsequent dispersions; but we must leave it to the intelligent to pursue the subject as far as they may deem profitable or agreeable, while we enquire into the progress of the family of Abraham, and the colonies descending from him.

While Abraham dwelt by the well La-hairoi, viz. where the tribe of Judah afterward settled, he sent away Ishmael and the sons of Ke-

turah eastward, from Isaac, to whom the land of Canaan was assigned by promise. It appears, also, that the sons of Ishmael "dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria," and that the sons of Keturah settled in their neighborhood adjoining mount Sinai and the adjacent country. In those regions, now termed Arabia, they are found, retaining all the principal traits of their original character.

The children of Lot appear to have formed the next colony, and to have possessed themselves of Ar and the region lying around the river Arnon. Edom possessed mount Seir, and Israel afterward the land of Canaan. Every one of these nations settled by colonies, and in these cases the children of Shem appear to have been expelling the descendants of Ham, or sometimes amalgamating with them, as it is manifest that the Edomites mingled with the Horites in mount Seir, following the example of Esau himself.

The historian is also aware that as Sidon was colonized by Canaanites, so Tyre was a colony from Sidon, and Carthage from Tyre. Greece, in general, was colonized by the sons of Japheth, but Athens from Egypt, Sicily from Greece, and so of other places. Sometimes colonies were peacefully settled in vacant places, but at other times, they were by the violent expulsion of the inhabitants, or by their subjection to tribute or servitude; and again they became one by amalgamation, of all which history furnishes abundant instances.

*Colonization has promoted the arts, the sciences, and civilization in the world.*

The Sidonians were skilful in working in timber, and the Tyrians in metals and rich dies, and in commerce, and the colony of Carthage derived their knowledge from these sources. Letters were transported from Egypt to Greece by Cadmus, where they flourished for several centuries, and spread into the neighboring countries. Rome was first a colony, and became the mistress of the world in letters, as well as in arms. In modern times, the arts and civilization have been spread by the same means, from Europe to different parts of Asia and Africa, but particularly to America, where, from Hudson's Bay in the north, to Buenos Ayres in the south, the arts and sciences, and civilization of Europe, have been promoted to a greater or less extent.

*Colonization is the friend of liberty.*

It was the very plan, by which God was pleased to deliver the Israelites from servitude. Not a word was spoken against their leaving the country of their birth, or freeing them on the soil on which they had toiled under their burdens. "Not a hoof was left behind" in that place. They were colonized in a place in which they would be on the same terms of equality of rights, and without mixture of blood, or any to reproach them with their former degradation. The divine plan was to take them away to their own land. Colonization was the foundation of liberty in Greece and Rome, and other places. And, more than all, colonization implanted freedom on the soil of America, where it has spread forth its branches and scattered its leaves for the healing of the nations.

*Colonization has been an important part of God's plan for promoting religion in the world.*

When mankind were dispersed after the flood, and settled in the different countries to which they severally retired, the different families or colonies carried with them something of the knowledge of the true God. We find it, therefore, in the land of Chaldea among the connexions of Abraham—in Midian among the descendants of Keturah—in Uz in the family of Job, and among his connexions—in Gerar in the family of Abimelech, king of Gerar—and with Melchizedek, king of Salem, and in other places. But, as there had been, so there continued to be a rapid decline, from the knowledge and worship of God, in all nations; and therefore the Most High saw meet, by colonizing the children of Israel in the land of promise, to preserve the knowledge and worship of God in the world, and to prevent a universal apostacy from him. In process of time, however, his chosen people themselves degenerated, and he punished them for their apostacy by dispersing them among the nations, according to the previous warning he had given them. About 740 years before the advent of Christ, and again about 20 years afterward, the captivities by Pul, Tiglathphilezer, and Shalmanezer, kings of Assyria, occurred, and numbers were colonized in "Halah, and Habor, and Hara, and to the river Gozan." About 150 years after the first captivity, Nebuchadnezzar completed the desolation of the land, by carrying away the Jews, and dispersing them through the hundred and twenty-seven provinces. But in these colonies the curse was turned into a blessing, by the dissemination of the knowledge of the true God and true religion. While we find such men as Daniel and his companions, Ezekiel, Zachariah, Haggai, Zerubbabel, Joshua, Nehemiah, Ezra, Mordecai, and others, colonization was obviously a blessing to the places and countries where they were sent. The effects of these colonies were obvious on the day of pentecost, when, as the sacred historian informs us, there were "devout men out of every nation under heaven."

The same results have followed from colonization in modern times. Without multiplying instances, we will notice some of the most familiar to our readers. The colonies of America, particularly the parts that were settled from Great Britain and Holland, or by the Huguenots of France, have proved remarkably efficient in this respect. Even Botany Bay, that was colonized with felons, has proved a nursery of religion, civilization, and science. The reason is obvious; in the political strifes that have so much disturbed the country, some of the most pious men were made felons by the policy of the State, and have proved an invaluable blessing to the land to which they were transplanted as criminals.

To all this we may add, the very reasonable and credible testimony of our missionaries, that where they have their families with them, and still more, where are several families together, and the more the better, their example, habits, manner of living, and intercourse with each other, make a more deep and permanent impression on ignorant and heathen minds, than can possibly be done by any exertions, instructions, or influence of individuals.

Why then should African colonization be different in its results from all others? Much smaller beginnings than that of Liberia, and less propitious, have grown up into powerful empires, as is witnessed throughout the whole continent of America. Believing, therefore, as we do, that colonization is the way that God hath chosen, to disseminate the arts of civilized life, civil liberty, and true religion, unless there is something of a more than common exception, in the present case, we must still maintain our preference for colonization.

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## DUTIES OF COLONISTS.

[*From the Liberia Herald.*]

That the present prosperity of this colony, as well as its final destiny, are inseparably connected with the mental and physical exertion of its inhabitants, is a truth, that must long since have presented itself to the most ordinary mind:—a truth, indeed, that demands the practical recognition of every individual of this community. It will be readily admitted, that we sustain some slight degree of relation to the American people, through our friends and patrons, the members of the American Colonization Society; and a person unacquainted with the duplicate nature of American society, might suppose that this relation, added to considerations naturally arising from the fact that we are native Americans, would afford us ample ground for the expectation of enlarged assistance. This illusion, we are apprehensive, has in too many instances been indulged by some of our citizens, and been allowed to exert an enervating and paralyzing influence to a deplorable extent. Forgetting the position which we occupied in America, that we were regarded, not as a component part of the great political mass, or as rational units, combining with and swelling the number of the federal millions, performing the duties of peaceable and submissive citizens, and reaping the corellative blessings, in the protection of life, reputation and property; but rather as foreign or extraneous substances, incapable of coalition or combination with the body, or as the anomalous production of nature, capable of being made subservient to the public good, but unentitled to any of the blessings of civilized institutions, and whom it is perfectly just to deprive of “life, liberty and the pursuit of happiness.” Not recollecting these indubitable facts, they fix their eyes upon a supposed relation to America, and on the assistance which they are thereby entitled to expect, and negligently sit down and complain that this assistance is not forthcoming; a conduct that would be reprehensible, even though there were a certainty of obtaining the desired aid. But the error, which has extended over a wider sphere, and which has been allowed to generate similar unreasonable conduct to that to which we have just adverted, is the belief, (than which we can conceive nothing more preposterous,) that the Colonization Society is in a manner pledged for our individual comfort throughout life. This

belief, so erroneous in itself, and so entirely at variance with the original compact between the Society and the colonists, may have been induced, in many instances, by the florid descriptions and flattering relations of Africa, so abundantly and unwarrantably given as an inducement to emigration. And there may be instances, perhaps, in which, with the same view of encouraging emigration, the promise of prolonged and indefinite assistance may have been actually made. If it were, and any were so weak as to confide in it, we can only indulge the emotion of pity for their weakness. The extent of the Society's promise of direct personal assistance, as far as we are acquainted with it, has been always limited to a passage to the colony and subsistence for a short period after arriving here. And considering its nature, circumstances, and the precariousness of the sources whence its funds are derived, it is exceedingly strange that more should be expected. Without adverting, for a moment, to that aid, which consistently with justice we might expect from the people of America, it becomes us to conform ourselves immediately to circumstances: to withdraw our attention and expectations from every precarious source, and direct our energies immediately to that quarter, whence a sure and independent subsistence can be derived. For us to be grievously complaining that the Society does not afford us the means of support, would be degrading to us as a people, and go far in justification of the slander, so often thrown out against us by our enemies, "*that we are incapable of improvement.*" The great practical error of all, consists in fixing an unavailing and covetous desire on distant objects, without being willing to encounter the difficulties of the way that leads to them. Advert to the prosperity of the colony, its independence and stability, and all are ready with the general concession that agriculture would secure these blessings. They will concede farther, that, with adequate means, agriculture can be carried on to any extent. Urge the conduct that these concessions dictate, and you are immediately confronted with "*But what can I do with my limited means.*" If the objections which are so continually brought against farming were analyzed to the bottom, we have no hesitation in saying, beforehand, that they would be found to consist of pride and ignorance, and perhaps of a small portion of laziness. In every society, however abject, there are degrees. He who has, or fancies he has, a penny more than his neighbor, will think himself entitled to a station a penny higher, and to all the respect and deference due to superior station. A dark and unenlightened mind, will indicate this exaltation by an insuperable aversion to every kind of labor in which plebian hands are employed. This feeling has, from time to time, almost immemorial, been known to exist among the opulent members of society, in the best regulated countries; and even in them, it must be acknowledged to be worthy of supreme contempt; but that it should have existence in this community, is one of those problems in the constitution of man, that the most skilful in the science of human nature will fail to solve satisfactorily. All are willing to work, if it can be done on a large scale, and in a respectable manner; if there is a probability of making not only a living, but a fortune in a short time; which, being interpreted, is, all are willing to work if they can.

get others to do the work, while they stand idly, and merely give directions. Tell it not in Liberia, publish it not in the streets of Monrovia, lest these natives laugh, that there are those in Liberia who are ashamed to owe their subsistence to honest labor. But we are happy that the number holding these sentiments is small. And we sincerely hope that even these may speedily abandon them, and learn to obey the dictates of common sense. It is exceedingly strange that it has not long ere this occurred to our people, that every thing must have a beginning. That agriculture in every country is progressive, until it reaches its acme of improvement. The North American colonies, during the first years of their agricultural experiments, raised little more than sufficed for their own use. But the produce of preceding years enabled them to enlarge their operations the succeeding year, and soon they had a surplus, after supplying their own wants to give in exchange for the productions of other countries. They had, no doubt, during the time their limited operations enabled them merely to supply their own wants, to content themselves with such coarse fare, and home-made dress, as their own industry and ingenuity could furnish them with, and this conformity in their living in a style of dress to their circumstances in the first instance, was the main cause of their future prosperity and independence. Now we should ask if there is any thing in our condition and circumstances, the natural tendency of which is to different results, if the same course is pursued. There is nothing. The only difficulty is, that we are unwilling to submit to self-denial; to undergo those privations in our manner of living and dress, to which such a course would subject us. Could we once subdue our pride, and content ourselves a few years with such articles of clothing and provision, as our own soil and a little industry and ingenuity would abundantly supply us with, we should soon reap the benefits in ample resources, increasing with every returning year. In our next, we shall demonstrate with how much ease this may be done.

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#### COLORED MEMBERS IN BAPTIST CHURCHES.

The Religious Herald, of Richmond, Va., defends the Baptist Churches against charges, urged against them from some quarters, of neglecting to give proper instruction, or exercise a watchful care over their colored members. The following are the reasons, presented by the Herald, why so large a proportion of colored persons who profess religion are united to the Baptist Church:

Prior to the Revolution, by which this country was freed from the thralldom of Great Britain, this portion of our population had been, with perhaps one or two exceptions, wholly neglected. Utter indifference was manifested for their spiritual welfare—no efforts were made to bring them to a knowledge of the truth—and no provision was made for their accommodation in the house of God. Those zealous and devoted men, who, amidst the most inveterate opposition and unrelenting persecution, unfurled the standard of the cross, and proclaimed the truths of the gospel in their purity and simplicity, and whose labors God so signally blessed

in raising up flourishing churches, and establishing our principles on a stable foundation, did not confine their preaching to any one class of society. To high and low, rich and poor, bond and free, they proclaimed, in their fullness and freedom, the unsearchable riches of Christ, and exhorted them to repent and bring forth fruits meet for repentance. Their preaching was not in vain; but being attended by the Holy Spirit, multitudes were converted to God. Amongst the number, were many slaves and other colored persons. These were baptized, and added to the churches, and then instructed in the ways of God more perfectly. They followed the Baptist preachers because no others seemed to care for their souls. In consequence of the admission of this class of our population into our churches, provision was made in all our churches for their accommodation, and large numbers of them were induced thereby to attend on the preached word.

This early predilection in favor of Baptist principles has been increased by the facilities afforded them for attending worship in Baptist churches. In some places meeting-houses were built especially for them, and churches of colored members constituted and placed under the care of a white pastor. In other churches, particularly in our towns and cities, a part of the buildings devoted to the worship of God, was devoted to their use. This was not the case, with few exceptions, until very recently in other denominations. It is not therefore any subject of wonder, that the colored population should be so favorably disposed to join the Baptist church.

In reply to the charge that church discipline is neglected among the Baptists towards their colored members, the writer adds:

On behalf of the Baptist churches in this city, (Richmond,) we most solemnly and unhesitatingly pronounce this an unjust and unfounded accusation. In all cases which are brought before the church, discipline is exercised as promptly, rigidly, and impartially with the colored, as with the white members. To aid the pastors and deacons in exercising a proper supervision and watchful care over them, the most pious, circumspect and judicious members of their own color, are selected, and formed into standing committees, who vigilantly scrutinize the deportment of their fellow members, and maintain constant intercourse with them. To the faithfulness and vigilance of the colored committees in the Second Baptist Church, and in the branch Church in Manchester, we can bear personal testimony. They attend most unremittingly and zealously to the duty assigned them. To the piety and good conduct of the Manchester church, many of the citizens and members of other churches will readily testify. In the Second Church, no one is admitted who refuses to give up the use of ardent spirits. A large number are members of the Temperance Society, and many of them practise total abstinence.

With the colored members of the First Church we are not so well acquainted. We know that they have a faithful and vigilant pastor—and that there is no disposition in the church to connive at any irregularity in either white or colored members.

There are in connection with this church about 1600 colored members. A number so large cannot be attended to faithfully by any one individual, however faithful and competent. Add to this the difficulty of visiting or gaining access to them in their places of abode or workshops, and it will be readily seen, that the same degree of watchful care and superintendence cannot be exercised over them which may be in the case of the whites. But the same difficulties would present themselves in the Methodist Church.

All the vigilance that can be exercised in regard to keeping up a rigid discipline, is practised towards this portion of our membership. With respect to their admittance into our churches, every degree of caution is observed. If they appear to have imbibed erroneous views, or to rely on a false foundation, they are dismissed with the necessary instruction. When they appear to be defective in their examination, their reception is delayed until they can give a more satisfactory account of the hope that is in them; and they are never received without the full consent of their owners or their agents. We feel justified in saying, that if they are in any manner neglected, it is owing rather to their peculiar situation, than to any lack of fidelity or zeal in those who have the oversight of them. Our pastors are as desirous to see them walk worthy of their vocation as any ministers of the gospel can possibly be. They exhort, reprove, rebuke them as earnestly and as affectionately as they do their white brethren; and we believe they are as attentively watched, and as strict a discipline is exercised over them by their pa-

tors, as in any other church, and to as great a degree as in the Methodist Church by their stationed preachers.

In the more remote southern States, we do not think the Methodists are less zealous or successful than the Baptists in their endeavors to promote the spiritual interests of our colored population. Still Christians, of all denominations, in the South, fail greatly in the discharge of their duties towards these people. Our Presbyterian, and, we fear, our Episcopalian brethren, will meet with fearful accusations on this subject, in the final day.

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#### SPECIMEN OF HOTENTOT PREACHING.

In the year 1717, Kruissman, a converted Hottentot, preached from *Isaiah ix, 18-20*. After speaking a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, what shall we then do; when the sun shall be no more our light by day nor the moon by night? Will it be all darkness with us then? Oh, no!—the Lord himself, who is the creator of the natural, shall be to us an everlasting light, and our God shall be our glory. What occasion shall we then have for the natural sun, when the Lord himself shall shine upon us? And not this alone, but it is also said that those, who are saved to everlasting life, shall themselves “shine as the brightness of the firmament, and the stars, forever and ever.” What occasion shall we then have for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of Righteousness, shall shine upon us forever? “God and the Lamb shall be the light of the holy city, in which the righteous shall dwell forever.”

Before the conclusion, he asked, “But who shall go to this heavenly or celestial city?” I can assure you, none shall go and live with the Lamb of God forever but those who follow him here on earth. I am afraid there are many at Bethelendorp who never shall see this city unless a great alteration take place in them. This Bethelendorp is much spoken of all over the world, and much praise given to it; but let people come here and see you; they would be astonished, and say, “Surely these are not the people of whom we have heard so much; otherwise we have been completely deceived. We see almost nothing here now of the great and wonderful things of which we heard so much before;” and that is alone through your idleness, your unbelief, your stiffness of heart, and neglect of what has been a thousand times told you. Oh, you hard-hearted people! how long will you continue in your sins. The devil, as a roaring lion, goes about seeking whom he may devour, and finds too many of us an easy prey. This lion comes so slyly and deceitfully about us, that before we are aware, he throws one sheep out of the kral on this side, and another on the other side, and so brings them to the wide world, and they become his easy prey. But still, thanks be to God, there are some who are not ignorant of deceptions.” Kruissman preached about half of this sermon in the Hottentot language.

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#### LETTER FROM ILLINOIS.

The following letter, from a highly respectable gentleman in Illinois, is copied from the *New York Observer*, for which it was furnished by the Corresponding Secretary of the *New York Colonization Society*.

ROCK SPRING, ILLINOIS, Nov. 14, 1837.

Rev. Dr. PROUDFIT:

Dear Sir,—My apology for writing, (if apology is necessary in the cause of humanity,) is to request of you, by mail, copies of the Reports of the *New York Colonization Society* for 1836 and 1837. The paper (*Western Pioneer*) which I send you, of Nov. 4th, will in part

explain why I want those Reports. Circumstances that have existed amongst us, and which have resulted in bloodshed and death, have called up our citizens to the subject of African Colonization; and an effort will be made to revive the cause, which, for three or four years, has been suffered to languish. The paper referred to will furnish you with the outline of a meeting at Upper Alton, which was first started as a compromising principle, to calm the popular fury which had been excited against the unfortunate Mr. Lovejoy, and enlist the pious, liberal, and philanthropic in efforts to do good to the colored man and liberate the slave in a way consistent with the peace of the community and the safety of all concerned. This effort was followed by another meeting, held in the Baptist church in Alton city. The experiment has shown that we not only can discuss the question of slavery in all its bearings, in peace and quietness, but can direct the current of feeling and liberality with much success on behalf of African Colonization.

We intend to get up meetings in various parts of the State, and also revive and re-organize the State Society. As concerned in conducting the periodical press, I desire to be able to give a brief outline of the operations of your Society, and hence need its Annual Reports.

I was in New York in May, 1835, and attended the Colonization meetings for three nights in succession, with great interest and delight. Though a resident, for the last twenty years, on the frontiers of Illinois and Missouri, I have not been indifferent to the movements and labors of Colonization. Nor am I a stranger to the circumstances, feelings and opinions of slaveholders and slaves. Much of my time for ten or twelve years was spent amongst them. Nor can I now look on slavery but with unmixed feelings of disapprobation. Yet it is an evil far more difficult to reach and remove, than most people in the free States suppose.

Colonization at least affords access to the *consciences* and good feelings of the slaveholders. *I know this by experience.* In 1825, I was invited to deliver a fourth of July address in St. Louis. I ventured to discuss very prominently the bearing the Colonization scheme would have upon the emancipation of slaves and the extinction of slavery. A large auditory, mostly slaveholders, were present. I was heard with attention and respect, and at the close a motion was made for a copy for the press, which was carried by acclamation. It was printed, and widely circulated in that State, and read by many hundreds of slaveholders. Since that time I have travelled much in that State, and some in Kentucky, and know that Colonization principles are working a slow but safe and radical change in the community. A slaveholder must *feel* you to be his friend, or he will not listen to emancipation. Convince him you are his friend and aiming to relieve him from an evil, and you have access to his conscience. The modern anti-slavery process produces the contrary effect; and hence the slaveholder, or even his friend, will not listen a moment, but braces himself up in the attitude of defiance and resistance.

I heard Thompson at the anti-slavery anniversary, and sat a silent witness to the falsity of his statements, that "the American Bible Society have wickedly and designedly withheld the Bible from 500,000

families, and hypocritically published to the world that they had supplied all the population of our land;" for I had given away more than 50 copies to slaves, and sold many more to them, while an agent of the American Bible Society, in 1824 and 1825. Slavery is certainly bad enough, without such exaggerations and misrepresentations. The cause of benevolence and humanity needs not the armament of the devil for its support.

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#### EMIGRANTS TO LIBERIA.

On the 3d ult. the ship *Emperor*, Capt. KEELER, sailed from Norfolk for Liberia, with about 100 emigrants, mostly from the estates of the late Rev. JOHN STOCKDELL, of Madison county, Virginia, and JOHN SMITH, of Essex county, in the same State, who left them free by their wills, with sufficient funds to defray the expenses of their voyage and settlement in Africa. The Agent of the American Colonization Society, who attended to the embarkation of these colored people, thus speaks of them, in his letter to the Managers of the Society: "These emigrants are very orderly and well-behaved, and I have no doubt will prove to be amongst the most industrious farmers that have ever been sent to Africa. They went off in perfect health and good spirits." Dr. SKINNER, (late Governor of Liberia,) and his daughter MARY, sailed in the *Emperor*: the former as Physician, and the latter as a Teacher. They were also accompanied by the Rev. Mr. BARTON, a Missionary of the Methodist Church.

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#### CONTRIBUTIONS

*To the American Col. Society, from Oct. 20 to Nov. 20, 1837.*

*Collections from Churches.*

Bladensburg, Md., Methodist Ep. Church, by Rev. F. Macartney, - - -	\$ 9
Cannonsburg, Pa., in Rev. Mr. Brown's Church, - - -	13
Columbia District, after addresses from the Rev. C. W. Andrews, - -	33 25
Dauphin County, Pa., Derry Congregation, Rev. Jas. Sharon, - -	13 57
Middletown, Va., Rev. John Loder, - - -	10
North Yarmouth, Maine, at a Prayer-meeting, - - -	5

*Dimatsons.*

Frederick County, Va., Mrs. Stribling, for an Emigrant hereafter to be named, by Rev. C. W. Andrews, - - -	5
Rev. C. W. Andrews, - - -	3

*Auxiliary Societies.*

Vermont Auxiliary Society, Daniel Baldwin, Treasurer, - - -	90
Virginia do. B. Brand, Treasurer, - - -	133
Union (Harrison County, Ohio,) Society, by Thomas C. Vincent, - -	45

**\$359 82**

*African Repository.*

D. Baldwin, Montpelier, Vermont, - - -	\$10
Mrs. Blackburn, Frederick County, Va. - - -	2
Wm. E. Sherman, Agent, Philadelphia, - - -	80
Estate of Benj. Barker, Pembroke, Mass. - - -	18
George D. Parnham, Newport, Md. - - -	2











